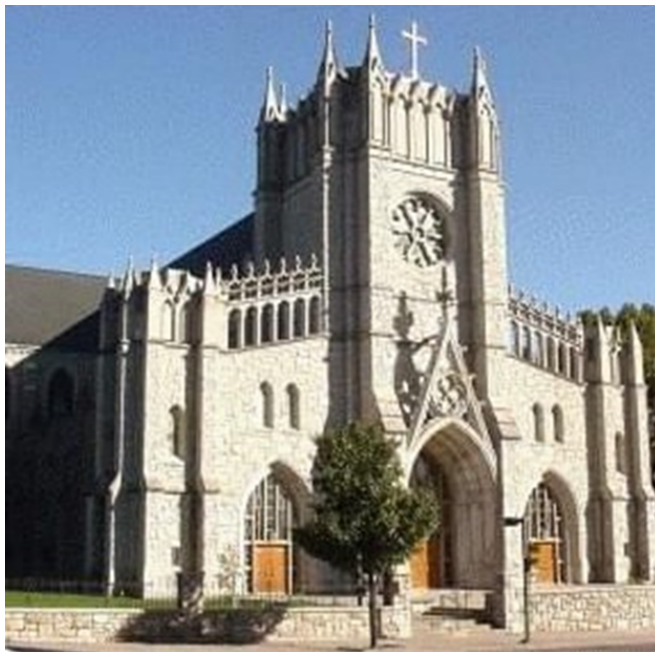


PARISH OCIA HANDBOOK



OUR LADY OF PERPETUAL HELP
CATHOLIC CHURCH
A Redemptorist Community



The Order of Christian Initiation of Adults (OCIA) is a process that guides individuals through various spiritual stages, allowing them to progressively deepen their commitment to Jesus Christ and His Church. Throughout the journey, participants prepare for and ultimately receive the Sacraments of Initiation, which include Baptism, Confirmation, and First Communion/Eucharist.

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OUR LADY OF PERPETUAL HELP
CATHOLIC CHURCH
A Redemptorist Community

Letter from the Pastor of Our Lady of Perpetual Help Catholic Church

Dear Inquirers and Parents of Children Inquirers to the process of OCIA

Welcome to a journey of discovery of the Catholic faith. It is inspiring to have you come here to learn more about a faith that we love so much. We will use that inspiration to help us do the best job we can to make sure you always feel welcome while you are gaining the knowledge that you have been called to seek.

Jesus entrusted his apostles with the mission of continuing His presence on earth. Within the Church, life is no longer a solitary search for meaning but rather a JOURNEY with companions in the faith. So again, welcome to the beginning of a new journey in your life. We welcome you to our faith community, and we look forward to getting to know each of you and hearing about the stories that brought you here.

May the Lord bless you and be with you as you seek His will for your life.

Sincerely in Christ,

Rev. Don Willard, C.Ss.R.
Pastor

MISSION

The Order of Christian Initiation of Adults (OCIA) is an important process used by the Catholic Church to introduce the beliefs, traditions, and practices of the faith to adults who have chosen to explore the possibility of joining the Church. This comprehensive process includes formation, education, and discernment as individuals move towards embracing the Catholic faith."

Our Lady of Perpetual Help's OCIA Team, in collaboration with the pastoral staff, is dedicated to teaching our faith in a friendly and approachable way. We encourage community members who wish to strengthen their faith and participate in fulfilling the mission of Jesus Christ through prayer, service, outreach, fellowship, and a strong sense of community. Our goal is to assist all members of our parish and community, especially those in need.

PURPOSE

This handbook provides participants with comprehensive background information regarding the OCIA's operational process. It is important to note that this handbook should not be interpreted as a strict set of rules or a code of conduct. Furthermore, it does not encompass all the elements of the OCIA program or the entirety of your participation in it.

The topics noted below encompass fundamental procedures that prospective candidates often inquire about regarding the program and its overall process. We are confident that this handbook will be an invaluable resource for you during this time.

