

Sacramental Policies

Archdiocese of Santa Fe

The following policies were promulgated in 1991 and 1992 by then Archbishop Robert F. Sanchez. Additions and some minor revisions were made by Archbishop Michael J. Sheehan together with the Presbyteral Council in November of 1997, in October of 2001, and in September of 2005.

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LITURGICAL GUIDELINES for the celebration of confirmation, weddings, and funeral rites as well as guidelines for training liturgical ministers, and the building and renovation of worship spaces are found in the **Worship section, tab R**, of this handbook.

For information or clarification of these policies, please contact one of the following:

Office of Religious Education 831-8129
Office of Formation for Christian Service 831-8151
Office of Worship and Christian Initiation 831-8194
Office of Youth, Young Adult, and Campus Ministry 831-8145

THE SACRAMENTS IN GENERAL

The Sacraments of the New Testament, instituted by Christ the Lord and entrusted to the Church, as they are actions of Christ and the Church, stand out as the signs and means by which the faith is expressed and strengthened, worship is rendered to God and the sanctification of humankind is effected, and they thus contribute in the highest degree to the establishment, strengthening and manifestation of ecclesial communion; therefore both the sacred ministers and the rest of the Christian faithful must employ the greatest reverence and the necessary diligence in their celebration. (c. 840)

- 1 In the celebration of the Sacraments in the Archdiocese of Santa Fe, the ordained ministers are to use the liturgical books most recently approved by the Holy See and the Conference of Bishops of the United States.
- 2 Cultural sensitivity and adaptations through music and gesture in the celebrations of the sacraments is encouraged. In order to protect the integrity of the sacramental life of the Church and avoid abuses, the adaptations need the approval of the Archbishop. Requests for approval are to be made through the Office of Worship.
- 3 The ordained ministers may not refuse the sacraments to those who ask for them at appropriate times, are properly disposed and are not prohibited by law from receiving them (c 843, §1)
 - 3.1 All members of the Church have the right to be assisted by their pastors with the spiritual riches of the Church, especially the Word of God and the sacraments. (cf. c. 213) Therefore pastors are responsible for providing the sacraments to all members of the church living in the territory of the parish whether these persons are registered, contributing members of the parish or not.
 - 3.2 Ordained ministers are not to create prohibitions of their own that are not already in the Code of Canon Law, the approved liturgical books and laws, and the policies set down by the Archbishop of Santa Fe.
 - 3.3 If one of the Christian faithful is requesting that a sacrament be celebrated after it has already been delayed/refused, the ordained minister that is being asked the second time ought to consult with the one that delayed/refused the first request or with the Dean before the celebration of the sacrament takes place.
 - 3.4 Christian faithful who feel aggrieved by the decision of an ordained minister to delay/refuse a sacrament may have recourse to have their right to the sacraments vindicated a indeed they were violated. (cf. cc. 221; 1400). The minister is to follow the directives given by the competent authority.

¹ While parish registration is not a requirement for the reception of sacraments, the parish census should be updated at the time that the sacraments are celebrated, e.g. names of the newly baptized intents added to the list, new registration for the newlywed, etc.

- 3.4.1 If the grievance is against one of the members of the parish staff, not the Pastor, recourse is to be presented to the Pastor.
- 3.4.2 If the grievance is against the Pastor, or the aggrieved party wants to appeal the decision of 2.4.1, recourse is to be presented to the Dean.
- 3.4.3 If the grievance is against the Dean, or the aggrieved party wants to appeal the decision of 2.4.2, recourse is to be presented to the Tribunal Office of the Archdiocese of Santa Fe.
- 3.4.4 The decision of the Tribunal is ordinarily the final decision. If subsequent appeals are possible, the aggrieved party will be notified of the procedures.

- 4 Catholic ministers may not ordinarily administer the sacraments to those who are not in full communion with the Catholic Church; with the exception mentioned in canon 844, §3.2
- 5 Beyond the offerings defined by the Provincial Bishops, the ordained Ministers are not to ask for further offering for the administration of the sacraments (of. cc. 848, 1264, 1161)³ Care is to be taken that people are not denied the sacraments because they cannot afford the fees. Any appearance in trafficking is to be entirely excluded.
- 6 As a general rule the sacraments are to be celebrated in the parish church or approved chapels or oratories.
- 7 Sacramental records of the parish are confidential.
 - 7.1 Since sacramental books are official documents of the Church, every effort must be made to keep them neat, and, as far as possible, safe from theft or fire or water damage. Fire-proof cabinets or safe are recommended.

² Catholic ministers may licitly administer the sacraments of penance, Eucharist and anointing of the sick to members of the oriental churches which do not have full communion with the Catholic Church, if they ask on their own for the sacraments and are properly disposed. This holds also for members of other churches which in the judgment of the Apostolic See are in the same condition as the oriental churches as far as these sacraments are concerned.

³ Offerings approved by Archbishop Michael J. Sheehan and promulgated in March 2003:

	Minimum (the minister may choose to ask nothing)	Suggested (the normal offering expected throughout the Archdiocese)	Maximum (beyond which no one may ask)
BAPTISM	\$0	\$20	\$40
FUNERAL	\$0	\$100	\$150
WEDDING	\$0	\$100	\$200
MASS INTENTION	\$0	\$10	\$10

- 7.2 While it is a right of the faithful to obtain an authentic copy of the records that affect their status in the Church,⁴ parish staff is not to allow them to inspect the parish sacramental books since they contain information about others.
- 7.3 Pastors or Administrators are to see that their staff is properly instructed about the confidentiality of records and that they are sworn to keep secrecy about the information that is found in the parish records.
- 7.4 In providing baptismal information of those who have been adopted, care must be taken that the natural parents are not revealed unless a court order has been issued in accord with the Statutes of the State of New Mexico.
- 7.5 Historical records prior to 1900 should be delivered to the chancellor's office for safe keeping in the archives.
- 7.6 Requests for genealogical research are to be made through the Archdiocesan Office for Historic-Artistic Patrimony and Archives.

⁴ Canon 487, §2: It is a right of interested parties to obtain personally or through their proxy an authentic written copy or a photocopy of documents which are public by their nature and which pertain to the status of such persons.

INFANT BAPTISM

From the earliest time, the Church, to which the mission of preaching the gospel and of baptizing was entrusted, has baptized children as well as adults. Our Lord said: "Unless a man is reborn of water and the Holy Spirit, he cannot enter the kingdom of God." (John 3:5) The Church has always understood these words to mean that children should not be deprived of baptism, because they are baptized in the faith of the Church. This faith is proclaimed for them by their parents and godparents, who represent both the local Church and the whole society of saints and believers: "The Church is at once the mother of all and the mother of each." (Saint Augustine, Epistle 98, 5: PL 33, 362.)

Introduction to the Rite of Baptism of Children, No. 2

- 1 By definition infants are those who have not yet reached the age of reason (7 years old) and cannot have or profess their own faith. (c. 97, §2; c. 852, §1; Rite of Baptism of Children, No. 1). All others are to be considered minors or adults, and the rites and policies of the RCIA must be followed.
- 2 The current liturgical rites approved for the baptism of infants are to be used.
- 3 Parents are to be encouraged to have their children baptized within the first weeks after birth, following the prescriptions of universal law. (c. 867, §1)
- 4 A child of parents who belongs to the Latin church is ascribed to it by reception of baptism, or, if one of the parents does not belong to the Latin church and both parents agree in choosing that the child be baptized in the Latin Church, the child is ascribed to it by reception of baptism; but if the agreement is lacking, the child is ascribed to the ritual church to which the father belongs (c. 111, Oriental Code canon 29). Notification of the proper rite of the child in inter-ritual baptism is to be made in the baptismal register.
- 5 In the Archdiocese of Santa Fe, at least one of the names given to the baptized must be a saint's name. (c.855)
- 6 For the licit celebration of infant baptism it is necessary that there be:
 - 6.1 Consent of at least one of the parents, or the person who lawfully takes their place. (c. 868, §1, 1°)
 - 6.2 Founded hope that the infant would be brought up in the Catholic religion. If the hope does not exist, the baptism is to be delayed following the prescriptions found below (c. 868, §1, 2°).
 - 6.2.1 Baptism is not to be delayed because the parents are not married in the Church.¹ Each case must be examined individually. The ordained ministers and those assisting are not to give any indication of forcing the couple to be married before the baptism is

¹ E.g., those who are living together, or were married in a civil ceremony or in the presence of a non-Catholic minister without proper permissions having been obtained.

celebrated.² However, some efforts should be made to catechize the parents who are presenting a second, or third, child for baptism and have not done anything to rectify their marital situation.

- 6.2.2 Baptism is not to be delayed because only one of the parents is a practicing Catholic.
 - 6.2.3 Registration or monetary contributions to the parish community by envelopes or other means are not to be used as the only factors to determine the parents' practice of the faith.
 - 6.2.4 Baptism may be delayed for a period of time so that the practice of the faith may be encouraged, ordinarily not beyond three months.
 - 6.2.5 The proper persons to present an infant for baptism are the parents. However, the founded hope of raising the infant in the faith could be given by another member of the family as long as the parents allow it and promise not to interfere with the person making the promise in his/her efforts to raise the child in the faith.³
- 6.3 Proper instruction of parents and godparents in the meaning of the sacrament and the obligations which are attached to it. The instructions are to include the scriptural foundation for the sacrament, the sacramental life of the Church, the rite of Baptism.
- 6.3.1 The requirement of instruction may be fulfilled anywhere in the Archdiocese for those who have a domicile in its jurisdiction. Proof of instructions must be shown.
 - 6.3.2 At the end of the instructions a certificate is to be issued by the parish to those who attended the classes. The certificate is to be signed by the one authorized to give the instructions, dated, and the seal of the parish is to appear on it. This certificate may be lawfully used for a period of two years.
 - 6.3.3 Parents are to be encouraged to prepare for the baptism of the child during pregnancy.

