

CHRISTIAN INITIATION: RITUAL OR CATECHESIS?

DIOCESE OF METUCHEN

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THE RECEPTION OF BAPTIZED CHRISTIANS

PASTORAL CARE,
CATECHESIS AND
LITURGY



- **THE EASTER VIGIL IS DESIGNED FOR THE BAPTISM OF THE ELECT, NOT THE RECEPTION OF BAPTIZED CHRISTIANS**
- **THE RECEPTION OF BAPTIZED CANDIDATES MAY TAKE PLACE AT ANY TIME OF YEAR**
- **ALL PRELIMINARY RITES FOR BAPTIZED CANDIDATES ARE OPTIONAL**

THE RITE OF RECEPTION

THE RECEPTION OF VALIDLY BAPTIZED CHRISTIANS II/5

- Some began their formation catechized, others not
- Conceived without preliminary rites
- Written for an individual candidate
- Occasion probably a Sunday mass



RECEPTION OF CANDIDATES

- 473 The rite is so arranged that no greater burden than necessary (see Acts 15:28) is required for the establishment of communion and unity.



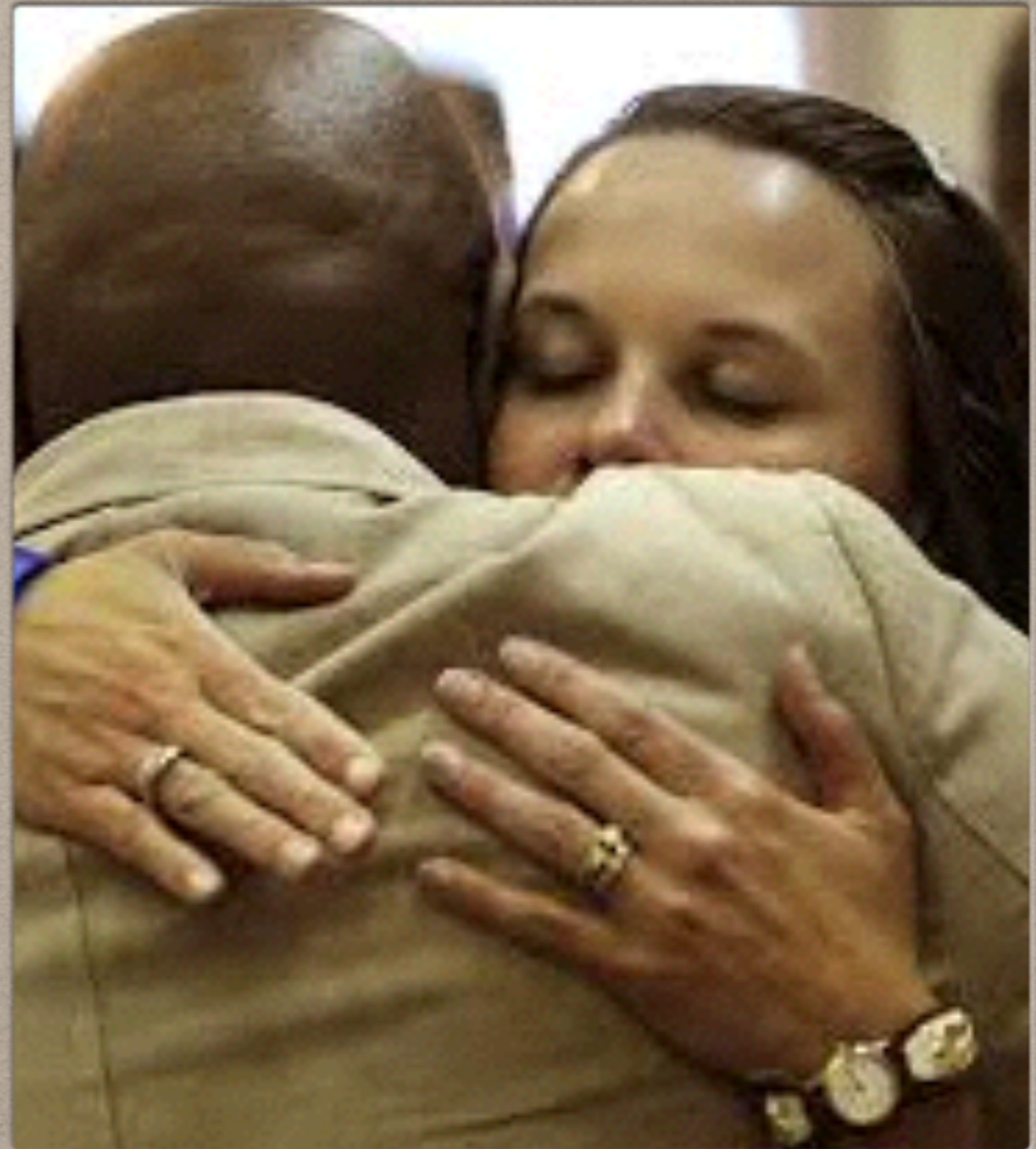
DEVELOPMENT OF NEW RITE

- Order of Reconciling Apostates, Schismatics or Heretics (Durandus, 13th c.)
- In force at time of the Reformation
- The practice of conditional baptism
- Vatican II: Rite of Reception



DECREE ON ECUMENISM

3 The children who are born into these Communities and who grow up believing in Christ cannot be accused of the sin involved in the separation, and the Catholic Church embraces ... them as brothers [and sisters], with respect and affection.



DECREE ON ECUMENISM

7 There can be no ecumenism worthy of the name without a change of heart. For it is from renewal of the inner life of our minds, from self-denial and an unstinted love that desires of unity take their rise and develop in a mature way. We should therefore pray to the Holy Spirit for the grace to be genuinely self-denying, humble, gentle in the service of others, and to have an attitude of brotherly generosity towards them.... So we humbly beg pardon of God and of our separated brethren, just as we forgive them that trespass against us.

THE QUESTION OF COMBINING THE RITES AT THE VIGIL

- 1967 letter of Fred McManus to Balthasar Fischer: "In the past this reception into communion has been treated as a 'conversion' with its own kind of catechumenate." Any elements of the rite "that would cast doubt upon the baptism of other Christians which has been properly celebrated, or upon the religious life they have been leading prior to their reception into communion" must be avoided