SECTIONS

I. Documents and Category

To start the process of joining the OCIA, you will need to prepare some initial documents. It's important to complete these documents within the first month of your inquiry to avoid any delays in your acceptance to the OCIA. The specific documents required will depend on your category as a participant in the process, so make sure to refer to the detailed explanation provided.

Single Status:

- For individuals who have not been baptized (Catechumen), as well as single individuals or children/teens aged 8 to 18, the following documents are required: birth certificate, copy of ID or driver's license (as proof of residence), and for children, the parent's ID (as proof of residence).
- For individuals who have been baptized (Candidate), as well as single individuals or children/teens aged 8 to 18, the following documents are required: birth certificate, baptismal certificate, copy of ID or driver's license (as proof of residence), and for children, the parent's ID (as proof of residence).
- For individuals who have been baptized and received other sacraments (Candidate), as well as single individuals or children/teens aged 8 to 18, the following documents are required: birth certificate, baptismal certificate, other sacrament's certificate (First Communion or Confirmation), copy of ID or driver's license (as proof of residence), and for children, the parent's ID (as proof of residence).

Married Status:

- For individuals who have not been baptized but are married, we require the birth certificate, marriage certificate(s), and a copy of ID or driver's license for proof of residence. If the spouse was previously married, we also need the previous marriage certificate.
- For baptized individuals who are married, we need the birth certificate, baptismal certificate, marriage certificate(s), and a copy of ID or driver's license for proof of residence. If the spouse was previously married, we will also need the previous marriage certificate.
- For baptized individuals who have received other sacraments and are married, we require the birth certificate, baptismal certificate, certificate of the other sacrament (First Communion or Confirmation), and a copy of ID or driver's license for proof of residence. Additionally, if the spouse was previously married, we need the previous marriage certificate.

All individuals interested in joining must complete an application form and questionnaire outlining their intentions. These forms can be accessed on the parish website. It is important that these forms are filled out and submitted during the initial month of the Pre-Catechumenate Period.

II. The Catechetical Model: OCIA and Its Periods

The Catechumenal Model The model of all catechesis is the catechumenate... according to ancient Tradition, every form of catechesis should be inspired by the catechumenal model. (Adult Catechesis in the Christian Community #66, International Council for Catechesis, 1990)

In the Church, the classic catechumenal model consists of a number of stages. (Adult Catechesis in the Christian Community #67, International Council for Catechesis, 1990)

Faith, moved by divine grace and cultivated by the action of the Church, undergoes a process of maturation. Catechesis, which is at the service of the growth, is also a gradual activity. Good catechesis is always done in steps. (General Directory for Catechesis #88, Congregation for the Clergy, 1997)

The Order of Christian Initiation of Adults

Becoming a Catholic is a process of conversion and one that takes place within the community of the faithful. The Order of Christian Initiation of Adults is the roadmap for the spiritual journey, a gradual process that varies according to the many forms of God's grace, the free cooperation of the individual, the actions of the church, and the circumstances to time and place. (*OCIA* #5)

It's important to understand that conversion is a gradual process and cannot be scheduled ahead of time. The Rite of Christian Initiation is celebrated gradually over a period of time, with major liturgical events marking important moments in the process. The journey of conversion and initiation into Christ is unique for each person.

A. For Non-Baptized:

Period of Evangelization & Pre-catechumenate (the Inquiry)

The initial stage of becoming a member of the Catholic faith involves contacting a parish to express interest in joining. Upon contacting the parish, the individual is warmly welcomed into an Inquiry group where they can have their basic questions answered. There is no specific time frame for starting the inquiry process; it begins when the person expresses interest and concludes when they are ready to become a catechumen. During this time, it is the parish's responsibility to answer the inquirer's questions and help them understand God's call.

In the early stages of this process, a team member will use the Pre-Initiation Inventory form to ensure that there are no obstacles for the person who wants to become a Catholic. The inquiry should take enough time for the individual's desire to know Christ, follow Him, and seek baptism to grow. Eventually, the inquirer and the parish team will work together to determine whether it is appropriate for the person to become a catechumen. The Rite of Acceptance signifies the transition from being an inquirer to becoming a catechumen.