² This may constitute enough grounds for a nullity of marriage under force and fear, and/or simulation of consent.

³ Sacred Congregation for the Doctrine of the Faith, Pastoralis Actio, Oct. 20th, 1980, No. 28.2: Assurances must be given that this gift will be able so to grow through a genuine education in faith and in Christian living, that the sacrament may attain its full "truth." As a rule, these assurances are to be given by the parents or relatives, although they can be supplied in various ways within the Christian community. If, on the other hand, these assurances are not in reality serious, that fact can be reason for postponing the sacrament. Finally, if it is certain that there are no assurances, the sacrament must be denied.

BAPTISM

Go therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you.

(Matthew 28: 19-20a)

- 1 The right to baptize belongs to the pastor of the home parish in which the adult to be baptized, or in which the parent(s) of the child to be baptized are registered or belong.
- 2 Baptism is to be celebrated either in the parish church or its missions according to the discretion of the pastor. Baptism is not to be celebrated in private homes. Outside the case of danger of death baptism is not to be celebrated in a hospital or other place. (cc. 857, 860)
- 3 Outside the case of necessity, it is not lawful for anyone, without the required permission, to confer baptism in the territory of another, not even upon his own subjects. (c. 862),
- 4 Outside of the case of necessity, it is not lawful for anyone, without the required permission from the proper pastor, to confer baptism in their territory upon those who are not his subjects. In those instances when permission has been obtained to have someone baptized in another parish, the responsibility for the paper work, catechesis, and the judgement as to whether the baptism should proceed, still remain with the proper pastor unless other arrangements have been explicitly made.
- 5 Whenever reasonably possible the sacrament of baptism is to be celebrated on Sundays in the presence of the Christian Community, not necessarily in the context of the Sunday Eucharist. Private ceremonies are strongly discouraged unless there is a reasonable cause in the judgment of the pastor of the place of baptism.¹
- 6 Every parish church shall have a baptistry or at least a prominently located baptismal font, properly equipped for the conferring of baptism (c. 858) The font shall be treated with reverence, neatly maintained, and thoroughly cleaned at frequent intervals.
- 7 Either the rite of immersion, which is more suitable as a symbol of participation in the death and resurrection of Christ, or the rite of infusion may be lawfully used in the celebration of baptism. (Sacred Congregation for Divine Worship, *Christian Initiation, General Instruction, 2nd editio typica*: 1973. n. 22)
- 8 The ordinary minister of the sacrament is one who has received Sacred Orders. For parishes or communities without an ordained minister, a non-ordained Christian faithful can licitly administer the sacrament by written permission of the Archbishop (c, 861, §2).

¹ Children of unwed parents or of parents who are in a marriage that cannot be officially recognized by the Church, ordinarily are not to be baptized within the celebration of the Eucharist.

- 9 The faithful shall be instructed on the meaning and necessity of baptism, especially when the Sunday's scripture readings lend themselves to the theme, e.g. during Lent, Solemnity of the Baptism of the Lord.
- 10 Periodically an instruction shall be given in every parish explaining the requirements for the valid administration of baptism and the obligation of a lay person to confer the sacrament in emergency. (c.861, §2). The faithful shall be instructed to report an emergency baptism immediately to the pastor of the person baptized. The pastor will decide if prudent grounds exist for repeating the baptism conditionally.
- 11 Priest and deacons shall acquaint those who may be concerned, especially doctors, nurses, and parents, including non-Catholics if necessary, with the Church's practice in regard to baptism. This obligation devolves particularly upon hospital chaplains and pastors having hospitals within their parishes. The matter should also be clearly explained to those about to enter into marriage.
- 12 After an emergency baptism, the proper pastor shall arrange to supply the ceremonies using the proper rite in the approved liturgical books. [Cf. #22]
- 13 Only persons not yet baptized may be baptized. (c. 864)
- 14 Whenever an adult is seeking baptism, he/she ordinarily is to be prepared through the RCIA process (see the *Rite of Christian Initiation of Adults* (1988) and Tab H of this handbook). Children of catechetical age are to be prepared through the RCIA process adapted for children.² See *Archdiocese of Santa Fe, Infant Baptism Policy*, for the preparation required when an infant is being baptized.
- 15 If there is a doubt whether one has been baptized or whether baptism was validly conferred and the doubt remains after serious investigation, baptism is to be conferred conditionally. (c. 889, §1)
- 15.1 If it is not prejudicial to anyone, to prove conferral of baptism, the declaration of a single witness who is above suspicion suffices or the oath of the baptized person, a the baptism was received at an adult age.³ (c. 876)
- 15.2 If there is a question of whether baptism was conferred validly by a non-Catholic community, the rites of the non-Catholic community as well as the intention of an adult

² The sacramental preparation of children of catechetical age can be done through the regular religious education program offered at the parish; however the rites of the RCIA are to be followed.

³ In this case "adult" is to be interpreted as seven years old or older, unless the person lacks use of reason. (cf. canons 852, 97)

baptized person and the minister of the baptism need to be investigated. As a rule of thumb, if water and the Trinitarian formula is used the baptism is conferred validly.⁴

- 15.3 If after a serious investigation it seems necessary to confer baptism again conditionally, the minister should explain beforehand the reasons why baptism is conferred conditionally in this instance.
 - 15.4 The celebration of conditional baptism is done privately rather than in a public liturgical assembly of the community. The reception into full communion should take place later at the Sunday Eucharist of the community.
 - 15.5 In conferring conditional baptism the Christian Initiation of Adults on Exceptional Circumstances (Abbreviated form) is to be used, omitting the anointing with the Oil of Catechumens. When administering the sacrament the following formula is used: “N., if you are not baptized, I baptized you in the name of the Father, and of the Son, and of the Holy Spirit.” The celebration of the sacrament of confirmation is deferred until the reception into full communion with the Church.
- 16 If aborted fetuses are alive, they are to be baptized if possible (c. 871). If there is doubt of whether the person or the fetus is alive, baptism can be conferred conditionally. If there is no doubt that the person or fetus is dead, the minister may not baptize.
- 17 Whenever possible a sponsor is to be employed in the celebration of the sacrament (c. 872).
- 17.1 Only one male or one female sponsor, or one of each sex is to be employed (c. 837). The law does not allow for two males or two females to be sponsors at baptism.
 - 17.2 To be admitted as a sponsor the following prescriptions must be met (c. 874, § 1):
 - 17.2.1 be designated by the one to be baptized, by the parents or the one who takes their place or, in their absence, by the pastor or minister and is to have the qualifications and intention of performing this role;
 - 17.2.2 be at least 16 years of age, unless the pastor or minister judges that an exception is to be made for a just cause;
 - 17.2.3 be a Catholic who has been confirmed and has already received the sacrament of the Most Holy Eucharist and leads a life in harmony with the faith and

⁴ As a result of the study by the Congregation for the Doctrine of Faith in Rome, Mormon baptism is not considered valid by the Catholic Church. Since the Church of Jesus Christ of the Latter Day Saints (Mormon) cannot be said to be baptized in the name of the Trinity which the Catholic faith professes, converts from the Mormon Church must be rebaptized when they enter the Catholic Church.

the role to be undertaken,⁵

17.2.4 not be bound by any canonical penalty legitimately imposed or declared;⁶

17.2.5 not be the father or the mother of the one to be baptized.

17.3 The prohibition for clergy and religious to be sponsors no longer exists. Those asked to be sponsors are to defer from being the minister of baptism so that the roles are not confused.

18 At the request of the parents and in accordance with the ecumenical guideline a baptized Christian not in full communion with the Catholic Church may act as Christian witness together with a Catholic sponsor. (Cf. c. 874, §2) If a Christian witness was used, proper notification of that fact should be made in the baptismal register.⁷

19 A Catholic, if requested, may act as a Christian witness or sponsor at a Catholic baptism.

20 A baptismal sponsor may act through a proxy.

20.1 In order for a proxy to act validly, he or she must have been appointed the sponsor, not the parents or minister. Proof of appointment must be obtained in writing.

20.2 Proof that the sponsor is qualified and willing to accept the office obligation also must be obtained.

20.3 The proxy must have the same qualifications as the sponsor, and the names of both must be recorded.⁸

⁵ Care must be taken in the interpretation of “to live a life in harmony with the faith and the role to be undertaken.” It should not be interpreted too strictly. Under no circumstances are the ministers to use the celebration of the sacrament of baptism as a means to force the godparents to enter into a sacramental marriage. However, in those cases where their marital status can be rectified, they should be encouraged to do so. Married sponsors should be in a valid marriage. Rare exceptions may be made by the pastor. Use of the form “Affidavit of Eligibility for the Ministry of Baptism or Confirmation Sponsor” on Page 37 of this Handbook assists pastors with their responsibility in this regard.

⁶ These are legitimately imposed penalties by a Tribunal of the Church. No priest or deacon may impose their own penalties. Penalties in the Church must be imposed or declared by a judicial process (e.g. excommunications, suspensions, interdicts).

⁷ Because of the close communion between the Catholic Church and the separated Eastern church it is permissible for a just reason to accept one of the faithful of an Eastern Church as godparent along with a Catholic godparent at the baptism of a Catholic infant or adult, as long as the Catholic upbringing of one being baptized is provided for and there is assurance that the person is fit to be a godparent. (Secretariat for Christian Unity, *Ecumenical Directory, Part I*, May 14, 1967. no. 48)

⁸ Instruction of the Sacred Congregation for the Sacraments, Nov. 25, 1925.

