

*Diocese
of
Pensacola-Tallahassee*

Rite of Christian Initiation of Adults

Handbook

INTRODUCTION

The Pre-Initiation Inventory

The Diocese of Pensacola-Tallahassee has published a Pre-Initiation Inventory designed to assist pastoral ministers who serve in initiation ministries. This worksheet not only gathers the necessary information concerning an inquirer, but also alerts the church minister to issues that call for further attention. A Pre-Initiation Inventory for Children with Worksheet is also available to assist in the initiation of children. The Pre-Initiation Inventory should be used in the inquiry state of the process.

CATECHUMENS

1. Catechumens

The term catechumen is strictly reserved for the unbaptized who have been admitted into the order of catechumens. (NS 2).

2. Recording the names of Catechumens

Because catechumens are joined to the church by their admission to the catechumenate and are part of the household of Christ (RCIA 47), their status is taken seriously. Their names are to be recorded in the parish Register of Catechumens, along with the names of the sponsors, minister, the date and place of the celebration of the Rite of Acceptance (RCIA 46).

3. Length of the Catechumenate

Ordinarily, the period of the catechumenate lasts from at least the Easter season of one year until the next; preferably it should begin before Lent in one year and extend until Easter of the following year (NS 6).

4. Abbreviated form of the RCIA for Catechumens only in exceptional circumstances

When there are extraordinary circumstances that would prevent the catechumen from completing all the steps of the catechumenate, or when the catechumen has reached a depth of Christian conversion and a degree of religious maturity that would seem to not require the complete catechumenate, only the diocesan bishop can permit the use of the abbreviated form of the RCIA. Permission is to be requested from the diocesan bishop through the Office of Worship. The office should be contacted as soon as possible (RCIA 331-369; NS, 20-21). The concern is for the spiritual loss for the catechumen should the abbreviated form of the RCIA be used too freely.

5. Funerals of Catechumens

Catechumens are members of the household of Christ (RCIA 47). Should they die before the completion of their initiation, the funeral liturgy, including the funeral Mass, should be celebrated as usual, omitting only language referring directly to the sacraments which the catechumen has not received (NS 9).

6. Marriage of Catechumens

The marriage of catechumens, whether with other catechumens or with baptized Christians or even non-Christians, is celebrated at the Liturgy of the Word and never at the Eucharistic liturgy (NS 10). A Catholic party who marries a catechumen must request a dispensation (disparity of worship).

7. Penance for Catechumens

The Sacrament of Penance is not celebrated for catechumens, although they may take part in non-sacramental penitential celebrations (Cf. Rite of Penance, Appendix II).

8. Confirmation for Catechumens

In accord with the ancient practice followed in the Roman liturgy, adults are not to be baptized without receiving Confirmation immediately afterward, unless very serious reason stands in the way (RCIA 215; NS 35).

9. The Rite of Election

The diocesan bishop is the proper minister of the Rite of Election (RCIA 12). There is a Rite of Sending to Election provided in the ritual book for parishes to use in sending catechumens to election (RCIA 106-116; 530-546). The Rite of Election is not to take place in parishes.

10. Scrutinies

The Scrutinies may not be omitted. For a serious reason, the diocesan bishop may dispense an individual from one Scrutiny, or in an extraordinary circumstance, even from two (RCIA 34). At Masses where the Scrutinies are celebrated, the “A” cycle of readings is considered normative, even during years “B” and “C” (RCIA 146).

11. Dismissals

The catechumens are dismissed after the homily and before the general intercessions. After the dismissal formulary, the catechumens leave in procession. They do not disperse, but, with the help of some of the faithful, remain together to share in the Breaking Open of the Word of God (RCIA 67; 83.2).

12. Sponsors

Sponsors are persons who have known and assisted the catechumens and stand as a witness to their moral character, faith and intention. A sponsor accompanies any inquirer seeking admission as a catechumen and continues to walk with the individual through the entire initiation process. This companion is not necessarily the same as the canonical sponsor, or godparent, at full initiation.

13. Godparents

Godparents accompany the catechumen on the day of election, at the celebration of the Sacraments of Initiation and during the period of Mystagogy. Godparents are persons designated by the catechumens on the basis of example, good qualities and friendship, delegated by the local Christian community and approved by the priest. They are chosen before the catechumen’s election and fulfill their office publicly from the day of election forward. A parent may not act as a godparent. It is pastorally inadvisable that a fiancé or spouse function as a godparent.

