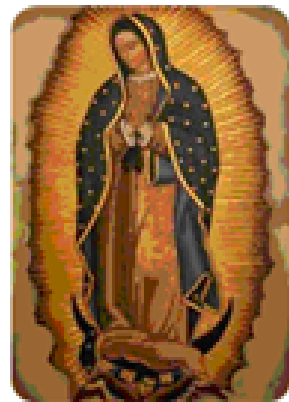
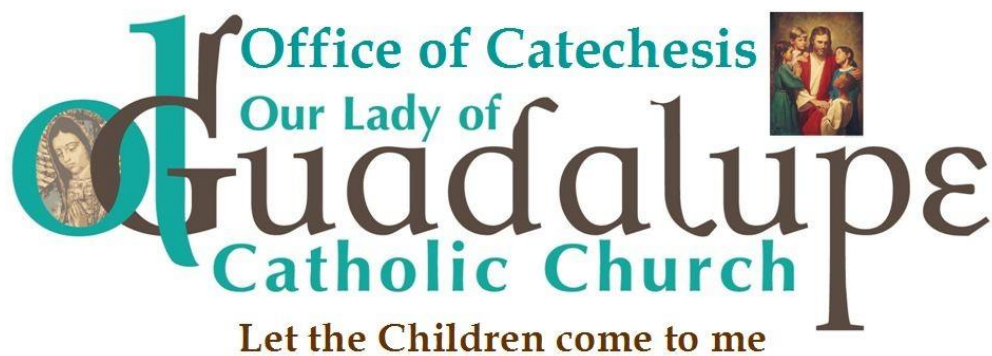


Office of Catechesis
**The Parents
Handbook**
Our Lady of Guadalupe Church





Acknowledge Receipt of the Parents Handbook

Please take the time to look through this Parents Handbook and read it thoroughly. Once you have read all of the information please print this page and sign it. If you have more than one child, sign one form for each one of them.

Then submit this form along with your Child Registration or Renewal.

Your Parish Number: _____

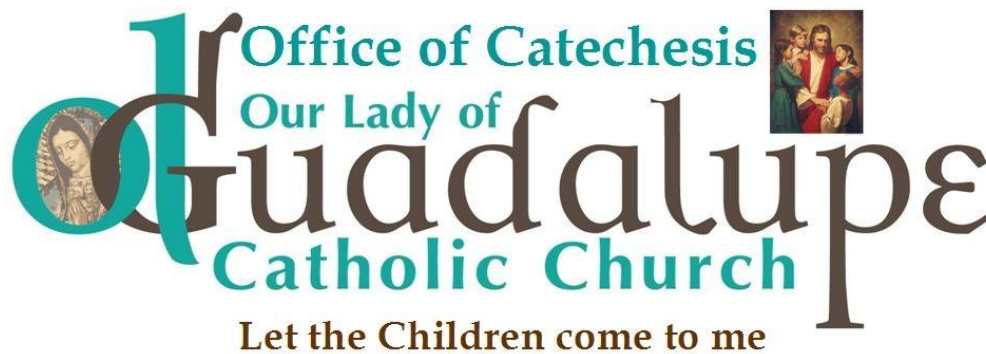
Your Name: _____

Your Child's Name: _____

By signing this form I acknowledge that I have read and understood the Parents Handbook and the policies contained on it.

Parents' Name and Signature

Date



Office of Catechesis

Our Mission and Parent Handbook

1- Our Mission

The Office of Religious Education focuses on the mission and ministry of Jesus Christ and His Church in proclaiming the Good News of the kingdom of God exists to assist the Parish Priest in carrying out his catechetical responsibilities as Chief Catechist of the Parish.

The Religious Education Office is charged with the ministry of training, enabling, supporting and guiding parish catechetical leaders in their ministry of life-long Catholic faith formation.

Actually our parish Our Religious Education Program instructs about 550 children from first grade to twelfth grade.

The ultimate and fundamental purpose of the Catechesis is to help each child and teen to know, love and serve our Lord Jesus Christ in this life, so he or she will be able to enjoy Jesus in the everlasting life.

2- Philosophy of Religious Education

The Religious Education Program of Our Lady of Guadalupe Church is intended to deepen the faith and understanding of our children, and not just for sacramental preparation.

3- What the Office Does

The Religious Education Office is responsible for parish-based religious education/ catechetical programs (CCD). These programs are for all ages - religious education is life-long learning. Catechesis includes sacramental preparation (Baptism, First Reconciliation, First Eucharist, and Confirmation), religious education programs for 1-6, junior high, senior high, are taught throughout the year.

Registration are hold after Easter (mid April) until Pentecost (beginning of June)

The responsibility of the Office is to train, assist and support parish catechetical leaders, plan, organize, and direct religious education program designed to promote religious education among congregation membership. Promote students participation in extracurricular

congregational activities. Counsel students and their parents. Plan congregational activities and projects to attract attention to, and encourage active participation in programs. Analyze revenue and program cost data to determine budget priorities. Organize and maintain the catechetical parish data base.

4- Catechist Formation

The Office of Religious Education provides through the Archdiocese of Miami training for volunteer catechists (both English and Spanish speaking). The Basic Catechist Formation Program is a three-year program with courses on Sacraments, Methodology, Scripture, Christology, Morality, and Prayer and Liturgy.

You can visit www.guadalupedoral.org, www.miamicatechesis.org and www.vlc.udayton.edu for more information.

5- General Expectations

It is expected that each family become actively involved in Our Lady of Guadalupe Church in order to model a living, conscious and active Christian faith and to reinforce the values and attitudes for living that faith. The family and their children also must act in accordance with these values and attitudes.