- 21 It is the duty of the pastor to see that as soon as possible the celebration of baptism is to be recorded in the proper parish book in accord with canon 877, §1.
- 22 When an emergency baptism has been celebrated in a hospital, or any other place, the following steps are to be followed in order to insure proper recording of the baptism:
- 22.1 The one who administers baptism (cleric or lay) is to see that, unless a sponsor is present, there be at least a witness by whom the conferral of baptism can be proved. (canon 875)
- 22.2 If baptism was not administered by the pastor of the territorial parish of the institution, the one who administered baptism must inform the pastor of the territorial parish in which baptism was administered so that the proper record may be entered into the books in accord with the norms of canon 877, §1 (canon 878). This is to be done within three days after the administration of the sacrament.
- 22.3 The territorial parishes for the following hospitals are:
- 22.3.1 Lovelace Medical Center, Albuquerque: Holy Ghost Church.
- 22.3.2 University of New Mexico Hospital, Albuquerque: St. Charles Borromeo.
- 22.3.3 Presbyterian Hospital, Albuquerque: St. Charles Borromeo.
- 22.3.4 Kaseman Presbyterian, Albuquerque: Assumption.
- 22.3.5 Northside Presbyterian, Albuquerque: Risen Savior.
- 22.3.6 Albuquerque Regional Center. Albuquerque: San Ignacio.
- 22.3.7 West Mesa, Paradise Hills: St. Jude.
- 22.3.8 Women's Hospital, Albuquerque: Queen of Heaven.
- 22.3.9 Clovis Regional Hospital, Clovis: Sacred Heart, Clovis.
- 22.3.10 Española Hospital, Española: Sacred Heart, Española.
- 22.3.11 Las Vegas Regional Hospital, Las Vegas: Immaculate Conception.
- 22.3.12 St. Vincent, Santa Fe: St. John the Baptist.
- 22.3.13 Public Health Services Indian Hospital, Santa Fe: St John Baptist.
- 22.3.14 Holy Cross Hospital, Taos: Our Lady of Guadalupe, Taos.
- 22.3.15 Raton Medical Center: St. Patrick-St. Joseph, Raton.
- 22.4 The one who administers the baptism is to encourage the parents, or person baptized, to go to their proper parish to have the ceremonies supplied.⁹ A record of the ceremonies supplied is to be sent to the parish where the baptism is recorded (territorial parish of the institution).
- 22.5 When baptism is conferred by a non-cleric, the recording of the baptism is done in accord with the norms of law. Catholic Chaplains are to see that the proper information is sent to the parish.

⁹ By proper parish is understood the parish where the parents, or the one baptized, are registered. If they are not registered in any parish, it is understood to be the territorial parish of their home address.

23 In recording the baptism of a child of an unmarried mother, the name of the mother is to be inserted if there is public proof of her maternity or if she asks this willingly, either in writing or before two witnesses; likewise the name of the father is to be inserted if his paternity has been proved either by some public document or by his own declaration before the pastor and two witnesses; in other cases, the name of the one to be baptized is recorded without any indication of the name the father or the parents. (canon 877, 92)

Rule of thumb: Place the names that appear on the state birth certificate; if the father is willing to sign a document in the presence of the pastor, he should be encouraged to do so in the presence of the civil authorities, and informed that when the proper change is made in the state birth certificate that his name will be added to the baptismal certificate.

24 In recording the baptism of an adopted child, the names of the adopting parents are to be recorded. The names of the natural parents are not to be recorded since that is contrary to the norms for the State of New Mexico (c. 877, §3). Please note that, in the case of adoption after baptism, the names of the natural parents should be kept in the baptismal register, and a notation of adoption with the new parents' names should be added to the record. Be aware that in the State of New Mexico the names of the natural parents cannot be given out without a court order, even after the adoptee is eighteen years old.¹⁰

25 No changes can be made in the baptismal register, unless there is an authentic document that substantiates the change. The change is to be marked in notations, including the source of the change.

¹⁰ For further information on the State of New Mexico Laws regarding adoption, see New Mexico State Statutes, 1978, 1989 Replacement Pamphlet, Chapter 40, Article 7, with special attention to Section 40-7-52 regarding the name of the adoptee, and 40-7-53 regarding confidentiality of records.

CONFIRMATION

Those who have been baptized continue on the path of Christian initiation through the Sacrament of confirmation. In this sacrament they receive the Holy Spirit whom the Lord sent upon the apostles on Pentecost.
(Rite of Confirmation, #1)

- 1 Pastors are to encourage those in their parish who have not received the sacrament of confirmation to receive it.
- 2 The ordinary age for confirmation in the Archdiocese of Santa Fe is during the High School years.¹ The confirmation name must be the name of a saint. The candidate may choose his/her baptismal name.
- 3 According to Canon 852:1, children with the use of reason who are seeking baptism or full communion have the same rights as adults. Therefore, if children are unbaptized, they are to be fully initiated at the Easter Vigil; that is, they are to celebrate Baptism, Confirmation and Eucharist. This is required, except for grave reason, by Canon 866 and the National Statutes of the Catechumenate #18 and #35. If children (baptized, non-Catholic) are received into the faith, whether at the Easter Vigil or a Sunday Eucharist, they are to celebrate both Confirmation and Eucharist. No special permission is needed.

However, Archbishop Sheehan wishes to allow pastoral discretion in this regard. If a pastor sees a genuine need to delay confirmation of children with the use of reason until a later time, he may do so. No special permission is needed. There should be no delay in the reception of Holy Communion.
- 4 Request for the sacrament of confirmation to be celebrated in a parish is made through the Archbishop's Office.
 - 4.1 Confirmation is ordinarily to be celebrated during the Easter Season (Easter to Pentecost).
 - 4.2 If the confirmation is to take place during the Easter Season, the request must be presented in writing by September 1st of the previous year.
- 5 Pastors and parents are to ascertain that the person to be confirmed has chosen freely to receive this sacrament. In the latter stages of preparation each candidate should indicate by letter to the Archbishop, or his designate, his or her desire to receive the sacrament on the occasion offered.
- 6 Pastors are to make sure that proof of baptism is established for all candidates to be confirmed.
- 7 Pastors shall urge those to be confirmed to approach the sacraments of Penance prior to the celebration of confirmation, unless the candidate is a catechumen.²

¹ The Archbishop of Santa Fe reserves the right to confirm infants (those under the age of 7) in accord with the centenary and immemorial customs established in New Mexico. (c.26) Requests are to be made directly to the Archbishop.

² A catechumen is an unbaptized person. If the person was baptized in another Christian community he/she is not a catechumen.

- 8 Each candidate to be confirmed shall have an individual sponsor. To be admitted as a sponsor the following prescriptions must be met (canons 893; 874, §1):
- 8.1 be designated by the one to be confirmed, by the parents or the one who takes their place of, in their absence, by the pastor or minister and is to have the qualifications and intention of performing this role;
 - 8.2 be at least 16 years of age, unless the pastor or minister judges that an exception is to be made for a just cause;
 - 8.3 be a Catholic who has been confirmed and has already received the sacrament of the Most Holy Eucharist and leads a life in harmony with the faith and the role to be undertaken;³
 - 8.4 not be bound by any canonical penalty legitimately imposed or declared;⁴
 - 8.5 not be the father or the mother of the one to be confirmed.
- 9 It is desirable that the one who undertook the role of sponsor at baptism be sponsor for confirmation. (c. 893, 32)
- 10 A preparation program for candidates for confirmation should ordinarily be offered in parishes each year. A preparation program should be offered at least every second year.
- 11 A pastor may not present a member of another parish for confirmation without the permission of the proper pastor.
- 12 Confirmation preparation is one of many opportunities for ongoing faith formation in the life of young people. It is the obligation of parents to see that their children continue to participate in the catechesis and other faith formation offered by the parish throughout their high school years, even after the celebration of confirmation. Confirmation preparation will include the following:
- 12.1 Prior to entrance into the final preparation period for confirmation, young people should have recently completed at least one year of catechesis or religious formation at the parish or be enrolled in a Catholic high school where they participate in daily

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⁴ These are legitimately imposed penalties by a Tribunal of the Church. No one may impose his own penalties. Penalties in the Church must be imposed or declared by a judicial process (e.g. excommunications, suspensions, interdicts).

theology classes.

- 12.2 A final period of four to six months of confirmation preparation is held at the local parish for all candidates, including those attending Catholic high schools. This period of preparation is required and is to include orientation, catechesis on the sacrament of confirmation, spiritual and community outreach activities, retreats, and the practical and liturgical arrangements for the celebration.
- 12.3 Catechesis for high school age Catholics is to include: basic knowledge of the Scriptures and how to use them; an understanding of the sacramental life of the Church; principles of making decisions based on Christian morality; prayer; spiritual enrichment; service to the community, etc.
- 12.4 The four to six month period of proximate preparation for confirmation will include a number of sessions for parents and sponsors to aid them in their mentoring roles.
- 13 Whenever possible a parish community is to have a program coordinator who assists the pastor and others on the parish staff in designing and coordinating the program. Proper selection of catechists and other adult leaders is of importance.
- 14 Those entering into full communion with the Catholic Church, who have been validly confirmed in their church are not to be confirmed again.⁵
- 15 No fee or offering in connection with the administration of confirmation may be required from those who are to be confirmed or from their parents or sponsors.
- 16 The following norms apply to the faculty of the pastor, parochial vicar or the presbyter who legitimately takes their place, to confirm.⁶
- 16.1 The minister described above who baptizes one who is no longer an infant, has by universal law the faculty to confirm. (cf. cc, 852, 866, 883, 2°)
- 16.2 The minister described above who receives into full communion one who is no longer an infant and was baptized in a non-Catholic community, enjoys by universal law the faculty to confirm (c. 883, 2°).
- 16.3 The minister described above who readmits to full communion with the Catholic Church, baptized Catholics who have apostasized from the faith and are not confirmed, enjoys by universal law the faculty to confirm. (c. 883, 2°, and Pontifical Commission

⁵ At this time we recognize as valid the confirmation administered by presbyters or bishops of the Orthodox Churches. Anglican, Episcopalian, Lutheran, or other non-Orthodox confirmations are not recognized as valid. When in doubt call the Catholic Center.