- 1972 Rite of Reception published in appendix

- Secretariat for Promoting Christian Unity to Congregation for Divine Worship: "The insertion of this rite into the Easter Vigil gives such importance to the event that it may cause surprise and even pain to our fellow Christians and give rise to new difficulties."
- Response: "It follows then that there can be no change in our decision of 20 June 1986, which stated that the rite of reception into the full communion of the Catholic Church could not be celebrated during the Easter Vigil"

- **But US parishes were already doing it**
- **So the Congregation granted permission for combined rites**
- **But they had to be placed in an appendix**

CARA 2014 SURVEY ON COMBINED RITES

- Is the Rite of Welcoming baptized candidates combined with the Rite of Acceptance of unbaptized catechumens? **77%** of responding parishes say yes.
- Do adult candidates for reception participate in the same formation process as catechumens? **77%** say yes, all sessions.
- When does your parish celebrate the Rite of Reception? **76%** answer "At the Easter Vigil."

- **National Statutes 30: "Those who have already been baptized in another Church or ecclesial community should not be treated as catechumens or so designated. Their doctrinal and spiritual preparation for reception into full Catholic communion should be determined according to the individual case, that is, it should depend on the extent to which the baptized person has led a Christian life within a community of faith and been appropriately catechized to deepen his or her inner adherence to the Church."**

- NS 31: "Those baptized persons who have lived as Christians and need only instruction in the Catholic tradition and a degree of probation within the Catholic community should not be asked to undergo a full program parallel to the catechumenate."
- NS 32: "The reception of candidates into the communion of the Catholic Church should ordinarily take place at the Sunday Eucharist of the parish community."