The Catechumenate

A catechumen is someone who is learning how to live as a Catholic Christian, coming to know Jesus and the beliefs of the Church. They are joined to the church, and are members of the household of Christ since the Church nourishes them with the word of God and sustains them by means of liturgical celebrations. (RCIA #47)

Inquirers are welcomed into the Catechumenate through the celebration of the ***Rite of Acceptance*** into the Order of Catechumens. During this rite, the candidates are signed with the sign of the Cross and accept the gospel as the pathway for their journey. The catechumens study the Scriptures and the beliefs of the Church and come to know Jesus better during a period that may last from six months to a year or more. They learn to ask how these might call for a conversion of heart and life. The members of their parish are involved as they give witness through their lifestyle and join together in prayer for them. Their sponsors, usually members of the local parish community, join with them in catechetical sessions and Breaking Open the Word. Such sponsor-friends are always ready to answer questions and reflect with them on the Catholic way of life. The church has special rites for the catechumens during this period, including blessings, prayers, and the Anointing with the Oil of the Catechumens. This anointing is for strengthening the person to accept the challenges of Christian life and to understand the gospel more deeply.

After a period of thoughtful reflection and study, the catechumens are now prepared to receive the sacraments of Baptism, Confirmation, and Eucharist at the Easter Vigil. A significant and solemn ceremony occurs on the First Sunday of Lent, as the catechumens assemble with the bishop at the ***Rite of Election***. Here, the Bishop, serving as the representative of God, solemnly summons the catechumens to partake in the Easter sacraments. Each individual, in a powerful and symbolic act, adds their signature to the Book of the Elect, marking their inclusion among God's chosen ones and their readiness for full initiation.

Period of Purification and Enlightenment

This period coincides with the season of Lent, which spans 40 days. The catechumens, now known as the elect of the Church, partake in a period of deep reflection and joyful anticipation. The 3rd, 4th, and 5th Sundays of Lent hold a particular significance, as they center around baptismal themes: water (the Samaritan Woman), light (the healing of the man born blind), and life (the resurrection of Lazarus from the dead). These Sundays also mark the celebration of ***the Scrutinies***, during which we fervently pray for the elect to be fortified against the influence of sin, to unveil and mend any weaknesses or sinful inclinations in their hearts, and to manifest and strengthen all that is virtuous, robust, and good within them. As a unified faith community, we join in prayer with the Elect, seeking the necessary graces to prepare wholeheartedly for the profession of their faith in God and the upcoming celebration of the sacraments of Initiation.

The Easter Vigil

On this most sacred of all nights, when the Church commemorates the Resurrection of Jesus from the dead, the elect are asked to renounce the devil and profess their faith in God, Christ, the Holy Spirit, and the Church. Before the entire community, they are baptized with water and anointed with the oil of Chrism. They are symbolically clothed in a white garment, representing their new life in Christ. From this day forward, they are known as Christians and can participate for the first time as members of the faithful in the great Eucharistic Prayer. The crowning

moment of their initiation occurs at the altar when they share for the first time in consuming the Body and Blood of Christ, signifying their complete transformation into the image of Christ through this sacred act of communion.

Mystagogy

During the 50 days of Easter, *the Neophytes*, symbolizing new growth in the Church, gather to contemplate the profound impact of the sacraments they have recently received: the sacred act of Baptism, the outpouring of the Holy Spirit in Confirmation, and their participation in the Eucharist, where they receive the Body and Blood of Christ. These neophytes are encouraged to delve into the Sunday gospels, connecting them to the sacraments they have undergone and their fresh start within the Church.

As the period of mystagogy culminates with the feast of Pentecost, the neophytes are set forth into the world, akin to the first disciples who were emboldened by the Holy Spirit for their divine mission. The newly baptized are beckoned to convene regularly to continue contemplating their newfound life in Christ. Furthermore, all the latest members of the Church are annually invited to commemorate their initiation into the faith.