⁶ Other presbyters need explicit delegation from the Archbishop for the validity of the sacrament. Please note that the same priest who baptizes, or welcomes someone into full communion with the Church, is the one that enjoys the faculty to confirm. The two actions must be celebrated by the same priest; otherwise the confirmation is invalid.

for the Interpretation of the Decrees of Vatican Council II, reply of April 25th, 1975: AAS67(1075), 348.)

- 16.4 The minister described above who readmits to full communion a baptized Catholic who has been instructed in or adhered to a non-Catholic religion, without fault of their own, enjoys by universal law the faculty to confirm (cf. c. 883, 2°; and Pontifical Commission for the Interpretation of the Decrees of the Vatican Council II, reply of December 21st, 1979: AAS72(1980), 105).
- 17 Archbishop Michael J. Sheehan has given delegation for uncatechized Catholics, after proper formation, to complete their initiation at the Easter Vigil. The presider needs no special delegation to confirm and share first Eucharist with them at the Easter Vigil.
 - 17.1 However, in this Archdiocese, uncatechized Catholics may not complete their initiation through Confirmation and Eucharist together, except for the Easter Vigil. Outside the Easter Vigil, uncatechized Catholics may share in first Eucharist at any Sunday Eucharistic liturgy with the assembly, but must wait to be confirmed until the Archbishop or his delegate comes to celebrate the sacrament of Confirmation at the parish. So the permission to complete the initiation (Confirmation and Eucharist) of uncatechized Catholics is only given when celebrated at the Easter Vigil. Of course, in extreme cases, special delegation may be sought from the Archbishop.
- 18 Any presbyter may confirm in case of danger of death. (c. 883, 3°)
- 19 Deacons may not confirm under any circumstances.
- 20 In preparing the liturgical celebration the directives of the liturgical books are to be followed.
- 21 As soon as possible the pastor is to see that the proper information is entered into the parish register of confirmation. The following information must be entered:
 - 21.1 Name of the confirmed.
 - 21.2 Name of parents.
 - 21.3 Name of sponsors.
 - 21.4 Name of the minister.
 - 21.5 Date and place of conferral of confirmation.
- 22 The pastor is also to see that the proper information is sent to the parish of baptism so that the proper entry be made in the baptismal register in accord with the norms of canon 535, §2. (cf. c. 895)

EUCCHARIST

The Most Holy Eucharist is the most august sacrament, in which Christ the Lord himself is contained, offered and received, and by which the Church constantly lives and grows. (c. 897)

MINISTERS

- 1 The minister, who in the person of Christ confects the sacrament of the Eucharist, is solely a validly ordained priest. (c. 900)
- 2 When a just cause requires it, priests in the Archdiocese of Santa Fe are allowed to celebrate Eucharist twice a day and three times on Sundays and holy days of obligation. (c. 905, §2).¹
- 3 The celebration of the Eucharist is to be done in accord with the approved liturgical books for the United States. The 1962 *Ordo Missae* may be celebrated in parishes that have obtained the proper permissions and with the restrictions placed by the Archbishop at the time of granting the permission.
- 4 The ordinary minister for the distribution of Holy Communion is a bishop, priest, or deacon. (c 910,§1)
- 5 The extraordinary minister for the distribution of Holy Communion is a properly instructed and commissioned lay person. (See Section R of this Handbook, pages for specific guidelines for extraordinary ministers of Holy Communion.)

CELEBRATION OF THE EUCCHARIST

- 6 The Eucharist must be celebrated with unleavened bread and wine.
 - 6.1 The bread must be made of wheat alone. Those parishes that wish to bake their own bread for special occasions must bake bread that is composed of wheat flour and water and no other additives.
 - 6.2 The wine must be natural grape wine and not corrupt.

¹ The Congregation for Divine worship and Discipline of the Sacraments in a letter dated January 9, 1991, indicates that the diocesan bishop, and he alone, “by reason of canon 87, §1, in particular cases (c. 85), for just and reasonable cause (c. 90, §1), for the spiritual good of the faithful (c. 87, §1) can grant priests the permission to celebrate three Masses on weekdays and four Masses on Sundays.

² Priests who received permission from the Archbishop to use natural grape juice prior to September of 1983 may validly continue to do so.

- 6.3 Only those priests who have received special faculties from the Congregation for the Doctrine of the Faith, or the Congregation for Divine Worship and Sacraments, may validly use natural grape juice for the celebration of the Eucharist.²
- 7 The celebration of the Eucharist may take place any day and at any hour, except for those times excluded by the liturgical norms. (c. 931)
- 7.1 On Holy Thursday, all Masses without the participation of the people are forbidden. (Roman Missal, Mass of the Lord's Supper)
- 7.2 The Mass of the Lord's Supper (Holy Thursday) is celebrated in the evening, at a time that is convenient for the full participation of the whole local community. All priests may concelebrate, even if on that day they have concelebrated the Chrism Mass or if, for the good of the faithful they must celebrate another Mass. (Congregation for Divine Worship, Circular letter *Concerning the Preparation and Celebration of The Feasts*, January 16, 1988 [EASTER] n. 46)
- 7.3 On Holy Thursday, where pastoral considerations require it, the local Ordinary may permit another Mass to be celebrated in churches and oratories in the evening, and in the case of true necessity, even in the morning, but only for those faithful who cannot otherwise participate in the evening Mass. Care should nevertheless be taken to ensure that celebrations of this kind do not take place for the benefit of individual persons or of small groups, and that they are not to the detriment of the main Mass. (EASTER, n.47)
- 7.3.1 A second evening Mass is permitted in mission churches if in the judgment of the pastor there is a true necessity, or it is advantageous for the people.
- 7.3.2 The solemn adoration before the Blessed Sacrament is to end at midnight.
- 7.4 On Good Friday, in accordance with ancient tradition, the Church does not celebrate the Eucharist. (EASTER, n. 59)
- 7.5 On Holy Saturday, the Church abstains strictly from the celebration of the sacrifice of the Eucharist. (EASTER, n.75)
- 7.6 Celebration for private groups on Sundays and Holydays of obligation is discouraged.
- 8 A priest may not celebrate the Eucharist without the participation of at least some members of the faithful, except for a just and reasonable cause. (c. 906)
- 8.1 If a sick or aged priest is unable to stand he may celebrate the Eucharistic Sacrifice while seated, observing the liturgical laws, with the people present. (c. 930, §1)

- 9 In celebrating the Eucharist priests are to wear alb, stole and chasuble of the color of the day as prescribed in the liturgical books. In concelebrations, the concelebrating priests may wear alb and stole of the proper liturgical color. Ordinarily, the stole is worn under the chasuble. The presider is to be fully vested. It is not proper for priests to wear the stole over a cassock, religious habit or secular clothes. It is not proper for those who are not bishops to wear a pectoral cross.
- 10 When assisting at the celebration of the Eucharist, deacons are to wear an alb, stole, and dalmatic. If the parish community does not have dalmatics, the deacon may wear alb and stole. It is not proper to wear the stole over a cassock, religious habit, or secular clothing. Deacons are not to wear a cross over their liturgical clothing when they are vested.
- 11 The celebration of the Eucharist is to take place in a sacred place, unless in a particular case necessity demands otherwise; in such a case it must be done in a respectable place. (c. 932).
- 11.1 For the regular celebration of the Eucharist in private chapels, permission is needed from the Archbishop. (c. 1228).
- 11.2 Ordinarily the Eucharist may be celebrated in private homes; however this is not to be done on Sundays or Holy Days of obligation or in conjunction with the celebration of the Sacraments of Initiation, or Marriage.
- 12 The Eucharist is to be celebrated upon a dedicated or blessed altar; a suitable table can be used outside of a sacred place, but always retaining the use of cloth and corporal. (c. 932, §2)
- 13 Priests may concelebrate at any celebration of the Eucharist in the Archdiocese of Santa Fe, unless the welfare of the faithful urges otherwise or the Archbishop has judged that the concelebration is not appropriate for that occasion.
- 13.1 No priest may be admitted to concelebrate once the celebration of the Eucharist has begun. (General Instructions #156)
- 13.2 It is forbidden for Catholic priests to concelebrate the Eucharist with priests or ministers of churches or ecclesial communities which are not in full communion with the Catholic Church. (c. 908)
- 13.3 The number of concelebrants that gather around the altar should be in keeping with the dignity of the Eucharistic celebration and the size of the sanctuary.
- 13.4 The parts spoken by all the concelebrants together and especially the words of consecration, which all are bound to say, are to be said in such a way that the concelebrants speak them in a very low voice and the principal celebrant's voice be clearly heard. In this way the words can be better understood by the people. (General Instruction #218)

- 13.5 Concelebrants are to recite only those parts of the Eucharistic Prayer that are designated for all concelebrants (namely the epiclesis, words of institution, anamnesis, and post-consecratory epiclesis). The parts designated for the presider, or for one of the concelebrants, should be recited by one priest only.
- 13.6 When the sacred species are presented prior to communion, the presider is the only one who elevates the consecrated bread to be presented while the words “This is the Lamb of God” are being recited. During this time the concelebrants hold the consecrated bread without elevating it.
- 14 When he is present at the Eucharistic Celebration, a deacon should exercise his ministry, wearing sacred vestments. The deacon assists the priest and remains at his side; ministers at the altar with the chalice as well as the book; proclaims the Gospel and, at the direction of the priest celebrant, may preach the homily; guides the faithful by appropriate introductions and explanation, and announces the intentions of the Prayer of the Faithful; assists the priest celebrant in distributing Communion, and purifies and arranges the sacred vessels; as needed, fulfills the duties of other ministers himself if none of them is present (GIRM, 171).
- 14.1 During the entrance procession the deacon carries the Book of the Gospels.⁵
- 14.2 The deacon together with the priest venerates the altar with a kiss. If incense is used, the deacon assists the presider in incensing the altar.
- 14.3 Before the reading of the Gospel the deacon asks for the blessing of the presider. This blessing is asked after the censer is prepared and before the Book of the Gospels is taken from the altar.⁶
- 14.4 After the introduction by the priest it is the deacon himself who normally announces the intentions of the Prayer of the Faithful from the ambo (GIRM, 177).
- 14.5 At the presentation of the gifts, the deacon prepares the altar and assists the presider in receiving the gifts. If incense is used, the deacon assists the priest with the incensing of the gifts and the altar; afterward he incenses the presider and the people.
- 14.6 During the Eucharistic Prayer the deacon stands near the altar, but does not mouth the words or make any gestures that might indicate that he is concelebrating. The deacon does not invite the people to proclaim the mystery of faith.⁷

⁵ In the entrance procession only one book is to be carried. The Book of the Gospels (*Evangelary*) is carried by a deacon, or in the absence of the deacon, by a reader.