- **NS 33: "It is preferable that reception into full communion not take place at the Easter Vigil lest there be any confusion of such baptized Christians with the candidates for baptism, possible misunderstanding of or even reflection upon the sacrament of baptism celebrated in another Church or ecclesial community, or any perceived triumphalism in the liturgical welcome into the Catholic eucharistic community."**

DEVELOPMENTS SINCE 1988

- Catechesis has been combined
- Combined rites have become common
- The school year model has governed formation and celebration
- The rite of election and Easter Vigil have shifted their focus



VISION FOR CATECHESIS

- Inviting baptized Christians to formation
- Ask about Christian background
- Discern readiness
 - The Creed
 - "all that the Catholic Church believes, teaches and proclaims"

Nicene Creed

I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.

I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.

God from God, Light from Light,
true God from true God,
begotten, not made,
consubstantial with the Father;
through him all things were made.
For us men and for our salvation

SPONSORS

- RCIA 483 At the reception, the candidate should be accompanied by a sponsor and may even have two sponsors. If someone has had the principal part in guiding or preparing the candidate, he or she should be the sponsor.

BAPTISMAL SPONSORS

Can. 874 §1. To be permitted to take on the function of sponsor a person must:

- 1/ be designated by the one to be baptized, by the parents or the person who takes their place, or in their absence by the pastor or minister and have the aptitude and intention of fulfilling this function;**
- 2/ have completed the sixteenth year of age, unless the diocesan bishop has established another age, or the pastor or minister has granted an exception for a just cause;**
- 3/ be a Catholic who has been confirmed and has already received the most holy sacrament of the Eucharist and who leads a life of faith in keeping with the function to be taken on;**
- 4/ not be bound by any canonical penalty legitimately imposed or declared;**
- 5/ not be the father or mother of the one to be baptized.**

THE SACRAMENT OF RECONCILIATION

- RCIA 482 If the profession of faith and reception take place within Mass, the candidate, according to his or her own conscience, should make a confession of sins beforehand, first informing the confessor that he or she is about to be received into full communion. Any confessor who is lawfully approved may hear the candidate's confession.