B. Candidate for Full Communion & Un-Catechized Baptized

For those individuals who have already undergone baptism, they are referred to as Candidates. The term *"Candidate for Full Communion"* is used for individuals who have been baptized in another faith, as well as for un-catechized baptized Catholics. Candidates are expected to undergo a similar period of spiritual growth as the Catechumens. The focus for candidates is on receiving instruction on the foundational beliefs and traditions of the Catholic Church, particularly in comparison to other Christian denominations. Like Catechumens, Candidates are encouraged to dedicate a significant amount of time to studying their faith, engage in prayer, and deepen their understanding of the scriptures.

***Strictly speaking, the Periods of the OCIA specifically apply to those who are Not-Baptized. People who are already baptized can join the full communion as soon as they are ready. It's not necessary to wait for the Easter Vigil. In fact, it's better for only the Elect to celebrate the Sacraments of Initiation at the Vigil, while Candidates can be received and complete their initiation at a different time. Nonetheless, this process still serves Candidates of Full Communion and Un-catechized Baptized Catholics.**

****If baptized in a church that is considered to be in apostolic succession and thus having valid sacraments (including Eucharist and Confirmation/Chrismation), Confirmation is not repeated. Eastern Churches typically fully initiate in infancy. Eastern Christians are ascribed into the corresponding Eastern Catholic Church, NOT the Latin (Roman) Catholic Church.**

Interviews:

To ensure the progress of each candidate and catechumen, it is vital that they undergo a scheduled interview with a priest or their delegates. These interviews must be arranged and completed before the end of January. As the deadline approaches, we will provide you with more detailed information on how to schedule these interviews.

III. Process and Timeframe

Please review the table below, which shows the time length of the process of OCIA. If you have any questions, please consult the Pastor or the Pastoral Associate for Faith Formation.

Catechumenate (Not Baptized)				
Status	Pre-Catechumenate	Catechumenate	Purification & Conversion	Mystagogy
8 – 17 Years	1 Year	6 Months	3 Months	5 Weeks
Adult	From 3-6 Months	3 Months	3 Months	5 Weeks
Candidate Full Communion (Baptized in Another Faith)				
Status	Inquiring	Catechesis	Celebration	Mystagogy
8-17 Years	3 Months	6 Months	Full + Communion	NA
Adult	3 Months	3 Months	Full Communion	NA
Un-catechized Baptized Catholic				
Status	Inquiring	Catechesis	Celebration	Mystagogy
8-17 Years	3 Months	6 Months	First Communion	NA
Adult	3 Months	3 Months	Completing Sacraments	
Adults may enter at different times throughout the year at the pastor's discretion. Children and teens will follow the Regular Curriculum and Calendar of Faith Formation. The timeframe is based on each candidate's full attendance and readiness throughout the process.				

IV. Calendar - Policies & Procedures

The **Calendar** is accessible on the Our Lady of Perpetual Help KC website. Go to **Formation**, then OCIA, and select the Calendar link. It can also be accessed here: [OCIA Calendar 2025-2026](#). For **Policies & Procedures**, refer to the [DFP Parents Students Handbook](#), pages 6 to 10.

V. Mandatory Dates

As part of the process, it is important to note that specific dates for the rituals will be determined based on the calendar year. It is mandatory for all participants/candidates to be present for these rituals. For Baptized and Un-catechized Baptized Catholics, dates will be determined at the pastor's discretion. Please find the list of respective rituals, along with their specific dates, provided below:

1. **The Rite of Acceptance & Welcoming:** Usually, this rite takes place at the beginning of the faith formation year to accept those who have completed the Inquiring Period. The celebration will be held on Sunday at the 9:30 am Mass with the community.
2. **The Rite of Election, Full Communion, and Celebrating Completion of Initiation:** This rite serves to Elect the Catechumen after the Period of Catechumenate to send for recognition of the Bishop or to begin entering the Purification and conversion. It may also be combined with celebrating Full Communion and Completing the Sacraments of Initiation for the Candidates. It is usually before the Lenten Season, the Pentecost Celebration, or the Exaltation of the Cross.