⁶ When the Archbishop presides at the Liturgy, the deacon takes the gospel book to him to be kissed. In liturgy presided by a priest the deacon either takes the book to the priest to be kissed or kisses it himself.

⁷ Sacred Congregation of the Sacraments and Divine Worship January 11, 1983.

- 14.7 The deacon assists the priest in elevating the consecrated species during the doxology by holding the chalice.
- 14.8 After the prayer for peace and greeting, the deacon invites the people to exchange the sign of peace.
- 14.9 After communion the deacon clears the altar and purifies the vessels. The purification of the vessels is to take place at a side table either after communion or after Mass.
- 14.10 Deacons may make the announcements after the prayer after communion, not before.
- 14.11 If one of the solemn blessings is being used by the presider, the deacon invites the faithful to bow their heads and pray for God's blessing.
- 14.12 After the final blessing the deacon dismisses the people.
- 14.13 The deacon together with the presider kisses the altar, makes the proper reverences, and leaves the altar in the same order of the entrance procession, but does not carry out the Book of the Gospels.
- 15 Ordinarily only the deacons assisting at the altar are to be vested during the celebration of the Eucharist. On those occasions when the deacons are vested as an order,⁸ they do not gather around the altar for the Eucharistic prayer, but remain at their place following the proper posture of the laity. Ordinarily when the deacons are vested as an order, they are seated together but not accompanied by their wives.
- 16 For the sake of uniformity in movement and posture during the celebration, the faithful should follow the directions given by the deacons, the presider, the master of ceremonies or another minister. At every celebration of the Eucharist the following posture is to be observed:⁹
- 16.1 The faithful should stand from the beginning of the Entrance chant, or while the priest approaches the altar, until the end of the collect; for the Alleluia chant before the Gospel; while the Gospel itself is proclaimed; during the Profession of Faith and the Prayer of the Faithful; from the invitation, *Orate Fratres* (Pray, brethren) before the prayer over the offerings until the end of Mass except at the places indicated below.
- 16.2 They should, however, sit while the readings before the Gospel and the responsorial Psalm are proclaimed and for the homily and while the Preparation of the Gifts at the Offertory is taking place; and, as circumstances allow, they may sit or kneel while the period of sacred silence after Communion is observed.

⁸ Gathering of the Archdiocesan Clergy; Liturgy of Ordination of Deacons; Funerals of Deacons.

⁹ In observing these postures, the size of the Church and the environment should be considered. Kneeling should not be required in places where there are no kneelers.

16.3 In the diocese of the United States of America, they should kneel beginning after the singing or recitation of the *Sanctus* until after the *Amen* of the Eucharistic Prayer, except when prevented on occasion by reasons of health, lack of space, the large number of people present, or some other good reason. Those who do not kneel ought to make a profound bow when the priest genuflects after the consecration. The faithful kneel after the *Agnus Dei* unless the diocesan Bishop determines otherwise (GIRM, 43).

PARTICIPATION IN THE EUCHARIST

- 17 Any baptized person who is not prohibited by law can and must be admitted to Holy Communion. (c. 912) The guidelines prepared by the National Conference of Catholic Bishops shall be noted.¹⁰
- 18 It is highly recommended that the faithful receive Holy Communion during the celebration of the Eucharist itself,¹¹ but it should be administered outside Mass to those who request it for a just cause, the liturgical rites being observed. (c. 918)
- 19 One who is to receive the Holy Eucharist is to abstain from any food or drink, with the exception of only water and medicine, for at least one hour before Holy Communion. A priest who celebrates the Eucharist two or three times on the same day may take something before the second or third celebration even if a period of one hour does not intervene. Those persons who are advanced in age or who suffer from an infirmity, as well as those who take care of them, may receive the Eucharist even they have taken something during the previous hour. (c. 919)
- 20 Communion may be distributed either under the form of bread alone or under the form of bread and wine, the latter practice being preferred.

¹⁰ Canon 844 §1. Catholic ministers may licitly administer the sacraments to Catholic members of the Christian faithful only and, likewise, the latter may licitly receive the sacraments only from Catholic ministers with due regard for §§ 2, 3, and 4 of this canon, and canon 861, §2. Whenever necessity requires or genuine spiritual advantage suggests, and provided that the danger of error or indifferentism is avoided, it is lawful for the faithful for whom it is physically or morally impossible to approach a Catholic minister, to receive the sacraments of penance, Eucharist and anointing of the sick from non-Catholic ministers in whose churches these sacraments are valid. §3. Catholic ministers may licitly administer the sacraments of penance, Eucharist and anointing of the sick to members of the oriental churches which do not have full communion with the Catholic Church, if they ask on their own for the sacraments and are properly disposed. This holds also for members of other churches which in the judgment of the Apostolic See are in the same condition as the oriental churches as far as these sacraments are concerned. §4 If the danger of death is present or other grave necessity, in the judgment of the diocesan bishop or the conference of bishops, Catholic ministers may licitly administer these sacraments to other Christians who do not have full communion with the Catholic Church, who cannot approach a minister of their own community and on their own ask for it provided they manifest Catholic faith in these sacraments and are properly disposed. § 5 For the cases in §§ 2, 3, and 4, neither the diocesan bishop nor the conference of bishops is to enact general norms except after consultation with at least the local competent authority of the interested non-Catholic Church or community.

¹¹ Ordinarily enough hosts should be consecrated at each Mass for the distribution of the Eucharist at that one Mass. The practice to use hosts consecrated at a previous Mass is discouraged.

- 20.1 Communion may be received in the hand or on the tongue. The option is left up to the person who is receiving, not to the minister who is distributing. The faithful are not permitted to take Eucharist from a sacred vessel nor to pass it around to other members.
- 20.2 In distribution of the Eucharist under both kinds the Norms for the Distribution and Reception of Holy Communion Under Both Kinds in the Dioceses of the United States (2002) are to be followed.
- 20.2.1 Parishes that distribute Holy Communion under both kinds should regularly explain to the faithful the proper manner of receiving.
- 20.2.2 The preferable rite to be used in the Archdiocese of Santa Fe is the reception of Holy Communion directly from the chalice.
- 20.2.3 If Holy Communion is distributed by using the rite of intinction, the minister is the one who dips the consecrated bread into the consecrated wine and gives it to the communicant. The communicant is not allowed to dip the host into the chalice.
- 21 When a priest is not available for the celebration of the Eucharist, Holy Communion may be distributed using previously consecrated hosts.
- 21.1 The ordinary minister for Holy Communion services is a deacon. Extraordinary ministers of Holy Communion may be deputed by the pastor or Archbishop to lead this rite.
- 21.2 The proper rite approved by the Conference of Bishops for celebrations when a priest is not present is to be used. For weekdays, the rite is *Holy Communion Outside Mass*. For Sundays, the rite is *Sunday Celebrations in the Absence of a Priest*. No leader of these celebrations should use the Roman Missal for these rites.
- 22 Communion may be taken to the sick and homebound any day or time of the day¹² with the following exceptions:
- 22.1 On Good Friday, Holy Communion may be distributed to the faithful during the celebration of the Lord's Passion alone, though it may be brought at any time of the day to the sick who cannot take part in the celebration.
- 22.2 On Holy Saturday, Holy Communion may only be given in the form of Viaticum.
- 23 A person who has received the Eucharist during the day may receive it a second time the same day only if the person participates in the celebration of the Eucharist.¹³ Those who are in danger

¹² The norms given in 36 are to be followed.

of death are strongly urged to receive again even if they have received Communion in the same day. (c. 921, §2)

PARTICIPATION IN THE HOLY EUCHARIST FOR THE FIRST TIME

- 24 For the administration of the Eucharist to children, it is required that they have sufficient knowledge and careful preparation so that they can understand the mystery of Christ according to their capacity, and can receive the Lord with faith and devotion. (c. 913, §1)
- 25 It is the responsibility of parents and those who take the place of parents as well as the pastor to see that children who have reached the use of reason are correctly prepared for the Eucharist as early as the third grade. First reception of the Eucharist is to be preceded by the reception of the Sacrament of Reconciliation. (c. 914)
- 26 The first celebration of the sacraments of Reconciliation and Eucharist for all children will ordinarily take place in the third grade. A period of approximately three months shall separate the celebration of First Reconciliation from First Eucharist.
- 27 It is the responsibility of parishes to provide programs for all children and parents preparing for the celebration of First Reconciliation and First Eucharist.¹⁴
- 28 Children who have completed programs of preparation for First Reconciliation and First Eucharist in Catholic Schools, are not required to participate in sacramental preparation classes in their home parish programs before the sacraments are celebrated.
- 28.1 The Catholic school is also responsible for the parent's preparation program.
- 28.2 A certificate, indicating that preparation for the sacraments has been provided at the school and that the child and parents have completed the program of preparation, will be issued to the parents by the school principal. This certificate is to be presented by the parents to the pastor of the child's home parish. The pastor is to accept this certificate as proof of preparation.
- 28.3 Ordinarily, the celebrations of First Reconciliation and First Eucharist should occur in the child's home parish. In special circumstances, permission may be granted (in writing) by the pastor of the home parish for the celebration to take place elsewhere.¹⁵

¹³ Canon 917 and Pontifical Commission for the Authentic Interpretation of the Code of Canon Law, June 26, 1984.