To be admitted to the role of godparent, a person must:

1. Be designated by the one to be baptized
2. Have completed their sixteenth year, unless it seems to the pastor or pastoral minister that an exception is to be made
3. Be a Catholic who has been confirmed and has already received the sacrament of the Eucharist, and leads a life in harmony with the faith and the role to be undertaken
4. Not be bound by any canonical penalty
5. Not be the father or mother of the one to be baptized

CANDIDATES

Those who have already been baptized in another Church or ecclesial community are not to be treated as catechumens or called catechumens. Their doctrinal and spiritual preparation for reception into full 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 30).

1. Validity of prior baptism

A baptismal certificate or sworn affidavit of an eyewitness to the baptism must be obtained.

- Orthodox (Greek, Russian, Coptic, Ukrainian, Armenian, etc) are to be received into full communion in the corresponding Eastern Rite. Pastoral ministers should consult the Tribunal in these cases.
- Episcopalian, Methodist, Lutheran, Presbyterian: if the fact of Baptism is certain, the Baptism is presumed valid. Re-baptism, even conditionally, is not permitted. When received into the Church, they are to be confirmed and admitted to the Eucharist.

The validity of other baptisms apart from those listed above is not accepted without question. For example, in the case of Baptist Baptism, it must be shown that Baptism was administered in the name of the Trinity and also that true Baptism took place and not just “dedication.”

Those baptized in a non-Catholic ecclesial community are not to be conditionally baptized unless, after an examination of the matter and form of the words used in the conferral of Baptism and after a consideration of the intention of an adult baptized person and of the minister of baptism, a serious reason for doubting the validity of the Baptism is present. When there is a reasonable and prudent doubt concerning the baptism of such Christians that cannot be resolved after serious investigation into the fact and/or validity of Baptism, (namely, to ascertain where the person was baptized with the pouring of water or triple immersion with the Trinitarian formula and whether the minister and the recipient of the sacrament had the proper requisite intentions), the person is conditionally baptized.

If conditional baptism is necessary, this must be celebrated privately rather than at a public liturgical assembly. Reception into Full Communion and Confirmation should take place later at the Sunday Eucharist of the community or at the Easter Vigil. When the priest baptizes conditionally, he is to also receive the person into the Full Communion of the Catholic Church and be the minister of Confirmation.

2. Orthodox Christian into Full Communion

Ordinarily, a baptized Orthodox Christian is to be received into the corresponding autonomous Church of the same Rite within the Catholic Church (CCEO canon 35). Ritual church membership is complex. Pastoral ministers should consult the Tribunal.

3. Marriage of candidates

When a candidate marries a Catholic prior to reception into full communion, permission must be obtained from the Tribunal.

4. Penance for Candidates

The requirement for Reconciliation would be the same as for all Catholics. Candidates should celebrate the Sacrament of Penance prior to the rite of Reception into Full Communion if they were conscious of serious sin (RCIA 482). Candidates should receive a thorough catechesis on the Sacrament of Penance and be encouraged in the frequent celebration of the sacrament (NS 27, 36).

5. Confirmation of Candidates

The diocesan bishop is the proper minister of the sacraments of initiation of adults. However, any priest who receives someone into full communion of the Roman Catholic Church by law has the responsibility and obligation to confirm this person (Canons 883, 885). These persons are to be confirmed at the time of their profession of faith and reception. Their Confirmation is not to be deferred (NS 35).

6. Candidates being received into full communion who have been confirmed in the Church of their baptism.

The Roman Catholic Church accepts as valid only the confirmation of the Orthodox church and the Old Catholic Church. All others need to be confirmed in the Roman Catholic Church. If there is doubt, pastoral ministers should consult the Tribunal.

7. Baptized but uncatechized Catholics

Those baptized as Roman Catholics in infancy who have received no catechesis may be placed in a process modeled on the catechumenate. Their doctrinal and spiritual formation would be different from those who were baptized as Roman Catholics, who have been receiving the Eucharist, and for some reason, did not as yet receive the Sacrament of Confirmation.

8. Confirmation of baptized but uncatechized Catholics

A priest who wishes to confirm a baptized, but previously uncatechized, Catholic must explicitly request this faculty from the diocesan bishop (canon 884.1). The only exceptions are: (1) a baptized Catholic who has without fault been instructed in a non-Catholic religion, and (2) the re-admission to communion of the baptized Catholic who has been an apostate from the faith who has joined another religion (NS 28, 29). In these cases, consult the Tribunal.

