



2021 Year of Renewal

STRENGTHENING THE BONDS BETWEEN
SCHOOLS, PARISHES, AND OUR COMMUNITY



To: Catechetical Leaders

From: Very Rev. Joseph R. Gibino

Date: June 10, 2021

Re: Proximate Preps

Thank you for all of your dedicated work during this very difficult year of pandemic. Despite the many challenges, the ministry of catechetical instruction continued and continues. To that end, here is a suggested model for the proximate prep program. There are two versions provided: one more complete version for leadership and one for parents/guardians.

The following points are meant for clarification:

1. The Secretariat does not mandate anything; we make suggestions in terms of best practices. This coming academic year the public school calendar is laden with many new days off for religious holidays. Because of this there are some problems getting in religious education sessions. In order to allow for the suggested number of classes by the USCCB we suggested beginning a week early: one day before the public schools begin. Once again, it meant that we also have suggested going longer than usual.
2. To help facilitate this, we have suggested that the proximate prep sessions be counted as instruction periods. This pertains to sacramental preparation programs. Pastors, DFF/DRE/CREs are receiving a detailed suggestion for how these sessions may be prepared. This may be adapted to fit the spiritual and cultural needs of your community.
3. There is still no statement concerning the use of leased buildings to the DOE, charter schools, and schools leased for special needs. For this reason, we have asked the DFF/DRE/CREs to have two plans ready for the Fall. As soon as the City of New York notifies the Diocese concerning use of leased facilities, we will get back to you with the information. Please watch for new guidelines coming from the Vicar General.
4. Lastly, all of the deanery meetings, evenings of prayer, and special programs are available to Pastors, Catechetical Leaders, and Principals on our YouTube channel: <https://www.youtube.com/channel/UCvX5VmPvWCJlo2vyLbL9Kug>, and the weekly updates from the Vicar General. All should feel free to access this information at their convenience.

Once again, thank you for your ministry. Many Blessings for the Summer!

Diocese of Brooklyn

Secretariat for Evangelization and Catechesis

Proximate Preparation for Reception of Sacraments Program

Proximate preparation takes place during the Faith Formation year immediately preceding the reception of the Sacraments of Penance, Eucharist, and Confirmation. The Five (5) proximate preparation sessions offer the candidates and their families the opportunity to “deepen the life of faith, especially regarding knowledge of the sacraments of the Church.”

“The ‘Year of Renewal’ begins with the core of the mission of Catholic education — to form children in the love and knowledge of Jesus Christ as celebrated in the Catholic Church. By investing in our children, we are investing in the future of the Church. Education isn’t just in the classroom or in the religious education room. It begins and is nourished in the family. ‘Year of Renewal’ provides an opportunity to highlight parents’ roles as primary witnesses of the faith and educators in everyday life...This is just the beginning, and it’s meant to be a spark of awareness that will grow, year after year.”

These words describe the “Year of Renewal for Catholic Education.” This Renewal is a combined effort to enhance Catholic Academies/Schools, Faith Formation Programs, and Parishes. It reflects the missionary call to all God’s people to evangelize and renew the face of the earth. In this Year of Renewal, it is most important that we, as parents and educators, once again familiarize ourselves with the Diocesan guidelines for the reception of sacraments.

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Can. 893 §1. To perform the function of sponsor, a person must fulfill the conditions mentioned in **can. 874.** (**Can. 874 §1.** To be permitted to take on the function of sponsor a person must: 1/ be designated by the one to be baptized, by the parents or the person who takes their place, or in their absence by the pastor or minister and have the aptitude and intention of fulfilling this function; 2/ have completed the sixteenth year of age, unless the diocesan bishop has established another age, or the pastor or minister has granted an exception for a just cause; 3/ be a Catholic who has been confirmed and has already received the most holy sacrament of the Eucharist and who leads a life of faith in keeping with the function to be taken on; 4/ not be bound by any canonical penalty legitimately imposed or declared; 5/ not be the father or mother of the one to be baptized. **§2.** A baptized person who belongs to a non-Catholic ecclesial community is not to participate except together with a Catholic sponsor and then only as a witness of the baptism.)

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What this means:

- All proximate prep must be done through the home parish of each student
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- Sponsors must be practicing Catholics

Session One (3 hrs)

Preparation of the Candidates

This first Session should be held in the beginning of the Faith formation Year (September, October). It should follow a Sunday Celebration of the Eucharist. The intention of the Session is to introduce the families to the importance of Faith formation, the Domestic Church, and parish life. The important personnel are the Pastor, pastoral Staff, Catechetical Leadership, families, and candidates for Sacraments.

Catechetical Formation: It is the personal responsibility of the Parents, Pastor, and Catechetical Leadership to ensure the adequate catechetical formation of the candidates and to vouch for such preparation in the presentation of the candidates to the Bishop (in the Sacrament of Confirmation) and to the parish. Because of this presentation, it is not necessary or required to have a public presentation of the candidates during a Sunday Mass prior to the conferral of the Sacraments.