6- Mass Attendance (See Appendix # I)

You are expected to attend Mass with your children on Sunday. Mass is an integral part of your child's faith formation and Mass attendance goes hand in hand with the CCD Program. One cannot do the work of the other. Celebrating Mass is the highest form of worship Catholics have; therefore, missing Mass is very serious. Remember to keep the Lord's Day holy.

7- Mass Attendance Book

Please see the Mass Attendance Book in your child's Catechism Booklet and also see a sample in the **Appendix # I**.

You must start using the Mass Attendance Book the first weekend after classes starts, and return it to your child's catechist the week before the last day of class.

Hereby you have a sample:

Please cut this note and paste it in your Mass Attendance Book	I have attended Mass at OL Guadalupe Church, Doral, FL. On September 11th, 2011
---	---

8- Conduct

We expect students to display Christian behavior at all times. This includes reverent behavior in the church, not talking when the teacher is talking, paying attention, respecting others, respecting the property of others, and general courtesy. **Any student who consistently disturbs a class or who continually fails to cooperate with the Catechist and other students within a class shall be subject to the following procedures:**

1st & 2nd offense Catechist will speak with the student and try to resolve the behavior in the class setting, giving the student the opportunity to correct his own behavior.

3rd offense The student will be sent to the office and will not be permitted to return to class that day and will be given make-up work for the missed class. The teacher or DRE will contact the parents by phone to schedule a conference about the situation.

4th offense The student will be asked to leave our Religious Education program.

9- Attendance Policies & Pick-up and Drop-off

a) For the safety of your child and all children, **car lines are not permitted**. Everyone is required to park in the parking lot. For grades 1-5, parents must pick up their children at the designated area and escort them across the parking lot.

b) Student Arrival in Classrooms

Students may not enter a classroom before the Catechist arrives. The doors to the classroom will remain closed until the Catechist has arrived and is ready for class.

c) Early Dismissals Not Permitted

Students are not permitted to leave class early except in emergency situations. Sports practice, dance class, etc. are not considered emergencies. Nonetheless we encourage parents to directly talk to the Director of Religious Education and present their concern. We are also parents, and we understand. **Parents must notify the office before class begins if their child needs to be picked up early and the reason why.** Parents must come to the office to pick up their child.

d) Attendance Policies

Your child should attend each and every class. Every class is important in the student's catechetical formation and attendance will be tracked. Unfortunately, even with perfect attendance, they will receive less than 60 hours of religious instruction after the two year formation! We sympathize in advance regarding the choices that must be made. However, sporting activities and dance classes in no way outrank religious education as priority items. Please don't confuse your child by placing these activities before the message of Jesus.

When a student in sacramental preparation exceeds four absences within a given year, the student will be required to repeat the same grade the following year.

The six classes immediately prior to the reception of a sacrament should not be missed for any reason. If a student must be absent from any class at this time

because of illness or death in the family, he/she must meet with the DRE to arrange to make up any missed work.

e) Tardiness

Classes begin promptly and students are expected to be in their seat and ready for class at that time. Please plan to arrive a few minutes early. Students will be marked tardy at 5 minutes after the start of class. If a student is more than 15 minutes late, it will be treated as an absence. Every third tardy will count as one absence.

f) In Case of Absence

When your child is absent from class, please notify the Religious Education Office via e-mail to ccd@guadalupe.doral.org with the date of the absence and the reason for the absence.

g) Make-up Work

If illness or a family emergency prevents a child from attending class, parents are responsible for contacting the Religious Education office for instructions, picking up any homework, and going over the material that was covered in class so that the child will not fall behind. A student who misses a class must complete and turn in all missed class work and assignments within two weeks of his return to class.

10-Cell Phone / Electronics Policy

Electronic games, music devices, or any other type of electronic devices are not permitted in the church or classrooms. Please have your student leave these items in the car. If we find a student using a phone, electronic game, music device, etc., the item will be confiscated. We will not return confiscated items directly to students—the parent must come to the office to retrieve the confiscated item. Your child may bring his/her cell phone. We encourage you to teach them not to text, or make calls during class time. Cell phones are to be used only in emergency cases.

11-Text Books & Bibles

Your child will be issued a textbook at the beginning of the year. We will also provide you with a printed Catechism, for First Communion or Confirmation, depending the level of instruction of your child. We encourage you to purchase a Bible.

According our judgment the best Bibles version are:

- 1- For children: The Saint Joseph Beginners Bible (**ISBN-10: 0899421547**)
The New Catholic Picture Bible (**ISBN-10: 089942435X**)
- 2- For teens: English Version:
The New American Bible (**ISBN-10: 0529064847**)
- 3- Para jóvenes: Versión en Español:
La Biblia de Jerusalén (**ISBN-10: 0814642772**)

I2-Emergency Closings

If the public schools are closed due to a hurricane or tropical storm, CCD will be canceled also. If the public schools are closed for more than a week following a storm, re-opening of religious education classes will be determined based on the conditions in our immediate area. It is the parents' responsibility to call the church and find out the re-start date of CCD classes.

In any case please visit our website to be informed www.guadalupeparish.org

I3-Custody Issues

If parents are divorced or separated, the Religious Education Office presumes that both parents have access to the children unless one parent can provide evidence that he or she has the sole right. If there are other custody arrangements, a copy of such agreement must be on file in the Parish Religious Education Office. We also encourage both parents to sign the Parents Authorization Form that is attached to the registration form and you can see a copy of it in **Appendix # 4 & RIGHTS AND RESPONSIBILITIES OF PARENTS AND GUARDIANS OF STUDENTS IN PARISH FAITH FORMATION PROGRAMS**

I4-Protecting God's Children™ Program & Teaching Touching Safety

The National Catholic Risk Retention Group, Inc., is pleased to present a brief introduction to our Protecting God's Children program. This "Flash" presentation exemplifies the information provided in our child sexual abuse awareness sessions for adults. If you have attended an awareness session, this presentation will repeat some of the information presented in our two awareness videos: *A Time to Protect God's Children* and *A Plan to Protect God's Children*.