3. **Scrutinies:** Three Sundays during the Lenten Season or other cycle dates are designated to celebrate with the Catechumenate during the period of Purification and Conversion.
4. **Mini Retreat:** Preparing catechumens and their godparents for their Sacraments of Initiation either during Holy Week or other dates of the Cycle at the pastor's discretion.
5. **Rehearsals:** All godparents, sponsors, and candidates must attend a rehearsal for the aforementioned rituals.
6. **Celebrating Sacrament of Reconciliation:** All candidates for Full Communion and Un-catechized Baptized Catholics will celebrate the Sacrament of Reconciliation before celebrating Full Communion or Completing the Sacraments of Initiation.

VI. Godparents and Sponsors

Godparents are required for catechumens, while a sponsor is required for non-Catholic Baptized individuals and Un-catechized Baptized Catholics who need Confirmation. Parents select godparents for their children, while adults may choose their own godparents. If a catechumen or candidate does not have a godparent or sponsor, the parish will help them choose one.

To serve as godparents and sponsors, individuals must be practicing Catholics who actively participate in their faith. To select a godparent and/or sponsor, a form will need to be completed, accompanied by a recommendation from their parish pastor endorsing their suitability for this role. Additionally, all individuals should submit their sacramental certificates to provide evidence of their reception of the sacraments. An interview with the prospective godparent and sponsor will be scheduled by the Pastoral Associate for Faith Formation to ensure their qualifications align with the expectations. Upon acceptance, godparents and sponsors are required to agree to specific conditions:

1. Must be local to fulfill the requirement of attending with the candidate.
2. Be a Catholic who has been baptized, received the Eucharist, and been confirmed, and who is currently living a sacramental life (e.g., attending Mass regularly, making use of the sacrament of Reconciliation, receiving communion) and is not in an irregular marriage, or living a life of habitual sin;
3. Be at least sixteen years of age;
4. Lead a life of faith in harmony with the ministry they are undertaking and have the intention of undertaking the ministry of a godparent or sponsor;
5. Not be a parent of the individual to be confirmed.

VII. Contents of Catechesis

Saint Name: Candidates for Confirmation and those in the catechumenate must study and research to choose a saint's name for their celebration. The name of the saint can be found online and must be submitted at the beginning of the catechumenate or catechesis process and no later than the period of purification, conversion, or full communion when completing the sacraments.

Doctrine: Candidates are receiving the content and teaching of the Catholic Church as follows: pre-catechumenate (inquiring), catechumenate, purification and conversion, and mystagogy. The following content will be covered:

Existence of God, Creation Story, Blessed Trinity, Incarnation, the Church, Four Marks, Communion of Saints, Divine Revelation, Sacred Scripture, Church Tradition, Original Sin, Mystery of Iniquity, Sacramental Economy, Dignity of Human Person, The Mass, Introduction to Prayer, Places in the Church, Introduction to the Creed, Creation, God the Father, The Son of God, The Kingdom of God, Four Last Things, Liturgy, Sacraments of Initiation, Holy Orders, Anointing of the Sick, Freedom in Christ, Grace, Virtue of Faith, Justification and Merit, Traditions of Prayer, Holy Spirit, Blessed Virgin Mary, Providence, Paschal Mystery, Baptism, Eucharist I, Reconciliation, Matrimony, Mercy and Justice, Salvation and Redemption, Social Teachings, First Three Commandments, Last Seven Commandments, Lord's Prayer, Creation, Sacred Scripture, Mystical Body of Christ, The Story, The Second Coming, Liturgical Prayer, Eucharist II, Vocations: God's Call, Mercy and Justice, Virtue of Hope, Cardinal Virtues, Two Great Commandments, The Battle of Prayer, and Adoration-Rosary-Devotions.

Breaking Open the Word: During the catechumenate and catechesis, candidates will have the opportunity to share and discuss their conversion in Breaking Open the Word.