MARRIAGE QUESTIONS

1. A Catechumen or candidate in an irregular marriage in need of convalidation.

The Pre-Initiation Inventory is one of the most helpful tools in uncovering such irregularities. One cannot enter into the full sacramental life of the Church unless one is completely free to receive the sacraments. The convalidation of any irregular marriage should be celebrated before the sacraments of initiation or reception into full communion is celebrated. It is pastorally advisable to convalidate the marriage as early as possible. This must be done before the Rite of Election. However, this would not delay admission to the catechumenate or the Rite of Welcome.

2. When one party does not wish to be subjected to a convalidation ceremony.

As long as both parties intend to be faithful to their marriage bond, it may be possible to obtain a radical sanction of the marriage from the Tribunal. Ordinarily, the sanction involves a dispensation from any further public rite of marriage, and it affects a valid marriage between the parties. Pastoral ministers should consult the Tribunal.

3. Inquirers who are in need of an annulment

Inquirers who need a declaration of nullity (an annulment) from a previous presumable valid marriage are free to enter the catechumenate. However, they cannot be accepted for the Rite of Election (or the Rite of Calling to Continuing Conversion) until the declaration of nullity has been granted.

A divorced or separated catechumen or candidate who is not intending to remarry is not in need of a declaration of nullity to be accepted for the Rite of Election or the Rite of Calling to Continuing Conversion and, consequently, the sacraments of initiation. However, the implication of future attempts to remarry without a declaration of nullity must be carefully explained before the discernment for the rite is completed. Pastoral ministers should consult the Tribunal.

4. Marriage is to be celebrated before initiation

The process of formation required for Christian initiation should not be abbreviated simply for the reason of being a full initiated Roman Catholic in time for the wedding. It is more appropriate to concentrate on the preparation for Christian marriage and follow with the catechumenal process.

QUESTIONS CONCERNING CHILDREN

Catechumens who are children

1. Children under catechetical age (below age 7)

For children under catechetical age, the Rite of Baptism for Children is followed.

2. Children of catechetical age (at least 7 years old)

Children of catechetical age are considered, for the purpose of Christian initiation, to be adults (CIC 852.1; NS 18). Their formation is to follow the general pattern of the catechumenate. Given their young age, a catechumenate for children may need to be longer than one designated for mature adults (RCIA, 253).

The permission of the parents, or at least one of them, is required before they are accepted into the catechumenate and before they are initiated into the Church. Parents are encouraged to participate in the process of formation to whatever extent they are able to in order to offer the support and example the children will need (RCIA 254).

It is important to keep in mind that once a child has reached the age of reason, the Rite of Baptism for Children is no longer the proper ritual book to use. Part II, Chapter 1 on the Rite of Christian Initiation of Adults is the appropriate rite (RCIA 252-329).

In the dioceses of the United States, it is clearly expected that when a child of catechetical age is baptized, the child must be confirmed and share in the Eucharist at the same celebration (NS 14, 18, 19). It is preferable that the sacraments of initiation be celebrated at the Easter Vigil (RCIA 8, 256; NS 18).

The integrity and unity of the three sacraments of initiation is maintained by not delaying Confirmation or Eucharist. While this undoubtedly causes concern for consistency in religious education programs where children baptized in infancy are not confirmed until a later age, this in itself is not a sufficient reason to postpone Confirmation (RCIA 215; CIC 866).

3. The Rite of Christian Initiation of Adults, adapted for children.

Children of catechetical age are the subject of the RCIA and not the Rite of Baptism for the Children. Consequently, all that is prescribed in the RCIA (253-330) should be applied to the children with pastoral sensitivity for their particular needs and with the approval and cooperation of the parents or at least one of them, or those who lawfully take their place. This also means that when children of catechetical age are baptized, they are to be confirmed and offered the Eucharist at the same celebration. The priest who baptizes is to confirm the children and does not need special permission to do so (RCIA 305; Canons 885.2, 866; NS 13, 18, 19).

4. Children who are catechumens and penance

Children who are catechumens preparing for Baptism do not celebrate the Sacrament of Penance prior to Baptism. Nevertheless, they may be invited to participate in non-sacramental penitential rites as outlined in the RCIA (291-303) so that they may come to understand the reality of sin and appreciate the comforting message of God's pardon. Baptized children can be invited to celebrate these penitential services with children who are catechumens.