If you have not attended a Protecting God's Children awareness session, please visit the following link (<https://www.virtusonline.org/virtus/pgc5.swf>) to start the 11-minute presentation. If you have questions or comments about our programs or our website, please visit the following web www.virtusonline.org/virtus/email_virtus_help.cfm and send us an email message. And, either way, please visit our website frequently (www.virtusonline.org). New risk management information is added each week, with an emphasis on articles and interactive features designed to increase the public awareness about child sexual abuse, and to provide adults with the knowledge and tools they need to help prevent and, if necessary, to respond appropriately to child sexual abuse.

Our Lady of Guadalupe is dedicated to the children of our parish and believe the CCD classes help establish a faith centered life that will serve them forever. Additionally the Religious Education Department is charged with presenting the "Teaching Touching Safety" program to our students. This program is part of the Archdiocese of Miami's ongoing effort to help create and maintain safe environments for children. This year we will provide to your child a special class about this topic.

As primary caregivers of your children, we want to provide you with the means to teach your children and provide them the tools they need to ensure a safe environment.

If you want to read more about this program please visit the following website:
<https://www.virtusonline.org/educators/TeachingTouchingSafety.pdf>

Of course if you have any questions please feel free to contact us. We are committed to working with you so that our children may live and prosper in our parish community. If you think your child should not receive this special class, please refer to <http://guadalupeparish.org/wp-content/uploads/2017/07/Opt-Out-Form-Touching-Safety-Program-for-Children.pdf> where you will find an **Opt-out form from the Touching Safety program.**

I 5-Anti-Bullying Policy

Please refer to **Appendix # 2** for more details

I 6-Picture Release Form

Please refer to **Appendix # 3** for more details

I 7-Archdiocese of Miami SACRAMENTAL GUIDELINES

Please refer to **Appendix # 5** for more details

I 8-Update of this Parent Handbook

The Office of Catechesis reserve the right to regularly revised and update this Parent Handbook.

APPENDIX # I

Mass Attendance Book (Sample)

You will receive one on the first day of class

Mass Attendance Report		STUDENT NAME _____	PARISH # _____
		CATECHIST NAME _____	CLASS # _____
SEPTEMBER 2011			
Sunday or Week-Day	Please cut this Attendance Note from the Parish Bulletin and paste it in here		
4	n/a		
11			
18			
25			
OCTOBER 2011			
Sunday	Please cut this Attendance Note from the Parish Bulletin and paste it in here		
2			
9			
16			
23			
30			
NOVEMBER 2011			
DAYLIGHT SAVING Time ENDS. November Sunday 13 Set clocks back one hour			
Sunday or Week-Day	Please cut this Attendance Note from the Parish Bulletin and paste it in here		
All Saints- 1st			
6			
13			
20			
27			
DECEMBER 2011			
Sunday or Week-Day	Please cut this Attendance Note from the Parish Bulletin and paste it in here		
4			
Immaculate 8			
11			
Guadalupe 12			
18			
Christmas 24 or 25			
JANUARY 2012			
Sunday or Week-day	Please cut this Attendance Note from the Parish Bulletin and paste it in here		
New Year 1			
8			
15			
22			
29			
FEBRUARY 2012			
Sunday or Week-day	Please cut this Attendance Note from the Parish Bulletin and paste it in here		
5			
12			
19			
Ash Wednesday -- 22			
26			
MARCH 2012			
DAYLIGHT SAVING Time Starts. Sun, March 13th Set clocks ahead one hour			
Sunday or Week-Day	Please cut this Attendance Note from the Parish Bulletin and paste it in here		
4			
11			
18			
25			
APRIL 2012			
Sunday or Week-Day	Please cut this Attendance Note from the Parish Bulletin and paste it in here		
1			
8			
15			
22			
29			

APPENDIX # 2

Anti-Bullying Policy

The Office of Catechesis of Our Lady of Guadalupe Church is committed to promoting a safe, healthy, caring, and respectful learning environment for all. As such, bullying is strictly prohibited and will not be tolerated. Therefore, this policy prohibits any unwelcome verbal or written conduct or gestures directed at a student by another student that has the effect of:

- (1) physically, emotionally, or mentally harming a student;
- (2) damaging, extorting or taking a student's personal property;
- (3) placing a student in reasonable fear of emotional or mental harm;
- (4) placing a student in reasonable fear of damage to or loss of personal property; or
- (5) creating an intimidating or hostile environment that substantially interferes with a student's educational opportunities or the Catholic mission of Our Lady of Guadalupe Church.

I. Definition

- a. **Bullying** may involve but is not limited to: teasing, name-calling, slurs, rumors, jokes, false accusations, intimidation, stalking, innuendos, demeaning comments, pranks, social isolation, gestures, cyber-bullying or other verbal or written conduct. Cyber-bullying includes the following misuses of digital technology: teasing, intimidating, or making false accusations about another student by way of any technological tool, such as sending or posting inappropriate email messages, instant messages, text messages, digital images or website postings (including blogs and social network sites).
- b. This definition includes students who either directly engage in an act of bullying or who, by their behavior, support another student's act of bullying.

II. Scope

- a. This policy prohibits bullying that occurs either:
 - i. on parish premises before, during, or after Religious Education hours;
 - ii. on any bus or vehicle as part of any Religious Education activity; or
 - iii. during any function, extracurricular activity or other Religious Education-sponsored event or activity.

