

**ORDER OF RECEPTION
OF THOSE ALREADY VALIDLY BAPTIZED
INTO THE FULL COMMUNION OF THE CATHOLIC CHURCH
(with Prayers in Binisaya o Waray)**

INTRODUCTION

1. The rite by which a person born and baptized in a separated ecclesial Community is received¹ into the full communion of the Catholic Church according to the Latin Rite, is so arranged that no further burden is imposed than what is necessary to restore communion and unity² (cf. Acts 15:28).

2. Nothing more is required of Eastern Christians coming to the fullness of Catholic communion, however, than what a simple profession of Catholic faith requires, even if, by virtue of recourse to the Apostolic See, a transfer to the Latin Rite is permitted to them.³

3. a) The rite of the celebration should appear as a celebration of the Church, and its high point should be realized in Eucharistic Communion. Therefore the admission normally should take place during Mass.

b) Nonetheless, those aspects that in any way have an air of triumphalism should be carefully avoided. The way in which this Mass will be celebrated must be precisely defined, attentive to circumstances. Consideration must be given both to the good of ecumenism and to the bond between the candidate and the parish community.

More appropriately, often it will be a Mass celebrated with only a few relatives and friends. Nevertheless, if for a serious reason a Mass cannot be celebrated, the Reception may be held within a Liturgy of the Word, whenever at least this is possible. The one being received, however, should also be consulted concerning the form to be chosen.

4. If Reception is celebrated outside Mass, its connection with Eucharistic Communion should be made clear by having it followed as soon as possible by a Eucharistic Celebration, in which the newly received fully participates among Catholic brothers and sisters for the first time.

5. For the Reception of those already baptized into the full communion of the Catholic Church, both a doctrinal and a spiritual preparation of the candidate is required, according to pastoral needs accommodated to individual cases. A candidate should learn to adhere more and more lovingly

1 Cf. Second Vatican Council, Constitution on the Sacred Liturgy, Sacrosanctum Concilium, no. 69b; Decree on Ecumenism, Unitatis redintegratio, no. 3; Secretariat for Christian Unity, Ecumenical Directory, no. 19: A.A.S. 59 (1967), p. 581.

2 Cf. Second Vatican Council, Decree on Ecumenism, Unitatis redintegratio, no. 18.

3 Cf. Second Vatican Council, Decree on Eastern Catholic Churches, Orientalium Ecclesiarum, nos. 25 and 4.

to the Church, in which the candidate will find the fullness of his or her Baptism.

At the time of this preparation some sharing in worship may already be taking place, according to the norms established in the Ecumenical Directory. Equating candidates with catechumens is to be altogether avoided.

6. An abjuration of heresy is no longer required of a person who was born and baptized outside the visible communion of the Catholic Church, but only a profession of faith.⁴

7. The Sacrament of Baptism cannot be repeated, and therefore conditional Baptism is not permitted to be conferred again unless a prudent doubt is present concerning the fact or the validity of the Baptism already conferred. If after a serious investigation has been undertaken concerning the prudent doubt about the fact or validity of the Baptism already conferred, conditional Baptism seems necessary to confer again, the minister should appropriately explain the reasons why Baptism in this case is being conferred conditionally, and he should administer it in a private form.⁵

The local Ordinary should determine in individual cases of conferring conditional Baptism which rites should be kept and which omitted.

8. It is for the Bishop to receive the candidate. A Priest, however, to whom he entrusts the celebration to be performed, has the faculty of confirming the candidate in the very Rite of Reception,⁶ unless the one being received has already validly received Confirmation.

9. If the Profession and Reception take place during Mass, the one being received should confess his or her sins with attention to personal circumstances, having made the confessor aware of the forthcoming Reception. Any duly approved confessor may hear this confession.

10. If the situation warrants, a sponsor, namely a man or a woman who had a greater role than others in leading or preparing the candidate, may accompany the one being admitted in the Reception itself; two sponsors may also be permitted.

11. In the Eucharistic celebration itself during which the Reception takes place, or, if this happens outside the solemnities of the Mass, in the Mass that follows, it is permitted not only for the one admitted to receive Holy Communion under both kinds, but also the sponsors, parents, spouse, (if these are Catholic), lay catechists who perhaps instructed the one being received, and indeed all Catholics present, if their number or other circumstances suggest it.

4 Cf. Secretariat for Christian Unity, Ecumenical Directory I, nos. 19 and 20: A.A.S. 59 (1967), p. 581.

5 Cf. *ibid.*, nos. 14-15: A.A.S. 59 (1967), p. 580.

6 Cf. *Ordo Confirmationis, Praenotanda*, (Introduction), no. 7.)

12. The Rite of Reception may be adapted to various circumstances by the Conferences of Bishops according to the Constitution on the Sacred Liturgy (no. 63). Above all the local Ordinary, paying attention to special conditions of persons and places, may himself adapt the Rite to them, by expanding or abbreviating it, if it seems appropriate.⁷

13. The names of those received should be recorded in a special book, along with the date and place of their Baptism

⁷ Cf. Secretariat for Christian Unity, Ecumenical Directory I, no. 19: A.A.S. 59 (1967), p. 581.