Candidates who are children

5. Baptized children below catechetical age received into full communion

Technically, the consent of the parents is sufficient. The children are passed into the faith when the parents are received into the Church. Children can also make a profession of faith inasmuch as they are able. When parent(s) are not received into the Church, the Catholic parent may make this desire known and/or the child can, as much as he or she is capable, make a profession of faith at the Rite of Reception. Consult the Office of Worship for suggestions on how this might be done.

The event of reception into full communion along with the original baptism of such children ought to be carefully recorded in the Register of Reception into Full Communion. The children are to be confirmed and receive the Eucharist along with the other children of the parish at the customary time.

6. Baptized Children of catechetical age received into the full communion of the Roman Catholic Church

Because children of catechetical age are considered, for the purpose of Christian initiation, to be adults (Cannon 852.1) the Rite of Reception of a Baptized Christian into the Full Communion of the Catholic Church (RCIA 473-504) is used. Their formation may be similar to unbaptized children preparing for the initiation sacraments. Some elements of the ordinary catechetical instruction of baptized children before their reception of the sacraments of Confirmation and Eucharist may be appropriately shared with the candidates of catechetical age (NS, 19).

Children of parents being received into the full communion of the Catholic Church are ordinarily received into the Church with their parents.

If pastoral ministers believe a delay in the reception of Confirmation might be necessary, this question must be referred to the Chancery.

7. Children and the celebration of Penance

Children who were baptized, but not Roman Catholics, and are now preparing for reception into the full communion of the Catholic Church should be adequately prepared and encouraged to celebrate the Sacrament of Penance sometime before their formal reception into the Roman Catholic Church (RCIA 482, NS 36).

Children who were baptized as Roman Catholic are normally prepared to celebrate the Sacrament of Penance before their reception of the Eucharist. (CIC 914; NS 27).

Record Keeping

There are different registers used by church ministers when recording various events during the RCIA process. It is important that a careful record be kept of the names and dates of what has occurred. The following is an overview of the registers used and what needs to be entered into them.

The sacraments of all who celebrate the Rite of Christian Initiation of Adults are recorded in:

- Register of Catechumens
- Baptism Register
- Confirmation Register
- Register of Reception into Full Communion
- Communion Register

Catechumens

Those who are unbaptized are enrolled as catechumens; this may occur at any time of the year. The name and required information for each catechumen are entered into the Register of Catechumens. After they celebrate the Sacraments of Initiation (usually at the Easter Vigil), the following entries are made:

- a. Baptism Register: record all information, including Confirmation, and notation of any marriage.
- b. Confirmation Register: record all information
- c. Communion Register: record all information

Baptized non-Catholics

Those who have been validly baptized in a non-Catholic Church are received into full communion, confirmed (with the exception of the Orthodox who have already been validly confirmed) and welcomed to the Eucharist. The following entries are to be made:

- a. Register of Reception into Full Communion: This is a recently published register that contains columns to note all pertinent information, including the original Baptism and any marriage.
- b. Confirmation Register: record all information.
- c. Communion Register: record all information.
- d. Note: If the parish has not yet obtained the Reception into Full Communion Register, the back portion of the Baptism register may be used temporarily to record receptions into full communion. E.g.: use the back of the Baptism Register and work forward.

Catholics

1. We encourage adult Catholics to be confirmed at their parish celebration of Confirmation.
2. When Catholics are to be confirmed to the Easter Vigil, the faculty to confirm must be obtained from the Bishop's Office. The priest applies for the faculty by submitting the request in writing to the Bishop's Office. The name of the candidate, age and reason for Confirmation should be included.
3. In either case, the following entries and notations are made:
 - a. Confirmation Register: record all information. In the remarks column of each person, place the notation "c. 884.1." This denotes that the faculty to confirm has been granted.
 - b. Baptism Register: notify the Catholic Church of Baptism.
 - c. Communion Register: if appropriate, record all information.

Key to Abbreviations

RCIA: Rite of Christian Initiation of Adults
NS: National Statutes on the Catechumenate
CCEO: Code of Canons of the Eastern Churches

Glossary of Terms for Christian Initiation

Adult Confirmation Celebrated by adult Catholics who have already received their First Communion. Their process of preparation is normally separate and distinct from the Rite of Christian Initiation of Adults, and their confirmation is not normally celebrated at the Easter Vigil.

Baptized but Uncatechized Adults Adults who were baptized during infancy 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 in accord with the norms of the ritual, "Preparation of Uncatechized Adults for Confirmation and Eucharist."

Book of the Elect The book in which the names of the catechumens are inscribed on the day of the Rite of Election.