III. Reporting Complaints

- a. Each student and parent has a duty to report any bullying to the Office of Religious Education immediately. If a student experiences (or a parent

witnesses or learns of) any incident of bullying, the incident must be promptly reported to the Director/Coordinator of Religious Education. The DRE/CRE will provide the student/parent with the Bullying Complaint Report Form (www.ccdolg.webs.com/BullyingComplainingReportForm.pdf) which must be completed, dated and signed by the complaining party so that the Office of Religious Education may initiate further inquiry, when appropriate.

IV. Disciplinary Action

- a. Any student found to have violated this policy may be subject to appropriate disciplinary action, which may include: temporary removal from the classroom, loss of privileges, detention, counseling, parent conference, suspension, expulsion, and/or notification to appropriate authorities. The disciplinary action may be unique to the individual incident and may vary in method and severity based on the principal's discretion.
- b. False reports or accusations of bullying also constitutes a violation of this policy and may subject the offending party to appropriate disciplinary action.

APPENDIX # 3

Picture Release Form

I _____ the father/mother of _____

_____ give my permission (put your initials if you give permission)

_____ give not my permission put your initials if you not give permission)

to Our Lady of Guadalupe Church to take pictures of my child in any Parish Activity. I also give my permission to Our Lady of Guadalupe Church to use them in the Parish Website or in any Parish Publication.

Parents' Name and Signature

Childs' Name

Date

Archdiocese of Miami

SACRAMENTAL GUIDELINES

The Initiation of Children



THE SACRAMENT OF BAPTISM

From the origin of the Church, sacramental celebrations have been characteristic of Christianity. On the day of Pentecost the apostles received the Holy Spirit, and baptism was conferred on all who accepted the message regarding Jesus as the Savior of human persons without regard to their culture, status or possessions. Baptism was the original sacrament of transformation from a life of self-seeking to one of self-giving in the manner of Jesus, who came to give Himself to the world for our salvation. The baptismal rite of the early Church imitates the baptism of Jesus in the Jordan River when the Holy Spirit descended upon Him and the Father called Him Beloved Son. (S. 291)

- a. Catechesis for Baptism is directed primarily at adult candidates for Baptism and the parents and godparents of infants who are to be baptized.
- b. A Christian Initiation Team should be formed in each parish to foster the on-going faith growth of:
 - i. Catechists and deacons, responsible for pre-baptismal catechesis.
 - ii. Sponsors, whose ecclesial role should be fully understood.
 - iii. The parish community which welcomes the new members of the faith.
- c. Baptismal catechesis of parents and sponsors should, whenever possible, precede the birth of the child. It is very important that they prepare to take part in the Rite with understanding and a faith commitment.
- d. The entire faith community is to be involved in the dynamic process of initiating new members, because the whole Christian community exercises a collective sponsorship.
- e. The ecclesial significance of sponsors should be emphasized. The practice of involving active parish members, whose lifestyle is a witness to the Lord and to His Gospel, is to be strongly encouraged. This does not mean that family members who fulfill the above requirements should not be godparents, rather both the family sponsor and the parish sponsor can contribute to the nurturing of the faith of this new Christian. To prepare sponsors, a special adult educational program should be offered in each parish.
- f. Parents and godparents should participate in several meetings to prepare for the baptism of infants. These meetings should be supported by prayer and religious rites.
 - i. A minimum of three meetings is recommended for those parents and sponsors whose faith life and involvement in the community is a witness to the Lord and His Gospel;

- ii. A more extended evangelization program will be necessary for those parents whose faith life is not demonstrated through a deep commitment to the Church. Such a program is meant to bring forth a deeper understanding and commitment to their faith and to the nurturing of this faith in their children.
- g. It is important that a post-baptismal catechesis be offered to the newly baptized adults and parents of baptized children. This may include visiting them in their homes, personal invitation to participate in parish activities, a special gathering of the baptized, etc.
- h. Other than emergency cases, adult initiation should be celebrated during the Easter Vigil. Baptism of children should be celebrated on Sundays, once or twice a month depending on local needs.

A. The Celebration of Baptism

The Minister, Place, and Options

1. The ordinary minister of Baptism is a bishop, priest or deacon who is required to use the published rituals of the Church and who chooses those options which are most appropriate for the occasion.
2. Persons, adults or children, are to be baptized in their own parish.
3. The proper place for the celebration of Baptism is the parish church. Permission for Baptism outside of the parish church, except in the case of emergency, must be obtained from the Archbishop, or his delegate.
4. The Rite of Baptism may be celebrated within Mass or outside of Mass. Celebration of Baptism within the Mass highlights the necessary relationship between Baptism and the Eucharist, as well as the communal nature of this sacrament. It can also serve as an opportunity of renewal for the parish community, who should be informed when such celebrations will take place. When Baptism is celebrated apart from Mass, those present are to be encouraged to actively participate in the ceremony.
5. The rite of reception should be held at the vestibule of the church, where the celebrant greets and briefly instructs all who are gathered for the ceremony. The ceremony then continues as the ritual directs, with the baptism itself taking place in the view of all present.
6. "The rite of immersion or of infusion or of pouring is chosen according to what is more suitable in individual cases, so that it may be understood that the washing is not merely a rite of purification but a sacrament of union with Christ." (General Instruction to the Rites of Christian Initiation of Adults, N. 32) If the option of immersion is chosen, adequate arrangements should be made. The faithful should receive instruction to understand the meaning of this ritual. Even when the option of pouring water on the head is chosen, the symbolism of burial and resurrection should be explained.

The Symbols of Baptism

Baptism employs many symbols and gestures to show an important transformation- the making of a child of God and an heir of heaven. These symbols and gestures should be fully used and not reduced to a minimum .