CHAPTER I ORDER OF RECEPTION WITHIN MASS

14. a) If the Reception takes place on a Solemnity or on a Sunday, the Mass of the day should be celebrated; on other days, however, it is permissible to use the Mass “For the Unity of Christians” from the Masses for Various Needs.

b) The Reception is carried out after the Homily, in which the celebrant, with gratitude to God, should speak of Baptism as the basis for the candidate’s Reception, of the Sacrament of Confirmation, already received or about to be received by the candidate, and of the Most Holy Eucharist, to be celebrated by the candidate for the first time with the Catholic community.

c) At the end of the Homily, the celebrant, in these or similar words, briefly invites the candidate to come forward with his (her) sponsor to profess his (her) faith with the community:

**N., tungod kay kahuman hin hamtong nga panhunahuna upod an Espiritu Santo
nangaro ka hin waray piritá
nga karawatón ngada hin hingpit nga pagkaapi
han Singbahan nga Katoliko,
gindadapit ko ikaw hin pagdaraon upod an imo padrino
ngan hin pagtug-an an pagtoo nga katoliko
ha atubangan hini nga katilingban.
Dida hini nga pagtoo, yana ha syahan nga higayon,
makarawat ka kaupod namon
dida han yukaristihanon nga lamesa han Ginoo Jesucristo
nga nagtitigaman han pagkausa han Singbahan.**

15. Then the person to be received, together with the faithful, recites the **Niceno-Constantinopolitan Creed**, which is always said at this Mass.

After this, at the celebrant’s invitation, the one to be received adds:

**Natoo ug nagtutug-an ako
han ngatanan nga ginpadayag han Dyos
nga gintutuohan, gintututdo ug ginpapasamwak
han Singbahan nga Katoliko.**

16. Unless Confirmation immediately follows, the celebrant then lays his right hand upon the head of the person to be received and says:

**N., ginkakarawat ka ngada han katoliko nga Singbahan
han Dyos nga tungod han iya kalooy nagdara ha imo nganhi
basi dida han Espiritu Santo
makaada ka hin hingpit nga pagkausa ha amon
dida han pagtoo nga imo gintug-an
ha atubangan hini nga iya panimalay.**

17. If the person to be received has not yet been confirmed, the celebrant lays his hands over the candidate's head and begins the Rite of Confirmation with the prayer **Almighty God** (cf. nos. 269-270).

18. After Confirmation the celebrant greets the one newly received, taking his (her) hand between his own hands as a sign of friendship and acceptance. With the permission of the Ordinary, another suitable gesture may be substituted, depending on local and other circumstances.

If, however, the person received is not confirmed, the greeting immediately follows the formula of Reception (no. 16).

19. The Universal Prayer follows the Reception (and Confirmation). In his introduction the celebrant should mention Baptism, (Confirmation,) and the Eucharist, and express gratitude to God. The person received into full communion is mentioned at the beginning of the intentions (cf. no 30).

20. After the Universal Prayer (Prayer of the Faithful) the sponsor and, if there are only a few persons, all who are present may, if appropriate, greet the newly-received person in a friendly manner. In this case the Sign of Peace before Communion may be omitted. Finally, the person received returns to his or her place.

21. Then the Mass continues. It is fitting that the person received and the others mentioned in no. 11 above receive the Most Sacred Eucharist under both kinds

CHAPTER II

ORDER OF RECEPTION OUTSIDE MASS

22. If, for a serious reason, the Reception takes place outside Mass, a Liturgy of the Word is celebrated.

23. The celebrant, wearing an alb, or at least a surplice, and a stole of festive color, greets those present.

24. The celebration begins with (a suitable chant) and a reading of Sacred Scripture, which is explained in the Homily (cf. 14b).

25. Then follows the Reception, to be carried out in the manner described (nos. 14c-19).

26. The Universal Prayer is concluded with the Lord's Prayer, sung or recited by all present, and the Priest's blessing follows.

27. Then the sponsor and, if there are only a few persons, all who are present may, if appropriate, greet the newly-received person in a friendly manner. After this, all then depart in peace.

28. If, due to extraordinary circumstances, it appears that the Reception is to be celebrated without the Liturgy of the Word, everything takes place as above, beginning with the celebrant's Instruction (no. 14c). This Instruction should begin with a quotation from Sacred Scripture, for example, a text that praises the mercy of God that has led the candidate to be received into full communion and speaks of the Eucharistic Communion soon to be received at a later time.

CHAPTER III VARIOUS TEXTS TO BE USED IN THE RITES OF RECEPTION

29. I. BIBLICAL READINGS

The biblical readings, for Mass or for the Liturgy of the Word, may be taken in whole or in part, from those provided in the Lectionary for Mass for the Mass of the day, or for the Mass “For the Unity of Christians” (cf. nos. 867-871) or for the Ritual Mass “For Christian Initiation Apart from the Easter Vigil” (cf. nos. 751-755).

When the rite, however, is celebrated outside Mass, it is preferable that the texts that follow be used (cf. also the Lectionary for Mass, nos. 761-763).