THE RITE OF RECEPTION OF VALIDLY BAPTIZED CHRISTIANS

487 May take place on a Sunday, on other days the Mass for the Unity of Christians

490 Invitation, coming "of your own free will"

491 Profession of Faith

492 Act of Reception

493-494 Confirmation



THE RITE OF RECEPTION OF VALIDLY BAPTIZED CHRISTIANS

495 Celebrant's sign of
welcome

496 General
Intercessions

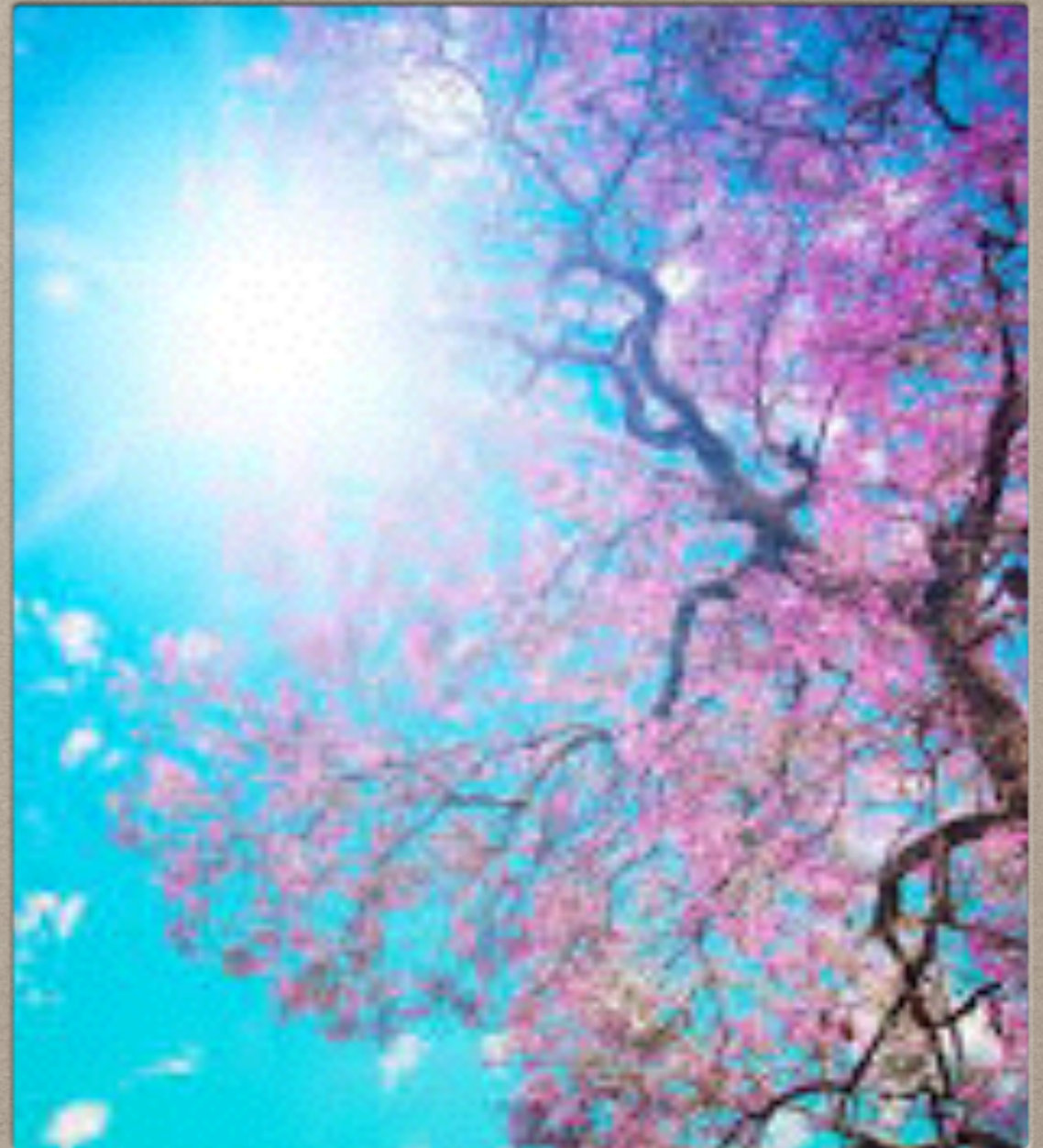
497 Sign of peace

498 Liturgy of the
Eucharist



HOW THE EASTER VIGIL BENEFITS

- Clarifies the links among baptism, spring and resurrection
- Clarifies link between baptism and confirmation
- Practical issue of numbers



HOW THE CANDIDATES BENEFIT

- Each may be received when ready
- Honors baptism without triumphalism
- Accommodates the annulment timetable



HOW THE PARISH BENEFITS

- People witness the reception of new members at different times throughout the year
- They may give personal attention to the candidates



THE RECEPTION OF CHILDREN

- If the child is below the age of reason, a juridic act replaces the liturgical rites, and confirmation and communion follow later
- E.g., parents or guardians make a declaration in the presence of the pastor or his delegate, and reception is noted in parish register

PRE- BAPTISMAL RITES

WITH
ADAPTATIONS FOR
THOSE ALREADY
BAPTIZED



CARA SURVEY OF 2014

- [RCIA 18 §3 says "Two dates in the year, or three if necessary, are to be fixed as the usual times for carrying out this rite."]
- 76% of responding parishes offer the Rite of Acceptance into the Order of Catechumens only once a year
- 56% celebrate it during Advent
- 95% of parishes offer it during Sunday mass

RITE OF ACCEPTANCE

- Beginning outside the church
 - Where to meet
 - Who will be there
 - Symbol of evangelization
- Opening dialogue, role of sponsor

RITE OF ACCEPTANCE

- Optional Presentation of a cross
- Entering the church
- Catechesis on the Word, incensing the book
- Optional presentation of a Bible to the catechumens
- Dismissal