- a. Water is the sign and matter of Baptism. There should be a generous supply and it should be fresh, clean and warm to touch, so as not to shock the child.
- b. Oil is the visible and physical sign of anointing. The rite no longer calls for its being wiped off.
- c. The candle, lighted from the Paschal Candle, is a very beautiful and ancient symbol of the risen Christ. Individual candles should be presented to each family and can be preserved by them for use on the occasion of the child's First Communion and Confirmation stole placed on clothing. To clearly show the child's putting on a new life, the baptismal robe should be placed on only after the baptism itself.

B. Candidates for Baptism

1. Infants

A child should be baptized within a reasonable time after birth, taking into consideration the welfare of the child and the mother. When there is danger of death, Baptism should take place without delay.

Determining the faith of the parents and their serious desire to raise their child as a Roman Catholic Christian is the responsibility of the parish priest. If there is a serious question regarding this desire, baptism should be delayed until further pastoral approaches can remedy the situation. (C. 868) "The preparation of parents, godparents and others for the Baptismal liturgy needs to be recognized as an especially opportune time and teachable moment to instruct, strengthen and reconcile them in living and practicing their faith." (S. 623)

It is the responsibility of the priest to provide the education, formation and counseling necessary to prepare the parents to undertake the Christian formation of their child. When both parents are Catholic it is expected that both participate in the preparation for and celebration of Baptism. However, there would be no obstacle to Baptism as long as one of them is practicing the faith. (C. 851, §2)

When possible, parents not married in the Church should be encouraged to have their marriage convalidated and to begin receiving the sacraments themselves before they have their child baptized.

In the unfortunate situation of estrangement between the parents child to be baptized, or in cases where the custody of the child is in dispute, great caution must be exercised. When one parent has legal custody, that parent determines the religious affiliation of the child. Where the court has granted joint custody, baptism is to be postponed until there is mutual agreement that the child will be raised Catholic.

A child under the age of fourteen is baptized into the Rite of the parents. If one of the parents belongs to the Latin Rite and the other to an Eastern Rite and they both agree to have the child baptized in the Latin Rite, the child is by Baptism a member of the Latin Rite. If there is no agreement, the child by Baptism is a member of the Rite of the father. Any baptismal candidate who is at least fourteen years of age can freely choose the Latin Rite or an Eastern Rite. (C. 111)

2. Children of Catechetical Age

A non-baptized 7 year old child should be prepared for Baptism, First Communion and Confirmation before receiving any of these sacraments through the *Rite of Christian Initiation of Adults adapted for Children*. These are to be administered together during the same ceremony of initiation celebrated by the Pastor. Children between the customary ages of First Communion and Confirmation should receive the sacraments appropriate for their age.

3. Adults

Adults who have never been baptized or were validly baptized in another Christian denomination are fully initiated into the Catholic Church through the *Rite of Christian Initiation of Adults*.

The initiation of adults is a step-by-step spiritual journey into the community of the Church. Together the catechumens and the faithful reflect on the value of the paschal mystery, renew their own faith commitment, and, by the example of the faithful, the catechumens are led to a deeper appreciation and receptivity of the guidance of the Holy Spirit.

The initiation of adults is to be celebrated in stages as indicated by the ritual itself. This includes the stages of the Pre-Catechumenate (or Inquiry), the Catechumenate, the Enlightenment and the Mystagogy. The rites of initiation have a paschal character and should correspond with the liturgical year.

Baptism may never lawfully be repeated once it has been validly celebrated by fellow Christians or other churches. (Rite of Christian Initiation of Adults, N. 4)

C. Godparents and Christian Witnesses

1. In accord with Canon 874, to be a Godparent for Baptism a person must be:
 - a. A baptized Catholic who has also received the sacraments of Confirmation and Holy Communion, and is practicing the faith.
 - b. Mature enough to undertake this responsibility;
 - c. A member of the Catholic Church canonically free to carry out this office. (This would indicate that Catholics publicly living in an invalid marriage are excluded from being lawful sponsors. Failure to have met the Easter duty is not of itself reason to reject a prospective godparent.)
 - d. Someone other than the father or mother of the one who is to be baptized.
2. A validly baptized and believing Christian from a separated church may act as a Christian Witness of Baptism so long as there is also a (Catholic) Godparent. (C. 874 §2)
3. A non-baptized person may never act as a Godparent or Christian Witness. Pastoral judgment should be exercised in cases where non-baptized persons wish to participate in an honorary fashion within the ceremony.
4. A sponsor who cannot be present in person can be represented by proxy. This is usually done by a letter, which contains a statement of the acceptance of the responsibilities by the sponsor

and the appointment by name of the proxy. When a proxy is used, the names of both the sponsor and the proxy are entered in the register, with the latter clearly indicated.

Requirements for proxy are the same as those for a sponsor.

D. Baptismal Records

1. In the baptismal records of the parish, when a person is baptized either as a child or adult, the following information is to be entered:
 - a. the names of the baptized;
 - b. the names of the parents (including the maiden name of the mother);
 - c. the date and place of birth;
 - d. the date of Baptism ;
 - e. the names of the Godparents and Proxies; and
 - f. in the case of adults, notation of marital status.
2. When a person is received into full communion with the Church, the original baptismal information is entered along with:
 - a. the date of reception;
 - b. the presider of the reception;
 - c. notation of marital status.
3. When recording the baptism of an adopted person the following norms are followed:
 - a. The entry must be in accord with the facts of the civil registration of the birth of the child as it exists at the time of the baptism. If a child is baptized prior to legal adoption, the baptismal entry must, therefore, be in the name of the child's natural parent(s). If, however, a child is baptized after the legal adoption order is made, a notation is then made in the margin indicating that the child is an adopted child of the adoptive parents.
 - b. In cases of children baptized and adopted later, the parish of baptism should be notified that an adoption has taken place and provided with a copy of the final judgment of adoption and a marginal note to this effect in the Baptismal Register.
 - c. An additional notation in the Register should be inscribed that no Baptismal Certificate nor Letters of Freedom are to be issued by the parish but should be referred to the Chancellor's Office.