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 who 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. In the rite, the term "candidate" is also applied to those participating in the Precatechumenate (both baptized and unbaptized); it is occasionally used in reference to a catechumen.

Catechesis The instruction and spiritual formation of persons preparing the initiation into the Catholic Church.

Catechumen One who is not baptized and is preparing for full initiation at the Easter Vigil through Baptism, Confirmation and Eucharist. When persons become catechumens, 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. Marriages of catechumens, whether with other catechumens or with baptized Christian or even non-Christian, should be celebrated at a Liturgy of the Word and not at the Eucharistic Liturgy.

Catechumenate The second period of preparation for entry into the Church, which involves formation in word, worship, community life and apostolic works. For the unbaptized, this period should normally last about a 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 Rite 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 Rite of Christian Initiation of Adults (#252,ff). 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.

Companion Children These are baptized Catholic children who are preparing for Confirmation or First Communion. They are eligible to become companions to child catechumens and candidates who seek entry and full communion with the Roman Catholic Church. Although they are not sponsors, they accompany catechumens and candidates in their formation process and celebrate the rites with them. If they are to be confirmed at the Easter Vigil, permission of the bishop is required.

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 the catechumens.

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 may be 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 blessings.

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 Catechumenate Particular law, approved by the National Conference of Catholic Bishops, for the implementation of the Rite of Christian Initiation of Adults in the United States. The statutes may be found in Appendix III of the Rite.

Neophyte A newly baptized person who is going through the final period of Christian initiation called Mystagogia. After Pentecost, the new Catholic is no longer referred to as a neophyte.

Oil of 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.

Penitential Rite A Lenten purification rite for baptized adults preparing for Confirmation and Eucharist and/or candidates for full communion. The rite is normally celebrated on the Second Sunday of Lent or on a Lenten weekday. It is similar to the scrutinies.

Periods Times of investigation and maturation marking the initiation process: (1) period of evangelization and Precatechumenate; (2) period of the Catechumenate; (3) period of Purification and Enlightenment; (4) period of Postbaptismal Catechesis or Mystagogy.

Precatechumenate The period prior to formal entry into the catechumenate. It is the initial introduction of an inquirer into the Catholic way of life and to the Gospel. It is also a period of evangelization on the part of the church.

Presentations During the Period of Purification and Enlightenment, the Church hands on its tradition of faith and prayer to the elect, entrusting to them the ancient texts of the Creed and the Lord's Prayer. Both of these presentations may be anticipated during the Period of the Catechumenate if that is pastorally more suitable. These presentations may also be made to baptized adults who have received no previous Christian formation.

Purification and Enlightenment The third period of preparation for entry into the church, which normally coincides with Lent and begins with the Rite of Election. During this period, the elect, the candidates and the local community give themselves to spiritual recollection in preparation for the feast of Easter and the sacraments of initiation.

RCIA The Rite of Christian Initiation of Adults. This is the official rite of the Roman Catholic Church for the initiation of adults (including children of catechetical age, i.e., over 7 years of age), the reception of baptized candidates for full communion and the completion of initiation of baptized but uncatechized adults. Full initiation through Baptism, Confirmation and Eucharist is the norm presented in the rite. The reception of adults baptized in another Christian tradition includes a Profession of Faith, Confirmation and Eucharist. The term "RCIA" is more appropriately used in papers, books and articles about the rite. In pastoral situations, it is preferable to speak of "catechumenate" or "Christian initiation."

Reception into Full Communion (of the Catholic Church) The liturgical rite through which a person baptized in another Christian tradition becomes a member of the Catholic Church.

Rite of...

Acceptance

The rite celebrated with unbaptized persons which admits them into the catechumenate.

Welcoming the Candidates

The rite celebrated with the baptized which admits them to a period of pastoral formation that coincides with the catechumenate.

Sending

The rite normally celebrated at the parish on the First Sunday of Lent prior to the Rite of Election with the bishop or his delegate. The parish is "sending" its catechumens and candidates for election and the call to continuing conversion.

Election

Normally celebrated on the First Sunday of Lent, this liturgy, presided over by the bishop or his delegate, inaugurates the final period of preparation for the unbaptized before initiation.

Calling the Candidates to Continuing Conversion

Coincides with the Rite of Election but is the rite for candidates, the already baptized.

Scrutinies

Rites celebrated with the elect on the Third, Fourth and Fifth Sundays of Lent, petitioning 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 receives the sacraments of initiation (Easter Vigil).