VARIATIONS

- Children: Involvement of parents, Dialogue changes
- Baptized candidates
- Optional rite
- Starting indoors (but not in combined rite)
- Perhaps not all signations
- Perhaps not optional cross or bible

RITE OF SENDING

- Testimony from godparents
- Optional sending to call for continuing conversion
- Optional combined rite
- Options for signing the book

PURIFICATION AND ENLIGHTENMENT

SCRUTINIES - RCIA 141

- THE SCRUTINIES, WHICH ARE SOLEMNLY CELEBRATED ON SUNDAYS AND ARE REINFORCED BY AN EXORCISM, ARE RITES FOR SELF-SEARCHING AND REPENTANCE AND HAVE ABOVE ALL A SPIRITUAL PURPOSE. THE SCRUTINIES ARE MEANT TO UNCOVER, THEN HEAL ALL THAT IS WEAK, DEFECTIVE, OR SINFUL IN THE HEARTS OF THE ELECT; TO BRING OUT, THEN STRENGTHEN ALL THAT IS UPRIGHT, STRONG, AND GOOD.

SCRUTINIES

- FOR THE SCRUTINIES ARE CELEBRATED IN ORDER TO DELIVER THE ELECT FROM THE POWER OF SIN AND SATAN, TO PROTECT THEM AGAINST TEMPTATION, AND TO GIVE THEM STRENGTH IN CHRIST, WHO IS THE WAY, THE TRUTH, AND THE LIFE. THESE RITES, THEREFORE, SHOULD COMPLETE THE CONVERSION OF THE ELECT AND DEEPEN THEIR RESOLVE TO HOLD FAST TO CHRIST AND TO CARRY OUT THEIR DECISION TO LOVE GOD ABOVE ALL.

EXORCISM - RCIA 144

- IN THE RITE OF EXORCISM (NOS. 154, 168, 175), WHICH IS CELEBRATED BY A PRIEST OR A DEACON, THE ELECT, WHO HAVE ALREADY LEARNED FROM THE CHURCH AS THEIR MOTHER THE MYSTERY OF DELIVERANCE FROM SIN BY CHRIST, ARE FREED FROM THE EFFECTS OF SIN AND FROM THE INFLUENCE OF THE DEVIL. THEY RECEIVE NEW STRENGTH IN THE MIDST OF THEIR SPIRITUAL JOURNEY AND THEY OPEN THEIR HEARTS TO RECEIVE THE GIFTS OF THE SAVIOR.

OUTLINE OF A SCRUTINY

- READINGS
- HOMILY
- INVITATION TO SILENT PRAYER
- INTERCESSIONS FOR THE ELECT
- EXORCISM
- DISMISSAL OF THE ELECT

ROMAN MISSAL - SCRUTINIES

- THESE MASSES MAY BE USED WITH THE COLOR VIOLET WHEN THE SCRUTINIES FOR THE CATECHUMENS WHO ARE TO BE ADMITTED TO THE SACRAMENTS OF CHRISTIAN INITIATION AT THE EASTER VIGIL ARE CELEBRATED AT THE TIME PROPER FOR THEM, NAMELY, ON THE THIRD, FOURTH, AND FIFTH SUNDAYS OF LENT. IF, HOWEVER, FOR PASTORAL REASONS, THE SCRUTINIES CANNOT TAKE PLACE ON THESE SUNDAYS, OTHER APPROPRIATE WEEKDAYS MAY BE CHOSEN IN LENT, OR, WHENEVER BAPTISM IS TO BE CONFERRED OUTSIDE THE EASTER VIGIL, ALSO AT OTHER TIMES OF THE YEAR.

ROMAN MISSAL

- NEVERTHELESS, IN THE FIRST MASS OF THE SCRUTINIES, THE GOSPEL OF THE SAMARITAN WOMAN IS ALWAYS READ, IN THE SECOND, THAT OF THE MAN BORN BLIND, IN THE THIRD, THAT OF LAZARUS, AS GIVEN RESPECTIVELY FOR THE THIRD, FOURTH, AND FIFTH SUNDAYS OF LENT.