THE SACRAMENT OF CONFIRMATION

In the Sacrament of Confirmation, by the anointing and the laying on of hands, the baptized continue on the path of Christian initiation and are enriched and strengthened by the Holy Spirit. They are bound more perfectly to the Church. Commissioned to spread and defend the Faith, they are obligated to show forth by the example of their lives and by the witness of their speech, that new man which they put on at Baptism. (S. 293)

- a. Catechesis for adults preparing for Confirmation follows the pattern recommended in the Rite of Christian Initiation of Adults. This can be implemented once the catechumenate is established in each parish.
- b. Children of catechetical age, that is children who have reached the age of reason and are able to be taught, who have not been baptized, should be initiated through Baptism, Confirmation and the Eucharist, usually at the Easter Vigil, after a preparation that will last several years, usually three. The rite to be followed is the Rite of Initiation of Adults adapted for Children of Catechetical Age which should be used when a child is older than or the same age as candidates preparing for Confirmation.
- c. Young people, who have been baptized as infants, should be catechized for Confirmation for a period of at least two years. When a child's catechesis has been interrupted for more than one year after First Communion, the preparation period for Confirmation may need to be extended to at least three years.
- d. The preparation should address itself not only to doctrine and to the meaning of the sacrament, but also to the fostering of service which is the duty of all Christians, and the development of Christian moral conduct.
- e. Parents need to be deeply involved in the preparation of their children for Confirmation. The Christian Initiation Team's responsibility is to help families strengthen their faith commitment to Jesus and to His Church.
- f. When, for pastoral reasons, a parish is unable to provide a full preparation program for Confirmation, as herein described, candidates may be enrolled in the program of another parish, with the approval of both pastors. The candidates, however, are required to participate fully in the preparation program of the parish in which they will be confirmed or in which they are enrolled for preparation. The Office for Catechesis should be informed where such an arrangement exists between two or more parishes.

A. The Minister of Confirmation

1. The Bishop is the original and ordinary minister of the Sacrament of Confirmation who, "in the case of true necessity and special reason", may associate other priests with him for the administration of the sacrament.
2. The Archbishop may delegate other priests of the Archdiocese (e.g., Deans) to celebrate Confirmation in the various parishes as needed.
3. In the following situations, a priest having the faculties of the Archdiocese of Miami is to administer the Sacrament of Confirmation:

- a. Adults or children old enough for catechesis at the time of their baptism.
- b. Those validly baptized in non-Catholic Christian churches, at the time of their reception into full communion with the Catholic Church.
- c. Those who were baptized Catholic, but raised in a non-Catholic religion, who now seek full reception into the Catholic Church, at the time of their reception.
- d. When someone is in danger of death. (The priest should offer as much instruction as possible before administering the Sacrament of Confirmation. Ordinarily, Confirmation and the Anointing of the Sick are not to be celebrated at the same rite.)

B. The Liturgy of Confirmation

1. In planning the liturgical celebration every effort should be made to show the relationship between the three Sacraments of Initiation.
2. A date and time that is convenient for parents, sponsors, teachers and other parishioners parishioners should be requested of the Archbishop's Office approximately one year in advance.
3. The persons associated with the catechetical program, the priests, the candidates and sponsors, and the parish music minister should work closely together in preparing the liturgy. Consultation should also be made with the Bishop's Master of Ceremonies.
4. The Rite of Confirmation gives way to the Liturgy of the Day on Sundays of Advent, Lent or Easter, on Ash Wednesday, during Holy Week, and Solemnities, including anticipated Masses. When possible these days should be avoided in scheduling Confirmation.

C. The Celebration of Confirmation

1. The Bishop's Master of Ceremonies should be consulted regarding his individual practices and desires.
2. Vestments should be provided for the Bishop. Unless the liturgical season supersedes, red vestments for the Bishop, concelebrants and deacons are preferred. White vestments are also permissible.
3. Confirmation is to be celebrated within Mass. If there is good reason for celebrating Confirmation outside of Mass, the confirming Bishop is to be consulted first.
4. In addition to the usual preparations for Mass, the following are necessary:
 - a. Chair for the Bishop (if he wishes to be seated for the anointing) in the most convenient and visible place.
 - b. Chrism (usually brought by the Bishop).
 - c. Preparations for Communion under both species.

- d. Pitcher, basin, towel, lemon, gremial (cloth to protect vestments) .
 - e. Holy Water (if a sprinkling will follow the renewal of baptismal promises).
 - f. Easter Candle (if it is used).
 - g. Only the altar cloth- nothing else should be on the altar when the celebration begins.
 - h. The book, corporal, purificator, (pall) and chalice(s) are to be brought to the altar by the minister before the presentation of the gifts.
- 5. The Easter Candle may be used in the procession to recall the relationship of Confirmation to Baptism. (The processional cross would then be omitted.)
 - 6. Following the proclamation of the Gospel, the pastor or another priest, deacon or catechist presents the candidates to the Bishop. This presentation has no formal ritual, but should develop according to local custom. The candidates might publicly acknowledge their presence by standing. Introduction by name is suggested, if possible.
 - 7. After the Bishop gives the homily he leads the renewal of baptismal promises. The use of signs which link Confirmation to Baptism may be highlighted at this point in the ceremony.
 - 8. Suitable importance should be given to the period of silent prayer preceding the imposition . The candidates kneel for the prayer invoking the Holy Spirit, during which prayer the Bishop imposes both hands over the whole group of candidates. All others remain standing, which clarifies who is being confirmed.
 - 9. The anointing should ordinarily take place at the presidential chair or center aisle. The candidates come forward two by two and kneel if the Bishop is seated; otherwise they stand. The sponsor places his or her right hand on the shoulder of the candidate and the Bishop anoints the forehead with chrism. Once anointed the candidate returns to his or her place, making room for the next candidate. The oil should not be wiped off the forehead. After the anointing, the Bishop washes his hands.
 - 10. The Profession of Faith of the Mass is always omitted (even on Sundays), because the renewal of baptismal promises has taken place.
 - 11. Communion should be offered under both species, the necessary preparations having been made beforehand.