¹⁴ If the parents have gone through similar instructions within the last two years, they do not need to repeat the instructions again.

¹⁵ Children attending a Catholic school in a parish other than their own proper parish should have the option of receiving First Eucharist with their classmates.

- 29 Children of catechetical age who are not baptized are to be prepared in the manner described on Page 14, #3.
- 30 Baptized Catholic adults who have not received First Eucharist should be prepared for the reception of the sacrament in the manner described on Page 17, #17.
- 31 Whenever possible, First Eucharist should be received under both species following the norms given in #20 above.

RESERVATION OF THE HOLY EUCHARIST

- 32 The Eucharist must be reserved in the cathedral church and all parish churches of the Archdiocese, and in churches or oratories attached to a canonically erected house of a religious institute or society of apostolic life. (c. 934, §1, 1°)
- 33 The Eucharist may be reserved in other churches, oratories, or chapels with the permission of the Archbishop. This permission must be obtained in writing. (c. 934, §1, 2°)
- 34 The Eucharist may be reserved in any rectory where there is a resident priest. However, the Eucharist may not be reserved in private homes or residences, even those of priests or religious without the written consent of the Archbishop.
- 35 In places where the Eucharist is reserved, insofar as it is possible, a priest is to celebrate Mass there at least twice a month. (c. 934, §2)
- 36 It is not licit to keep the Eucharist on one's person or to carry it on a journey unless there is a pastoral need. (c. 935)
- 36.1 When taking Communion to the sick, the minister carries the Eucharist in a pyx or other suitable receptacle.
- 36.2 The minister is to make arrangements with the parish and the sick person so that the minister is able to take the Eucharist from the parish or church immediately before going to visit the infirm.
- 36.3 It is strictly forbidden to take care of personal business (shopping, bank, restaurants, etc...) while carrying the Eucharist.
- 36.4 If after completing the visitation(s) some consecrated hosts remain, the minister is to consume the hosts before beginning the return trip. If too many hosts are left for consumption, the minister is to take the remaining hosts back to the parish church immediately.

- 36.5 Whenever possible, the Eucharistic ministers who will be taking the consecrated hosts to the homebound are to be called forth at Mass by the presider after the Communion of the faithful. These ministers then are to be dismissed to take the Eucharist to the sick. The prescriptions of 36.2 are to be observed.
- 36.6 Whenever a communicant asks for extra consecrated hosts to be taken to others, the Eucharist is not to be given unless the communicant is an Extraordinary minister of Holy Communion known to the one who is distributing.
- 37 Unless a grave reason prevents it, the church in which the Eucharist is reserved should be open to the faithful for at least some hours each day providing time for prayer before the Blessed Sacrament (c. 937)
- 38 The Eucharist is to be reserved in only one tabernacle of a church or oratory. (canon 938)
- 38.1 Ordinarily, the Blessed Sacrament is to be reserved in a tabernacle that is visible to the assembly, placed in a prominent, conspicuous, beautifully decorated location, that is suitable for prayer (c. 938, §2).
- 38.2 For safety purposes, the Blessed Sacrament may be reserved in a safer, but appropriate place, especially during the night.
- 38.3 To provide for the security of the Blessed Sacrament the tabernacle should be “solid,” “immovable,” “opaque,” and “locked.” The tabernacle may be situated on a fixed pillar or stand, or it may be attached to or embedded in one of the walls. A special oil lamp or a lamp with a wax candle burns continuously near the tabernacle as an indication of Christ's presence. *Built of Living Stones* #72,2
- 38.4 The key to the tabernacle is to be kept in a safe place.
- 38.5 Any renovation of the worship space, including movement of the tabernacle, requires consultation with the Office of Worship and approval by the Archbishop. See the *General Instruction of the Roman Missal (2002)* and *Built of Living Stones (USCCB 2000)* for further guidance.
- 39 It is recommended that in all churches where the Blessed Sacrament is reserved there be exposition of the sacrament either with the ciborium or with the monstrance, at least occasionally, observing the norms prescribed in the liturgical books.¹⁶
- 40 The minister of exposition and benediction with the Blessed Sacrament is a priest or deacon.

¹⁶ “I strongly encourage all our parish churches to initiate or to continue the venerable practice of exposition of the Blessed Sacrament on first Friday of every month, as well as on the feast of Corpus Christi.” Archbishop Robert F. Sanchez, *Pan de Vida A pastoral letter on the Eucharist*, June 2, 1991.

- 41 Extraordinary ministers of Holy Communion, who are deputed for this purpose, may expose and repose the Blessed Sacrament, but may not give the benediction.
- 42 It is recommended that on the feast of the Body and Blood of Christ, a public witness of veneration of the Eucharist be given by means of a procession through the public streets near the parish church. When it is required the proper permission from the civil authorities should be obtained.
- 43 Parishes that wish to establish perpetual adoration of the Eucharist or similar practices in a permanent way need the permission of the Archbishop. This request for permission is to be in writing stating the way in which the adoration is to be conducted.
- 44 Proper catechesis is to be given to the faithful regarding veneration of the Eucharist outside of Mass, so that those who participate may benefit.

STIPENDS RECEIVED FOR THE CELEBRATION OF THE EUCHARIST

- 45 According to the practice of the Church it is lawful to accept offerings to apply the Mass for a definitive intention. (c. 945) However, a priest may not ask for more than the amount determined by the Bishops of the Province.¹⁷
- 46 Any appearance of trafficking or commerce is to be entirely excluded from Mass offerings. (c. 947) Intentions cannot be denied because the person is unable to make a monetary offering.
- 48 On Christmas day, the presider may keep stipends for all the Masses he celebrates. Concelebrants are entitled to only one stipend. (cf. canon 951).
- 49 The excess stipends from binations, trinations, or multiple-intentioned Masses are to be remitted to the Seminarian Education Fund every month in care of the Archdiocesan Finance Office. If, however, there is urgent financial need in the parish, the excess stipend, or a part of it, may be applied to the general administration of the parish with the prior approval of the Archbishop.¹⁹
- 50 Every parish community and institution in the Archdiocese that accepts Mass stipends is to keep a careful record of the intentions received. In this book the following information is to be kept: number of Masses to be celebrated, the intention to be celebrated, the stipend given for the celebration, and whether the intention has been fulfilled or not.

¹⁷ At the present time the approved amount is \$10

¹⁹ In accord with a decree from the commission for the Authentic Interpretation of the Code of Canon Law, religious priests who are pastors, parochial vicars, parochial administrators, or hold a similar office, are to send the excess stipends to the purpose determined by the Archbishop. Those who are not canonically assigned (priest in a monastery, or resident without assignment in the Archdiocese) are to send the excess stipends to the purposes determined by their religious superior. (August 6, 1987)

- 51 No one is allowed to accept more intentions that he can fulfill within a year. Those who have more intentions than he can fulfill within a year, is to send the intentions to the Chancellor for distribution to priests who receive no intentions.

Guidelines for the Celebration of the Sacraments with Persons with Disabilities

National Conference of Catholic Bishops, 1995

It is essential that all forms of the liturgy be completely accessible to persons with disabilities, since these forms are the essence of the spiritual tie that binds the Christian community together. To exclude members of the parish from these celebrations of the life of the Church, even by passive omission, is to deny the reality of that community. Accessibility involves far more than physical alterations to parish buildings. Realistic provision must be made for persons with disabilities to participate fully in the Eucharist and other liturgical celebrations such as the sacraments of reconciliation, confirmation, and anointing of the sick (*Pastoral Statement of U.S. Catholic Bishops on Persons with Disabilities, November 1978; revised 1989*).

Preface

Catholics with disabilities, as well as those who minister to or with them, often point out that pastoral practice with regard to the celebration of the sacraments varies greatly from diocese to diocese, even from parish to parish. Inconsistencies arise in such areas as the provision of sign language interpreters for persons who are deaf, in the accessibility of church facilities for persons with mobility problems, and in the availability of catechetical programs for persons with developmental and mental disabilities. Pastoral inconsistencies may occur in other areas as well.

The inconsistencies in pastoral practice often arise from distinct yet overlapping causes. Some result from a misunderstanding about the nature of disabilities. Others arise from an uncertainty about the appropriate application of Church law towards persons with disabilities. Others are born out of fear or misunderstanding. Still others are the result of a studied and honest acceptance of the realistic limitations of a parish's or diocese's available resources.

These guidelines were developed to address many of the concerns raised by priests, pastoral ministers, other concerned Catholics, persons with disabilities, their advocates and their families for greater consistency in pastoral practice in the celebration of the sacraments throughout the country. With this objective in view, the guidelines draw upon the Church's ritual books, its canonical tradition, and its experience in ministering to or with persons with disabilities in order to dispel any misunderstandings that may impede sound pastoral practice in the celebration of the sacraments. It is our hope that the guidelines will complement diocesan policies already in existence.

The bishops of the United States offer the "*Guidelines for the Celebration of the Sacraments with Persons with Disabilities*" in order to give a more concrete expression to our longstanding concern for "realistic provision" for the means of access to full sacramental participation for Catholic persons with disabilities. While they do not address every conceivable situation that may arise in pastoral practice, the guidelines present a set of general principles to provide access to the sacraments for persons with disabilities. Diocesan staff, pastoral leaders, catechists, parishioners, health care workers, and all those who minister to or with Catholics with disabilities are invited and encouraged to reflect upon and accept these guidelines in their continuing effort to bring Christ's healing message and call to justice to the world.