PRESENTATIONS - RCIA 147

- THE PRESENTATIONS TAKE PLACE AFTER THE CELEBRATION OF THE SCRUTINIES, UNLESS, FOR PASTORAL REASONS, THEY HAVE BEEN ANTICIPATED DURING THE PERIOD OF THE CATECHUMENATE (SEE NOS. 79, 104-105). THUS, WITH THE CATECHUMENAL FORMATION OF THE ELECT COMPLETED, THE CHURCH LOVINGLY ENTRUSTS TO THEM THE CREED AND THE LORD'S PRAYER, THE ANCIENT TEXTS THAT HAVE ALWAYS BEEN REGARDED AS EXPRESSING THE HEART OF THE CHURCH'S FAITH AND PRAYER. THESE TEXTS ARE PRESENTED IN ORDER TO ENLIGHTEN THE ELECT.

PRESENTATIONS

- THE CREED, AS IT RECALLS THE WONDERFUL DEEDS OF GOD FOR THE SALVATION OF THE HUMAN RACE, SUFFUSES THE VISION OF THE ELECT WITH THE SURE LIGHT OF FAITH. THE LORD'S PRAYER FILLS THEM WITH A DEEPER REALIZATION OF THE NEW SPIRIT OF ADOPTION BY WHICH THEY WILL CALL GOD THEIR FATHER, ESPECIALLY IN THE MIDST OF THE EUCHARISTIC ASSEMBLY.

CREED - RCIA 148

- THE FIRST PRESENTATION TO THE ELECT IS THE PRESENTATION OF THE CREED, DURING THE WEEK FOLLOWING THE FIRST SCRUTINY. THE ELECT ARE TO COMMIT THE CREED TO MEMORY AND THEY WILL RECITE IT PUBLICLY (NOS. 193-196) PRIOR TO PROFESSING THEIR FAITH IN ACCORDANCE WITH THAT CREED ON THE DAY OF THEIR BAPTISM.

PRESENTING THE CREED TODAY

- NOT AT A SUNDAY MASS
- THE APOSTLES' CREED OR THE NICENE CREED
- THE ORAL PRESENTATION OF THE CREED
- THE DISMISSALS

LORD'S PRAYER - RCIA 149

- THE SECOND PRESENTATION TO THE ELECT IS THE PRESENTATION OF THE LORD'S PRAYER, DURING THE WEEK FOLLOWING THE THIRD SCRUTINY (BUT, IF NECESSARY, THIS PRESENTATION MAY BE DEFERRED FOR INCLUSION IN THE PREPARATION RITES OF HOLY SATURDAY; SEE NO. 185). FROM ANTIQUITY THE LORD'S PRAYER HAS BEEN THE PRAYER PROPER TO THOSE WHO IN BAPTISM HAVE RECEIVED THE SPIRIT OF ADOPTION. WHEN THE ELECT HAVE BEEN BAPTIZED AND TAKE PART IN THEIR FIRST CELEBRATION OF THE EUCHARIST, THEY WILL JOIN THE REST OF THE FAITHFUL IN SAYING THE LORD'S PRAYER.

PRESENTING THE LORD'S PRAYER TODAY

- SOMEONE INVITES THE ELECT FORWARD
- THE PRIEST INVITES THEM TO LISTEN TO THE GOSPEL
- THE PRIEST READS THE GOSPEL
- PROBABLY USE THE USUAL INTRODUCTION AND CONCLUSION
- THE PRESENTATION IS MADE ORALLY

PREPARATION RITES

INTRODUCTORY RITES

HYMN, GREETING

PRAYER

PRESENTATION OF L. P.

FIRST READING,
PSALM

GOSPEL RCIA 167

EXORCISM AND
ANOINTING 101-102

EPHPHETHA 185-186

RECITATION OF THE
CREED 182-183

A BAPTISMAL NAME 187

ANNOUNCEMENTS

CONCLUSION 196-197

rites of initiation

CONDITIONAL BAPTISM

- Canon 869 §1 If there is a doubt whether a person has been baptized or whether baptism was conferred validly and the doubt remains after a serious investigation, baptism is to be conferred conditionally.