C. Candidates for Confirmation

- 1. Only those persons who are already baptized may receive Confirmation. Candidates who have the use of reason are to be in the state of grace, properly instructed, and able to make a renewal of the promises of Baptism.
- 2. In the Archdiocese of Miami, only adults and those presently in the seventh grade are eligible for Confirmation.

3. The following criteria are to be considered in determining a prospective candidate's readiness and willingness to receive the Sacrament:
 - a. An appropriate understanding of what it means to live the Christian life. Does the candidate realize that a Catholic Christian is called to reflect in his or her way of life the life of Jesus Christ?
 - b. A firm determination to live the Christian life to the best of one's ability. Is the candidate willing to actively participate as much as possible in the life of the Church?
 - c. An appreciation of the importance of worship and prayer in his or her life and the life of the Church. Does the candidate demonstrate a spiritual maturity through public and private prayer?
 - d. A resolution to participate in the Church's worship and prayer. Does the candidate pray and attend Sunday Mass?
 - e. A faithful participation in religious education programs. Has the candidate attended regular religious education classes over the past year?
 - f. A commitment to further religious education by both the candidates and the parents or guardians. Do all see the need for continuing religious education and are they willing to seek out means to fulfill that need?
4. The new rite is silent regarding the practice of taking a new name at Confirmation. The candidates may retain their baptismal name rather than choose a new one. This is pastorally and liturgically preferred because it manifests better the unity between Baptism and Confirmation. If a new name is taken it should be the name of a recognized saint of the Church.
5. Persons baptized in other Christian churches who enter the Catholic Church should receive the Sacrament of Confirmation, even though they may have received Confirmation in their former church. Those who enter the Catholic Church from the Orthodox Church need only make a profession of the Roman Catholic Faith. Converts from an Orthodox Church should be received into the equivalent Rite of the Catholic Church (e.g., the Melkite Rite, the Maronite Rite, etc.). In such cases, the Sacrament of Confirmation should not be re-administered. (Decree on Catholic Eastern Churches, N. 4)

D. Sponsors

A sponsor is to assist the candidate in preparing for the sacrament by helping the candidate to grow in faith and in relationship with God. The sponsor also presents the candidate to the Bishop at the ceremony itself.

There should be a sponsor, either male or female, for each candidate. Although there is a distinction between the role of the sponsor and the godparent, it is encouraged that the same person serve in both roles.

To serve as a sponsor for Confirmation the person must be:

- a. A baptized Catholic who has also received the Sacraments of Confirmation and Holy Communion and is practicing the faith.
- b. Mature enough to undertake this responsibility.
- c. A member of the Catholic Church canonically free to carry out this office (CC. 874, 893)
- d. Someone other than the mother or father of the one who is to be confirmed. Although parents not may act as sponsors for their child, they may present their child for the Sacrament.

E. Records

In addition to the notation in the Baptismal Register, the pastor is responsible for seeing that the following information is recorded in the Confirmation Register:

- a. the names of those confirmed;
- b. the names of the sponsors and parents;
- c. the date and place of confirmation;
- d. the name of the minister of the sacrament.

If a person was baptized in another parish, that parish should be notified for recording in its Baptismal Register. The Office of the Chancellor is to be supplied with the names of those confirmed.

THE SACRAMENT OF THE EUCHARIST

The self-gift of Jesus in the Eucharist calls upon all Christians to reverence the sacramental presence of the Lord and to welcome Him frequently into their lives. In the Eucharistic assembly Jesus fulfills his promise to be with those who are gathered in His name. The celebrant is the visible sign of His presence as High Priest of the New Covenant. In the Scripture readings the Lord speaks to us. "Through the hands of the priest and in the name of the whole Church, the Lord's sacrifice is offered in the Eucharist in an unbloody and sacramental manner until He Himself returns." For their part, the faithful join in the offering of the Eucharist by virtue of their royal priesthood." (S. 294)

A. Ministers

1. Ordained Ministers

The Mass can only be celebrated by a validly ordained priest or bishop. It is his duty to preside over the liturgy and to do so according to the norms of the Church. Deacons assist the presider of the liturgy by the proclamation of the Gospel, serving at the altar and performing other duties as described in the *General Instruction for the Roman Missal*.

The challenge of Eucharistic catechesis is the creation of a faith-filled atmosphere in which the real presence of Jesus is experienced in a new and deeper way within the Christian community