I. General Principles

1. By reason of their baptism, all Catholics are equal in dignity in the sight of God, and have the same divine calling.
2. Catholics with disabilities have a right to participate in the sacraments as full functioning members of the local ecclesial community (Cf. canon 213). Ministers are not to refuse the sacraments to those who ask for them at appropriate times, who are properly disposed, and who are not prohibited by law from receiving them (Cf. canon 843, sect. 1).
3. Parish sacramental celebrations should be accessible to persons with disabilities and open to their full, active and conscious participation, according to their capacity. Pastoral ministers should not presume to know the needs of persons with disabilities, but rather they should consult with them or their advocates before making determinations about the accessibility of a parish's facilities and the availability of its programs, policies, and ministries. These adaptations are an ordinary part of the liturgical life of the parish. While full accessibility may not always be possible for every parish, it is desirable that at least one fully accessible community be available in a given area. Parishes may, in fact, decide to collaborate in the provision of services to persons with disabilities.
4. Since the parish is the center of the Christian experience for most Catholics, pastoral ministers should make every effort to determine the presence of all Catholics with disabilities who reside within a parish's boundaries. Special effort should be made to welcome those parishioners with disabilities who live in institutions or group homes and are unable to frequent their parish churches or participate in parish activities. However, pastoral ministers should remember that many persons with disabilities still reside with their families. Pastoral visitation, the parish census, and the diverse forms of parish and diocesan social communication are just a few of the many ways in which the pastoral staff can work towards the inclusion of all parishioners in the parish's sacramental life.
5. In accord with canon 777, n.4, pastors are responsible to be as inclusive as possible in providing evangelization, catechetical formation, and sacramental preparation for parishioners with disabilities. Persons with disabilities, their advocates and their families, as well as those knowledgeable in serving disabled persons can make a most valuable contribution to these programs. Parish catechetical and sacramental preparation programs may need to be adapted for some parishioners with disabilities. Further, parishes should encourage persons with disabilities to participate in all levels of pastoral ministry (e.g., as care ministers, catechists, etc.). Dioceses are encouraged to establish appropriate support services for pastors to facilitate the evangelization, catechetical formation, and sacramental preparation for parishioners with disabilities.
6. The creation of a fully accessible parish reaches beyond mere physical accommodation to encompass the attitudes of all parishioners towards persons with disabilities. Pastoral ministers are encouraged to develop specific programs aimed at forming a community of believers known for its joyful inclusion of all of God's people around the table of the Lord.
7. In the course of making pastoral decisions, it is inevitable that pastoral care workers will encounter difficult cases. Dioceses are encouraged to establish appropriate policies for handling such cases which respect the procedural and substantive rights of all involved, and which ensure the necessary provision of consultation.

II. Particular Sacraments

Baptism

8. Through the sacrament of baptism the faithful are incorporated into Christ and into his Church. They are formed into God's people and obtain forgiveness of all their sins. They become a new creation and are called, rightly, the children of God. (*Rite of Christian Initiation*, General Introduction, n. 1).

9. Because it is the sacrament of universal salvation, baptism is to be made available to all who freely ask for it, are properly disposed, and are not prohibited by law from receiving it. Baptism may be deferred only when there is no reason for hoping that the person will be brought up in the Catholic religion (Canon 868, sect. 1, n. 2). Disability, of itself, is never a reason for deferring baptism. Persons who lack the use of reason are to be baptized provided at least one parent or guardian consents to it (Canons 868, sect. 1, n. 1 and 852).

10. So that baptism may be seen as a sacrament of the Church's faith and of admittance into the people of God, it should be celebrated ordinarily in the parish church on a Sunday or, if possible, at the Easter Vigil (Canons 856 and 857). The Church, made present in the local community, has an important role to play in the baptism of all of its members. Before and after the celebration of the sacrament, the baptized have the right to the love and help of the community (Cf. *Rite of Baptism for Children*, nn. 4, 10).

11. Either personally or through others, the pastor is to see to it that the parents of an infant who is disabled, or those who take the place of the parents, are properly instructed as to the meaning of the sacrament of baptism and the obligations attached to it. If possible, either the pastor or a member of the parish community should visit with the family, offering them the strength and support of the community which rejoices at the gift of new life, and which promises to nurture the faith of its newest member. It is recommended that preparation programs for baptism gather several families together so that they may commonly be formed by pastoral direction and prayer, and so that they may be strengthened by mutual support (Canon 851, n. 2).

12. If the person to be baptized is of catechetical age, the Rite of Christian Initiation may be adapted according to need (Cf. canons 851, n. 1 and 852, sect. 1).

13. A sponsor is to be chosen who will assist the newly baptized in Christian initiation. Sponsors have a special role in fostering the faith life of the baptized person. As such, they are to be chosen and prepared accordingly. Persons with disabilities may be sponsors for these sacraments of initiation.

Confirmation

14. Those who have been baptized continue on the path of Christian initiation through the sacrament of confirmation. In this way, they receive the Holy Spirit, conforming them more perfectly to Christ and strengthening them so that they may bear witness to Christ for the building up of his body in faith and love (*Rite of Confirmation*, nn. 1-2).

15. Parents, those who care for persons with disabilities, and shepherds of souls--especially pastors--are to see to it that the faithful who have been baptized are properly instructed to receive the sacrament of confirmation and to approach it at the appropriate time (Cf. canon 890). The diocesan bishop is obliged to see that the sacrament of confirmation is conferred on his subjects who properly and reasonably request it (Canon 885, sect. 1).

16. All baptized, unconfirmed Catholics who possess the use of reason may receive the sacrament of confirmation if they are suitably instructed, properly disposed and able to renew their baptismal promises (Canon 889). Persons who because of developmental or mental disabilities may never attain the use of reason are to be encouraged either directly or, if necessary, through their parents or guardian, to receive the sacrament of confirmation at the appropriate time.

17. Confirmation is to be conferred on the faithful between the age of discretion (which is about the age of seven) and eighteen years of age, within the limits determined by the diocesan bishop, or when there is a danger of death, or in the judgment of the minister a grave cause urges otherwise.

18. A sponsor for the one to be confirmed should be present. The sponsor assists the confirmed person on the continuing path of Christian initiation (Cf. canon 892). For this reason, it is desirable that the one who undertook the role of sponsor at baptism be the sponsor for confirmation (Canon 893, sect. 2).

Eucharist

19. The Eucharist is the most august sacrament, in which Christ the Lord himself is contained, offered, and received, and by which the Church constantly lives and grows. It is the summit and the source of all Christian worship and life, signifying and effecting the unity of the people of God, providing spiritual nourishment for the recipient, and achieving the building up of the Body of Christ. The celebration of the Eucharist is the center of the entire Christian life (Canon 897).

20. Parents, those who take the place of parents, and pastors are to see to it that children who have reached the use of reason are correctly prepared and are nourished by the Eucharist as early as possible. Pastors are to be vigilant lest any children come to the Holy Banquet who have not reached the use of reason or whom they judge are not sufficiently disposed (Canon 914). It is important to note, however, that the criterion for reception of holy communion is the same for persons with developmental and mental disabilities as for all persons, namely, that the person be able to distinguish the Body of Christ from ordinary food, even if this recognition is evidenced through manner, gesture, or reverential silence rather than verbally. Pastors are encouraged to consult with parents, those who take the place of parents, diocesan personnel involved with disability issues, psychologists, religious educators, and other experts in making their judgment. If it is determined that a parishioner who is disabled is not ready to receive the sacrament, great care is to be taken in explaining the reasons for this decision. Cases of doubt should be resolved in favor of the right of the baptized person to receive the sacrament. The existence of a disability is not considered in and of itself as disqualifying a person from receiving the Eucharist.

21. Eucharistic celebrations are often enhanced by the exercise of the diverse forms of ministry open to the laity. In choosing those who will be invited to use their gifts in service to the parish

community, the parish pastoral staff should be mindful of extending Christ's welcoming invitation to qualified parishioners with disabilities.

Reconciliation

22. In the sacrament of reconciliation, the Christian faithful obtain from the mercy of God pardon for their sins. At the same time, they are reconciled with the Church, which they have wounded by their sins and which works for their conversion by charity, example, and prayer (*Lumen Gentium*, n. 11).

23. Only those who have the use of reason are capable of committing serious sin. Nevertheless, even young children and persons with mental disabilities often are conscious of committing acts that are sinful to some degree and may experience a sense of guilt and sorrow. As long as the individual is capable of having a sense of contrition for having committed sin, even if he or she cannot describe the sin precisely in words, the person may receive sacramental absolution. Those with profound mental disabilities, who cannot experience even minimal contrition, may be invited to participate in penitential services with the rest of the community to the extent of their ability.

24. Catholics who are deaf should have the opportunity to confess to a priest able to communicate with them in sign language, if sign language is their primary means of communication. They may also confess through an approved sign language interpreter of their choice (Canon 990). The interpreter is strictly bound to respect the seal of confession (Canons 983, sect. 2 and 1388, sect. 2). When no priest with signing skills is available, nor sign language interpreter requested, Catholics who are deaf should be permitted to make their confession in writing. The written materials are to be returned to the penitent or otherwise properly destroyed.

25. In the case of individuals with poor communication skills, sorrow for sin is to be accepted even if this repentance is expressed through some gesture rather than verbally. In posing questions and in the assignment of penances the confessor is to proceed with prudence and discretion, mindful that he is at once judge and healer, minister of justice as well as of mercy (Canons 978, sect. 1; 979; 981).

Anointing of the Sick

26. Through the anointing of the sick, the Church commends to the suffering and glorified Lord the faithful who are seriously ill, so that they may be relieved of their suffering and be saved (Canon 998).

27. Those who have the care of souls and those who are close to the sick are to see to it that the faithful who are in danger due to sickness or old age are supported by the sacrament of anointing at the appropriate time (Canon 1001).