- **§2 Those baptized in a non-Catholic ecclesial community must not be baptized conditionally unless, after an examination of the matter and the form of the words used in the conferral of baptism and a consideration of the intention of the baptized adult and the minister of the baptism, a serious reason exists to doubt the validity of the baptism.**

- §3 If in the cases mentioned in §§1 and 2 the conferral or validity of the baptism remains doubtful, baptism is not to be conferred until after the doctrine of the sacrament of baptism is explained to the person to be baptized, if an adult, and the reasons of the doubtful validity of the baptism are explained to the person or, in the case of an infant, to the parents.

**DIRECTORY FOR THE APPLICATION OF
PRINCIPLES AND NORMS ON ECUMENISM
(PONTIFICAL COUNCIL FOR PROMOTING CHRISTIAN
UNITY, 1993)**

- **99a** 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 (as mentioned above, n. 94) 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

RCIA 393

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 or 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 nonsolemn 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.

CARA 2014 SURVEY ON CONDITIONAL BAPTISM

- 61% of responding parishes performed conditional baptisms last year
- nearly half of them, 29%, did it at the Easter Vigil
- another 2% at Sunday mass

IMMERSION OR POURING

- CCL 854 Baptism is to be conferred either by immersion or by pouring; the prescripts of the conference of bishops are to be observed



CATECHISM OF THE CATHOLIC CHURCH

- 1239 [Baptism] signifies and actually brings about death to sin and entry into the life of the Most Holy Trinity through configuration to the Paschal mystery of Christ. Baptism is performed in the most expressive way by triple immersion in the baptismal water. However, from ancient times it has also been able to be conferred by pouring the water three times over the candidate's head.

CHRISTIAN INITIATION: GENERAL INTRODUCTION

- 22 As the rite for baptizing, either immersion, which is more suitable as a symbol of participation in the death and resurrection of Christ, or pouring may lawfully be used



RCIA

- 213 ...in the celebration of baptism the washing with water should take on its full importance as the sign of that mystical sharing in Christ's death and resurrection through which those who believe in his name die to sin and rise to eternal life. Either immersion or the pouring of water should be chosen for the rite, whichever will serve in individual cases and in the various traditions and circumstances to ensure the clear understanding that this washing is not a mere purification rite but the sacrament of being joined to Christ.

BIBLICAL QUOTES

- Romans 6:3-4 Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life.
- Colossians 2:12 When you were buried with him in baptism, you were also raised with him through faith in the power of God, who raised him from the dead.

BIBLICAL QUOTES

- 1 Peter 3:21 And baptism, which [the saving of Noah] prefigured, now saves you—not as a removal of dirt from the body, but as an appeal to God for a good conscience, through the resurrection of Jesus Christ.
- John 3:5 Jesus answered [Nicodemus], “Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit.”

BIBLICAL QUOTES

- Galatians 3:27-28 As many of you as were baptized into Christ have clothed yourselves with Christ. There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus.

BAPTISM

- METHODS
 - SHALLOW POOL
 - KNEELING AND POURING
 - KNEELING AND IMMERSING
- DEEP POOL
 - STANDING AND IMMERSING
- DRYING OUT THE MINISTER AND THE NEOPHYTES



BAPTISM

- EASTER AS OCCASION
- RESURRECTION IMAGERY
- SUBMISSION TO A VARIABLE DATE
- SUNDAY FOLLOWING FIRST FULL MOON OF SPRING



ADULTS AND CHILDREN

- The priest confirms a person he baptizes “who is no longer an infant or one already baptized whom he admits into the full communion of the Catholic Church” CCL 883/2
- “A presbyter who has this faculty must use it for those in whose favor the faculty was granted” CCL 885/2

CARA SURVEY ON CONFIRMATION

- "Does the Pastor (or other Priest) celebrate the Sacrament of Confirmation with those newly received?" 96% say yes.
- Do unbaptized children of catechetical age receive all three sacraments in the same mass? 47% say yes.