- a. The preparation of adults for first reception of the Eucharist is an integral part of the catechumenate process.
- b. In the case of children preparing for the Eucharist, parents, catechists and pastors are responsible for determining a child's readiness to receive First Communion. The child himself should express the desire to receive the Lord in this special way.
- c. The Catechesis for First Communion will normally take place during second grade. The Catechetical Leader, the parish priest and parents of the child have primary responsibility for deciding when the child is ready to receive First Communion.
- d. The preparation for the reception of First Communion should emphasize its place as a sacrament of initiation because the Eucharist is the essential food for nourishing the members of the Body of Christ, the Church.
- e. A catechesis on the Eucharist is to be presented to the parents of those preparing for reception of the Eucharist.
- f. Parents have the right and responsibility to be fully involved in the preparation of their children for the reception of First Communion. Serious questions should be raised about the appropriateness of a child's reception of the Eucharist (and Reconciliation) when parents are not actively involved in the faith life of the Church. Every effort should be made to see that parents fully accept this responsibility. Again, the Christian Initiation Team can be of assistance in difficult situations.
- g. The preparation of parents needs to go beyond the immediate preparation for the celebration itself. It is a time for evangelization and a deepening of their own faith and communion with the Lord. This catechesis should include a presentation on the Catholic doctrine of the Eucharist (e.g., the real presence, the importance of Sunday Mass) as well as liturgical matters (e.g., the Eucharistic fast, reception under both forms).
- h. Because the Eucharist is a sacrament of initiation into Christian life, the preparation process provides an excellent opportunity to involve baptismal sponsors in the faith life of the child. The presence and involvement of baptismal sponsors is therefore strongly encouraged in both the preparation and the celebration.
- i. The First Communion catechesis occurs within the normal process of the religious education program. The program should last at least two years and involve the parents of the child.
- j. Catechesis for the Eucharist is an ongoing process, where each Christian is called to deepen his or her own knowledge of the Lord's presence in this unique sacrament. It is the parents', the community's and the pastor's responsibility to see to it that such catechesis continues as a life-long process.

SACRAMENT OF PENANCE

According to Saint Paul, "I mean that God, in Christ, was reconciling the world to Himself." The message of God's unfailing love is expressed in all sacraments of the Church, and especially in the sacrament of His forgiveness for sinfulness. The gift of forgiveness from God is available to all who have sincere sorrow and desire to receive the Sacrament of Reconciliation. (S. 295)

An understanding of sin, of oneself as a sinner, and of the conditions required for a serious sin are necessary preliminaries in the Sacrament of Penance. Catechesis emphasizes God's mercy and loving forgiveness. It is a call to conversion .

- a. Parents should be involved in the preparation of their children for this sacrament.
- b. The preparation of children for the Sacrament of Penance should stress the communal dimension of this sacrament. Very often, such community celebrations will be a new experience for parents who need to be catechized as to the Church's teaching on the social dimension of sin. Such celebrations, included within the parental preparation program, will clearly emphasize the ecclesial nature of Reconciliation. This is to precede First Communion and must be kept clearly distinct from the catechesis for First Communion. Each child should be given the opportunity to celebrate Reconciliation before First Communion, while always respecting the child's natural disposition, ability, age, and circumstances.

A. Celebration of the Sacrament

The Rite of Penance, while drawing upon the experience of many centuries in which the sacrament was celebrated publicly in the early Church, proposes three diverse forms of celebrating the sacrament which complement one another and permit in particular circumstances stress on various aspects of penance, to better adapt the celebration to the particular needs of the faithful.

1. Rite for Reconciliation of Individual Penitents.

In the United States the bishops have decided that provision should be made in the place of penance for the anonymous confession of sins, as well as for face-to-face reconciliation. Suitable and permanent space for the sacrament should be provided. In the Archdiocese of Miami every parish is required to provide a clearly identified reconciliation space that affords the penitent the option of anonymous or face-to-face reconciliation. Priests are urged to remind their people of the importance of making an Act of Contrition before beginning their confession and to elicit from the penitent a brief avowal of sorrow immediately before imparting absolution.

2. Rite for Reconciliation of Several Penitents With Individual Confession and Absolution.

In this rite there is first a celebration of the Word of God, followed by an examination of conscience and finally an opportunity for individual confession of sin.

When this rite is used plans are to be made in advance so that a sufficient number of priests are present to hear the individual confessions of the faithful.

(3. Rite for Reconciliation of Several Penitents With General Confession and Absolution.

Apart from the danger of death, the Rite for Reconciliation of Several Penitents With General Confession and Absolution may be used only under the following conditions:

- a. Sufficient ministers are not available to receive individual confession of sins so that the sacrament can be celebrated properly;
- b. Penitents would be obliged to go without sacramental grace or Holy Communion for a long time;
- c. Penitents who receive general sacramental absolution are advised that they are obliged to seek individual reconciliation with confession of any grave sins that have been absolved, at the very least, within a year;
- d. Penitents are advised that they may not receive general sacramental absolution again until they shall have confessed to any grave sins absolved;

General absolution is not lawful, when confessors are available, for the sole reason of the large number of penitents, as may be on the occasion of some major feast or pilgrimage.)

B. Ministers

- 1. A priest having faculties in this Archdiocese may hear the confession of both men and women anywhere in the Archdiocese.
- 2. A priest having faculties in this Archdiocese may give to any priest who has faculties in his own diocese or Religious institute the same jurisdiction which he himself enjoys in the sacramental forum, so that within the limits of this Archdiocese the latter may absolve him, the members of his household and his guest.
- 3. For the reconciliation of individual penitents, priests should be vested in alb and stole; in cassock and stole; or in black suit and stole.
- 4. For the reconciliation of several penitents with individual confession and absolution, priests should be vested in cassock and stole or alb and stole.
- 5. When a priest is spontaneously asked by a person to minister the Sacrament of Penance, he is not required to wear any specific liturgical vestment.

C. Penitent

When a child reaches the age of reason, seven years more or less, the concepts of redemption, sin, healing, love and the Sacrament of Penance and Reconciliation will be introduced according to the child's ability to understand it.

Every child in the second grade must receive basic catechesis for the Sacrament of Penance and Reconciliation. This ensures the child the opportunity to receive Sacramental absolution before First Communion. Every caution should be exercised so that no one is forced to receive the sacrament.

Parents are to be instructed as to their right and privilege, as well as to their role and serious responsibility with regard to the preparation of their children for both First Confession and First Communion.