28. Since disability does not necessarily indicate an illness, Catholics with disabilities should receive the sacrament of anointing on the same basis and under the same circumstances as any other member of the Christian faithful (Cf. canon 1004).

29. The anointing of the sick may be conferred if the recipient has sufficient use of reason to be strengthened by the sacrament, or if the sick person has lost the use of reason and would have asked for the sacrament while in control of his or her faculties (*Rite of Anointing*, nn. 12, 14). If there is doubt as to whether the sick person has attained the use of reason, the sacrament is to be conferred

(Canon 1005). Persons with disabilities may at times be served best through inclusion in communal celebrations of the sacrament of anointing (Cf. canon 1002).

Holy Orders

30. By divine institution, some among the Christian faithful are constituted sacred ministers through the sacrament of orders. They are consecrated and deputed to shepherd the people of God, each in accord with his own grade of orders, by fulfilling in the person of Christ the functions of teaching, sanctifying, and governing (Canon 1008).

31. The existence of a physical disability is not considered in and of itself as disqualifying a person from holy orders. However, candidates for ordination must possess the necessary spiritual, physical, intellectual, emotional, and psychological qualities and abilities to fulfill the ministerial functions of the order they receive (Canons 1029 and 1041, n. 1). The proper bishop or competent major superior makes the judgment that candidates are suited for the ministry of the Church (Canons 241, sect. 1; 1025, sect. 2; 1051, n. 1). Cases are to be decided on an individual basis and in light of pastoral judgment and the opinions of diocesan personnel and other experts involved with disability issues.

32. Diocesan vocations offices and offices for ministry with persons with disabilities should provide counseling and informational resources for men with disabilities who are discerning a vocation to serve the Church through one of the ordained ministries.

33. In preparation for responsible leadership in ordained ministry, the diocesan bishop or major superior is to see to it that the formation of all students in the seminary provides for their service to the disabled community, and for their possible ministry to or with persons with disabilities. Formation personnel should consult with parents, psychologists, religious educators, and other experts in the adaptation of programs for ministerial formation.

Marriage

34. By the sacrament of marriage, Christians signify and share in the mystery of the unity and fruitful love which exists between Christ and his Church. They help each other to attain holiness in their married life and in the rearing and education of their children (*Rite of Marriage*, n. 1).

35. All persons not prohibited by law can contract marriage (Canon 1058).

36. The local ordinary should make the necessary provisions to ensure the inclusion of persons with disabilities in marriage preparation programs. Through this preparation all couples may become predisposed toward holiness and to the duties of their new state. In developing diocesan policies, the local ordinary should consult with men and women of proven experience and skill in understanding the emotional, physical, spiritual, and psychological needs of persons with disabilities (Canons 1063, n. 2 and 1064). The inclusion of persons with disabilities in sponsoring couple programs is an especially effective way of supporting both the needs and the gifts of couples preparing for marriage.

37. For matrimonial consent to be valid, it is necessary that the contracting parties possess a sufficient use of reason; that they be free of any grave lack of discretion affecting their judgment about the rights and duties to which they are committing themselves; and that they be capable of assuming the essential obligations of the married state (Canon 1095). It is also necessary that the parties understand that marriage is a permanent union and is ordered to the good of the spouses, and the procreation and education of children (Canon 1096). Pastors and other clergy are to decide cases on an individual basis and in light of pastoral judgment based upon consultation with diocesan personnel involved with disability issues, and canonical, medical, and other experts. Medical and canonical opinions should be sought in determining the presence of any impediments to marriage. It should be noted, however, that paraplegia in itself does not always imply impotence, nor the permanence of such a condition, and it is not in itself an impediment. In case of doubt with regard to impotence, marriage may not be impeded (Canon 1084, sect. 2).

38. Catholics who are deaf are to be offered the opportunity to express their matrimonial consent in sign language, if sign language is their primary means of communication (Canon 1104, sect. 2). Marriage may also be contracted through a sign language interpreter whose trustworthiness has been certified by the pastor (Canon 1106).

39. Pastoral care for married persons extends throughout the married couples' lives. By their care and example, the entire ecclesial community bears witness to the fact that the matrimonial state may be maintained in a Christian spirit and make progress toward perfection. Special care is to be taken to include parishioners with disabilities in parish programs aimed at assisting and nourishing married couples in leading holier and fuller lives within their families (Canon 1063, n.4).

Pastoral Statement of U.S. Catholic Bishops on Persons with Disabilities

The U.S. Bishops call upon all people of good will to promote the acceptance and wellbeing of Catholics with disabilities in this country by fostering the integration into the Christian community at the parish and diocesan levels. Originally published in 1978, the statement was revised and re-released in 1989.

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Archdiocese of Santa Fe
Affidavit of Eligibility for the Ministry of
Baptism or Confirmation Sponsor

I, _____
(Please print complete name)

Swear to Almighty God that:

- I am a baptized member of the Catholic Church
- I am at least 16 years old.
- I have made my First Holy Communion and received the Sacrament of Confirmation.
- I am not married outside of the Catholic Church, nor am I cohabitating (living outside of marriage with someone).
- I normally attend Mass on Sundays and Holy Days of Obligation, receive the Sacrament of Penance (Confession) at least once a year, and go to Holy Communion at least once a year in the Easter Season.
- I understand and accept the responsibilities which I undertake as a sponsor for this person. I will assist his/her parents in their Christian duty, and will help this person, by example, word and action, to live as a faithful Christian in communion with, and according to, the teachings of the Holy Catholic Church.

Signature of Sponsor

Date

This person is a member of this parish and has sworn that they fulfill the canonical requirements to be a sponsor for Baptism or Confirmation

Signature of Pastor / or Delegate

Date

Parish Name / Location

PARISH SEAL

Arquidiócesis de Santa Fe
Declaración de Elegibilidad para el Ministerio de
Padrino/a para el Bautismo o la Confirmación

Yo, _____
(Favor de imprimir su nombre completo)

Declaro ante dios Todopoderoso que:

- Soy un miembro bautizado de la Iglesia Católica
- Tengo por lo menos 16 años de edad.
- He recibido ya los sacramentos de la Primera Comunión y de la Confirmación.
- No estoy casado fuera de la Iglesia Católica y no estoy viviendo en un unión libre (viviendo con alguien fuera del matrimonio).
- Asisto a Misa normalmente los Domingos y Días de Obligación, recibo el sacramento de la Penitencia (Confesión) y comulgo por lo menos una vez al año durante la Pascua.
- Yo entiendo y acepto las responsabilidades que adquiero como padrino/a para esta persona. Ayudaré a sus papás en su deber Cristiano, y ayudaré a esta persona, con mi ejemplo, de palabra y de acción a vivir como fiel Cristiano en comunión con y de acuerdo a la enseñanzas de la Santa Iglesia Católica.

Firma del (la) Padrino(a)

Fecha

Esta persona es miembro de esta parroquia y la declarado que cumple con los requisitos canónicos para ser padrino (madrina) para Bautismo o Confirmación

Firma del Párroco / o Delegado(a)

Fecha

Parroquia / Cuidad

SELLO

Archdiocese of Santa Fe Godparent (Sponsor) Agreement

Does it make any difference who you ask to be Godparents for your children?
Is sure does!

People often want to ask their best friends or favorite relatives to act as Godparents for their children; they usually do this as a way of honoring someone. Of course, we all would like to honor those who are dear to us, but the Baptism of your child may not be the right time to do so.

Would you ask your best friend to perform heart surgery on your child? Of course not, unless he/she were a competent heart surgeon. So, if the role of a Godparent is to help the parents to raise the child in the good practice of the Catholic faith, then it stands to reason that you should ask someone who shows by their own knowledge and practice that they can help someone else follow in their footsteps.

Helping a child to become a good Catholic Christian is an important undertaking; it is therefore, equally important to ask someone who regularly prays with the community at Sunday mass and, who in other ways practices his/her faith and shows commitment to Christian values.

None of this is to suggest that your dear friends or relatives are not good people. They will surely be with you to help you in many other ways. But, a teacher of mathematics may not be a good teacher of English grammar and a good friend or close relative may not be the best model of Catholic Christian practice.

If you value your faith, you will choose the best teachers to help you pass that faith on to your children.

September 2005

Arquidiócesis de Santa Fe Acuerdo de los Padrinos

¿Importa a quién elijas para Padrinos de tus niños?
¡Por supuesto que sí!

Las personas a menudo gustan invitar a sus mejores amigos o a sus parientes favoritos para ser padrinos de sus hijos; hacen ésto normalmente como una forma de honrar a alguien. Por supuesto que todos quisiéramos honrar a aquellos a quienes estimamos, pero el Bautismo de tu bebé tal vez no sea el mejor tiempo para hacerlo.

Le pedirías a tu mejor amigo que hiciera una operación en tu niño(a)? Por supuesto que no, a no ser que fuera un cirujano competente. Por lo tanto, si el papel del padrino (de la madrina) es ayudar a los papás a educar al niño(a) en la práctica de la fe Católica, se entiende que debes invitar a alguien quien demuestre, por su propio conocimiento y práctica, que pueden ayudar a alguien a que siga sus propias huellas.

Ayudar a un niño a ser un buen Católico es una responsabilidad importante; es pues, igualmente importante invitar a alguien quien ore regularmente con la comunidad en la Misa Dominical, que practique en otras formas su fe y que muestre su compromiso a los valores Cristianos.

De ninguna manera se sugiere que los amigos o parientes no sean personas buenas. Seguramente ellos estarán contigo a tu lado para ayudarte en muchas formas. Pero un maestro de matemáticas tal vez no sea un buen maestro de Inglés y un buen amigo o un pariente tal vez no sea el mejor modelo en la práctica de la Fe Cristiana.

Si valoras tu fe, elegirás a los mejores maestros para que te ayuden a transmitir esa fe a tus niños.

Septiembre 2005