Initiation, Maturity, Transfer

Deferred Confirmation

Baptism of Adults
Emergency Baptism
Eastern Rites

Rite of Reception

Constant Meanings

- ◆ **Gift of the Holy Spirit**
- ◆ **For the purpose of bearing witness**



RCIA 208

In accord with the ancient practice followed in the Roman liturgy, adults are not to be baptized without receiving confirmation immediately afterward, unless some serious reason stands in the way. The conjunction of the two celebrations signifies the unity of the paschal mystery, the close link between the mission of the Son and the outpouring of the Holy Spirit, and the connection between the two sacraments through which the Son and the Holy Spirit come with the Father to those who are baptized.

Catechism 1285

Baptism, the Eucharist, and the sacrament of Confirmation together constitute the “sacraments of Christian initiation,” whose unity must be safeguarded. It must be explained to the faithful that the reception of the sacrament of Confirmation is necessary for the completion of baptismal grace.

Catechism 1285 (cont.)

For “by the sacrament of Confirmation, [the baptized] are more perfectly bound to the Church and are enriched with a special strength of the Holy Spirit. Hence they are, as true witnesses of Christ, more strictly obliged to spread and defend the faith by word and deed” [LG 11].

Catechism 1308

- ◆ **Although Confirmation is sometimes called the “sacrament of Christian maturity,” we must not confuse adult faith with the adult age of natural growth, nor forget that the baptismal grace is a grace of free, unmerited election and does not need “ratification” to become effective.**

Code of Canon Law 879

- **The sacrament of confirmation strengthens the baptized and obliges them more firmly to be witnesses of Christ by word and deed and to spread and defend the faith. It imprints a character, enriches by the gift of the Holy Spirit the baptized continuing on the path of Christian initiation, and binds them more perfectly to the Church.**

Canon 889

Every baptized person not yet confirmed and only such a person is capable of receiving confirmation.

To receive confirmation licitly outside the danger of death requires that a person who has the use of reason be suitably instructed, properly disposed, and able to renew the baptismal promises.

Canon 890

- **The faithful are obliged to receive this sacrament at the proper time. Parents and pastors of souls, especially pastors of parishes, are to take care that the faithful are properly instructed to receive the sacrament and come to it at the appropriate time.**

Canon 891

- **The sacrament of confirmation is to be conferred on the faithful at about the age of discretion unless the conference of bishops has determined another age, or there is danger of death, or in the judgment of the minister a grave cause suggests otherwise.**

Meanings

Initiation and the paschal mystery

Completion of baptismal grace

Becoming more perfectly bound to Christ and the Church

Being enriched by grace of the Holy Spirit

Becoming witnesses who spread and defend the faith by word and deed

What is not here

Becoming a Catholic

Personally accepting my faith

Ratifying a commitment to the Church



UNBAPTIZED TEENS AND CHILDREN

- May be included in the preparation of their peers, but need something special
- Perhaps receive the 3 sacraments of initiation at the Easter Vigil of their second year of formation
- Special formation separate from adults
- Celebration of rites with adults, including Easter Vigil

DURING COMMUNION

- 305: "The celebrant should also pay attention to any previously baptized children of the catechetical group who at this celebration are to receive communion for the first time."



- Based on St. Augustine: "My brothers and sisters who are newly baptized, we now come to the moment you have been waiting for. We too have hungered to have you share with us at this table. What we share here is the body and blood of Christ. It guides us and centers us. It is the reason we live. 'Be what you see, and receive what you are.' Behold, the Lamb of God, behold him who takes away the sins of the world...."

- **Pope Benedict XVI: "Dearest sons and daughters, I turn to you who in this glorious night, reborn by water and the Holy Spirit, receive for the first time the bread of life and the cup of salvation. / May the Body and Blood of Christ the Lord always make you grow in his friendship and in communion with the whole Church, may it be the constant food for the journey of your life, and a pledge of the eternal banquet of heaven."**

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OR CATECHESIS?***

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