VIII. Resources & Materials

The candidate is asked to acquire the following items for their OCIA process:

- The Bible.
- Catechism of the Catholic Church.
- Visit the site of www.usccb.org for readings.
- Visit the site of <https://www.catholic.org/saints/>
- Binder for handouts.

Sponsor or Godparent will be responsible for the candidate to have the following:

- Baptismal Candle (suggested by the Parish)
- Donation to make a gown for the sacrament of Baptism.

IX. Outline for Christian Initiation of Adults and Glossary

PERIOD OF EVANGELIZATION AND PRE-CATECHUMENATE

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

FIRST STEP: ACCEPTANCE INTO THE ORDER OF CATECHUMENS

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

PERIOD OF THE CATECHUMENATE

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

SECOND STEP: ELECTION OR ENROLLMENT OF NAMES

This is the liturgical rite, usually celebrated on the First Sunday of Lent, by which the Church formally ratifies the catechumens' readiness for the sacraments of initiation and expresses the will of the catechumens, now the elect, to receive these sacraments.

PERIOD OF PURIFICATION AND ENLIGHTENMENT

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

THIRD STEP: CELEBRATION OF THE SACRAMENTS OF INITIATION

This is the liturgical rite, usually integrated into the Easter Vigil, by which the elect are initiated through baptism, confirmation, and the Eucharist.

PERIOD OF POST-BAPTISMAL CATECHESIS OR MYSTAGOGY

This is the time, usually the Easter season, following the celebration of initiation, during which the newly initiated experience being fully a part of the Christian community by means of pertinent catechesis and particularly by participation with all the faithful in the Sunday Eucharistic celebration.

(Taken from the Rite of Christian Initiation of Adults, Study Edition, p. 14)

Glossary

CANDIDATE A baptized person preparing for reception into full communion with the Church.

CATECHESIS The instruction and spiritual formation of catechumens/candidates seeking full communion with the Church.

CATECHIST One who leads in and contributes to the instruction and spiritual formation of catechumens/candidates.

CATECHUMEN An un-baptized person formally admitted to the process of preparation for the Sacraments of Initiation.

CATECHUMENATE The second period of the initiation process.

DISMISSAL The rite of sending the catechumens/candidates from the Sunday Assembly after the homily for a time of reflection on the Word.

ELECT Catechumens who are chosen at the beginning of Lent to prepare for the Sacraments of Initiation at Easter.

ENLIGHTENMENT The third period of the initiation process immediately prior to the Sacraments of initiation, ordinarily during Lent.

EPHPHETHA The Rite in which the celebrant touches the ears and the mouth of the elect and prays that they may be open to hear and proclaim the Word of God in faith.

EVANGELIZATION The activity of the Church whereby a first proclamation of the Gospel is made to persons inquiring about the faith. Evangelization can also refer to the ongoing proclamation of the Gospel in the life of the believer and the community.

EXORCISM Prayers that the elect and candidates be delivered from the powers of evil and falsehood and be strengthened to live for the kingdom of God.

GODPARENT The person selected by the elect, with the consent of the priest, to accompany her/him during the rites of initiation.

INITIATION The entire process through which a person enters the Church culminating in the Sacraments of Initiation.

INQUIRER One who seeks to learn about the faith of the Church.

INQUIRY The first period of the initiation process is also called the Precatechumenate.

LECTIONARY Book containing the scriptures which are read in the liturgy. The Sunday scripture readings are arranged in a three-year cycle.

MYSTAGOGIA The fourth period of the initiation process is the time of post-baptized catechesis.

NEOPHYTE Title given to the newly initiated during Eastertide.

PRECATECHUMENATE The first period of the initiation process, also called the Inquiry.

PURIFICATION See Enlightenment.

RECEPTION INTO FULL COMMUNION The process by which a baptized Christian becomes a full member of the Catholic Church.

RITE OF ELECTION Liturgy, celebrated on the first Sunday of Lent (or close to that day) at which the bishop ratifies the recommendations of the parish communities and solemnly chooses men and women for the Easter sacraments.