The material in the following section is taken from nos. 761-763 of the *Ordo lectionum Missæ* (editio typica altera). Since different translations of the **Ordo lectionum Missæ** (Lectionary for Mass) are used in various English-speaking Conferences of Bishops. Only the biblical references are provided in this section for those texts taken from Scripture.

The Headings, Incipits, Psalm Responses, and Alleluia Verses and Verses before the Gospel approved for use by the Conference of Bishops are to be inserted in this section.

READINGS FROM THE NEW TESTAMENT

1. Rom 8:28-39
2. 1 Cor 12:31–13:13
3. Eph 1:3-14
4. Eph 4:1-7, 11-13
5. Philippians 4:4-8
6. 1 Thes 5:16-24

RESPONSORIAL PSALMS

- | | |
|-------------------------------------|--------------------|
| 1. Ps 26 (27):1, 4, 8b-9abc, 13-14. | R. (1a) |
| 2. Ps 41 (42):2-3; Ps 42 (43):3, 4 | R. (Ps 41 [42]:3a) |
| 3. Ps 60 (61):2-3a, 3bc-4, 5-6, 9 | R. (4a) |
| 4. Ps 62 (63):2, 3-4, 5-6, 8-9 | R. (2b) |
| 5. Ps 64 (65):2-3a, 3b-4, 5, 6 | R. (2a) |
| 6. Ps 120 (121):1-2, 3-4, 5-6, 7-8 | R. (2a) |

GOSPEL READINGS

1. Mt 5:2-12a
2. Mt 5:13-16
3. Mt 11:25-30
4. Jn 3:16-21
5. Jn 14:15-23, 26-27
6. Jn 15:1-6

30. II. EXAMPLE OF THE UNIVERSAL PRAYER

Hinigugma nga kabugtoan:

an aton bugto, hi N. nahiusa na kan Cristo pinaagi han Bunyag (ug Konpirma);
yana inupdan hin pagpasalamat ha Dyos, ginkarawat naton hiya
ngada han hingpit nga pagkausa ha katoliko nga Singbahan
(ngan ginkonfirmahan han mga upa han Espiritu Santo)
basi unina makasaro na hiya dida han pangaraonon han Ginoo.
Ha aton paglipay tungod hin bag-o nga kaapi han katoliko nga Singbahan,
panginyupo kita upod ha iya han kalooy han Magtaralwas.

Tungod han aton bugto,
nga yana ginkarawat naton nganhi ha aton
basi pinaagi han panabang han Espiritu Santo,
magpabilin hiya nga matinumanon han iya gintug-an.
Magampo kita ha Ginoo.

B. Pamatii kami, Ginoo.

Tungod han ngatanan nga natoo kan Cristo
ug tungod han ira mga katilingban,
basi makaada hira hin hingpit nga pagkaurosa.
Magampo kita ha Ginoo.

B. Pamatii kami, Ginoo.

Tungod han Singbahan (Kristohanon nga Katilingban)
diin hi N. nabunyagan ug natutdoan,
basi kilal-on pa hin hirohilarum hi Christo
ngan igpasamwak hiya hin mauruupay.
Magampo kita ha Ginoo.

B. Pamatii kami, Ginoo.

Tungod han ngatanan diin naglaga an ungara han langitnon nga grasya
basi matugwayan hira ngadto han kahingpitan han kamatuoran dida kan Cristo.
Magampo kita ha Ginoo.

B. Pamatii kami, Ginoo.

Tungod hadton diri pa natoo kan Cristo an Ginoo
basi ha lamrag han Espiritu Santo,
makasulog hira han dalan han katalwasan.
Magampo kita ha Ginoo.

B. Pamatii kami, Ginoo.

Tungod han ngatanan nga kataw'han
basi gawson hira ha gutom ug aragway
ngan dayuday mag-ukoy dida hin kalinaw ug kamurayawan.
Magampo kita ha Ginoo.

B. Pamatii kami, Ginoo.

Tungod ha aton,
basi kita nga kumarawat han pagtoo hin waray bayad
magpabilin dida hini nga pagtoo tubtob ha katapusan.
Magampo kita ha Ginoo.

B. Pamatii kami, Ginoo.

Pagampo

Makagarahum ug waray katapusan nga Dyos,
pamatii an mga pag-ampo nga amon igindadangop ha imo
basi magpadayon kami hin pag-ataman ha imo
ha mapinasalamaton nga kamaduroto.
Pinaagi kan Jesucristo nga amon Ginoo.
Amen.

1. If the Reception is celebrated outside Mass, the transition from the Universal Prayer (Prayer of the Faithful) to the Lord's Prayer can be expressed by the celebrant (cf. no. 26), in these or similar words:

Celebrant:

**Hinugugma nga kabugtoan,
pag-urossa naton an aton mga pag-ampo
ngan ihalad ini
sugad han gintutdo ha aton han aton Ginoo Jesucristo:**

All:

Amay namon . . .

If the person received was accustomed in his or her Community to the final doxology *Kay imo man an ginhadian, etc.*, it should be added here to the Lord's Prayer.