SCRUTINIES Rites celebrated with the elect and candidates on the Third, Fourth, and Fifth Sundays of Lent.

SPONSOR A member of the parish community who accompanies the catechumen/candidate through the periods of the initiation process.

TRIDUUM The “three days” that begin the evening of Holy Thursday and conclude on Easter Sunday evening. The Triduum is a single celebration of the passion, death, and resurrection of Christ. The Initiation Sacraments occur at the height of the Triduum, the Easter Vigil.

X. Forms

Godparent-Sponsor Information

Full Name (First and Last): _____

_____ Please initial after reading the following paragraph:

I understand that as a godparent or sponsor, I am to live a life in harmony with the nature of this responsibility, meaning, for example, that I regularly attend Mass, I receive the Eucharist regularly, I make use of the sacrament of Reconciliation; I am not in an irregular marriage; I am not an active homosexual; and I seek to the best of my understanding of my Catholic faith to be faithful to the teachings of the Church. I attest that I have received the sacrament of Confirmation and that I am at least 16 years old. I also understand that being a godparent or sponsor is a time commitment. I will attend weekly sessions for catechesis, the celebrations of liturgical rites, and other initiation-related events to the best of my ability. I further understand that being chosen as a godparent or sponsor is a lifetime commitment to be, as I am able, a faithful witness of the Catholic way of life to the individual I am called to serve. If I am not a member of the same parish as the person who I am serving, then I will obtain a Letter of Good Standing from my own parish attesting to the fact that I attend Mass regularly on Sundays and Holy Days of Obligation, follow the precepts of the Church, and possess no impediments for serving as a godparent or sponsor.

Full Mailing Address: _____

Phone: (Daytime) _____ (Evening/Weekend) _____

Cell/Mobile Phone: _____ Occupation: _____

Email: (Home) _____ (Other) _____

1. Place Where You Were Baptized: _____

(include **church name** (or hospital, etc.), **locality** (town, city, county, etc.), region (state, province, territory, etc.), and **country**)

2. Parish Where You Are Currently Registered: ☐ OLPH KC ☐ Other/Name _____

Full Mailing Address of Other than OLPH KC: _____

Pastor's Name: _____ Parish Phone: _____

Return to Office attention OCIA One Month After Orientation Date

For Office Use

Godparent/Sponsor for _____ Date: _____

Completed Initial Sponsor Formation by Date: _____

If from Another Parish, Letter of Good Standing Received by Date: _____

Notes: _____

The Association for Catechumenal Ministry (ACM) grants the original purchaser (parish, local parochial institution, or individual) permission to reproduce and modify this form

Certificate to Serve as a Godparent or Sponsor for

Name of Catechumen or Candidate

I RECOGNIZE that a godparent/sponsor has a special relationship to the person who is to be baptized or confirmed. A godparent/sponsor serves as a model of Christian living for the individual he/she is serving, as that person is renewed and strengthened by the power of the Holy Spirit.

WITH THAT UNDERSTANDING, I recognize that in order to serve as a godparent/sponsor, a person must:

1. Be a Catholic who has been baptized, received the Eucharist, and been confirmed, and who is currently living a sacramental life (e.g., attending Mass regularly, making use of the sacrament of Reconciliation) and is not in an irregular marriage, or living a life of habitual sin;
2. Be at least sixteen years of age;
3. Lead a life of faith in harmony with the ministry they are undertaking and have the intention of undertaking the ministry of a godparent or sponsor;
4. Not be a parent of the individual to be confirmed.

I HEREBY ACCEPT these responsibilities and testify that I fulfill the requirements to serve in the ministry of godparent/sponsor.

Signature of Godparent/Sponsor

Date

From the Registered Parish

I HEREBY TESTIFY that _____
(name of godparent/sponsor)

is a registered member of _____
(name of parish)

and affirm that he/she fulfills all the requirements to serve in the ministry of godparent/sponsor.

Signature of Pastor

Date

[Parish Seal on this page is ordinarily required]