Sacrament of Penance: It is important for the Reception of First Penance, First Holy Communion, and Confirmation that the candidates be “properly disposed” (**Canon 889**). *The Catechism of the Catholic Church* explains that “to receive Confirmation one must be in a state of grace. One should receive the Sacrament of Penance in order to be cleansed for the gift of the Holy Spirit...” (**no. 1310**). For the Sacrament of First Penance and First Holy Communion the Catechism states: According to the Church’s command, “after having attained the age of discretion, each of the faithful is bound by an obligation faithfully to confess serious sins at least once a year.”¹ Anyone who is aware of having committed a mortal sin must not receive Holy Communion, even if he experiences deep contrition, without having first received sacramental absolution, unless he has a grave reason for receiving Communion and there is no possibility of going to confession.² Children must go to the sacrament of Penance before receiving Holy Communion for the first time. -Candidates should therefore be expected to receive the Sacrament of Penance in proximate preparation for their Confirmation and be given the opportunity to do so. (**no. 1457**)

Reception of Holy Communion: Candidates and sponsors should prepare to receive Holy Communion at Mass, including the Confirmation Mass. *The Catechism of the Catholic Church* states that it “is in keeping with the very meaning of the Eucharist that the faithful, if they have the required dispositions, *receive communion when* they participate in the Mass” (**no. 1388**). By receiving Holy Communion both the newly confirmed and their sponsors give witness that Christian Initiation is directed toward the Eucharist.

- “A person who is to receive the Most Holy Eucharist is to abstain for at least one hour before Holy Communion from any food and drink, except for only water and medicine.” (**Canon 919 §1**).
- “The elderly, the infirm, and those who care for them can receive the Most Holy Eucharist even if they have eaten something within the preceding hour” (**Canon 919, §3**).

- Family members and invited guests for First Communion should likewise understand the importance of Sunday celebration of the Eucharist and be spiritually prepared to receive Eucharist.

Universal Prayer: The Pastor should encourage the parish community to pray for the candidates for First Penance, First Holy Communion, and Confirmation, especially with a petition in the *Universal Prayer* on the Sundays leading up to the date of the sacrament.

What this means:

- Weekly Sunday celebration in the home parish is expected
- Parents participate in the preparation of children for sacraments
- Families are known in the parish
- Children are prepared for specific sacraments: First Penance, Eucharist, and Confirmation

Session Two (3 hrs)
The Liturgical Calendar and Advent Season

This second Session should be held on the first or Second Sunday of Advent. It involves a presentation on the Liturgical calendar and highlights the importance of Advent as a season of preparation for Christmas. The intention of the Session is to (re) introduce the families to the liturgical year, how the Domestic Church celebrates this season with Catholic cultural elements, and how the parish prepares for the coming of the Messiah. The important personnel are the Pastor, pastoral Staff, Catechetical Leadership, families, and candidates for Sacraments.

Format: This is the recommended full version (3 hours)

1. Sunday celebration of the Eucharist with the Parish community to introduce the candidates and their families.
2. Light meal
3. Catechetical Presentation based on the Advent Season
4. Family Advent project
5. Blessing and dismissal

Celebrating Christmas

Catechetical Leadership provides the directions for making an Advent Wreath and may provide directions in lesson plans. This may be a very simple family project or it may include purple/rose ribbons, religious symbols, or cultural ornaments. The nightly lighting of the candles and saying the Advent prayers highlight the domestic church.

In addition, Advent calendars which include daily Bible readings may be given out or made. These little calendars have doors to be opened each day of Advent. Behind these doors are treats, quotations, or Advent sacrifices.

Shortly after Advent starts is the feast of St. Nicholas on December 6. In the Byzantine Rite, this feast is celebrated with a party for the children at the parish hall, with St. Nicholas giving out gifts to the children. In our domestic church, this feast may also become a special occasion, emphasizing the joy of giving of which St. Nicholas is such a good example. Each family member might exchange a small gift with one other member of the family chosen beforehand. After the gifts are given, St. Nicholas cookies that have been previously baked can be eaten for dessert.

Similar creative activities can be done for the feast of the Immaculate Conception, and the feast of Our Lady of Guadalupe. These feasts should be preceded by a novena, as well as by Litanies of the Blessed Virgin Mary. A novena, which is a set group of prayers said for nine days, often preceding a great feast, should be started on December 16th. At the start of the nine days the family can put up a Jesse Tree. On this tree, for nine days, the children can make items, out of anything at all, to represent symbolically, the various Old Testament characters or events preceding the birth of Jesus.

Other days which can be celebrated with religious activities are the Twelve Days after Christmas, the feasts of St. Stephen, of the Holy Family, of Good King Wenceslaus, of St. John the Evangelist, of the Holy Innocents, and of St. Elizabeth Ann Seton. While there are some

specific things which can be done in relation to each event, they all need to be celebrated with the reading of the Biblical event or of the biography of the saint.

Preparing for any one of these family activities may serve as the family creative project for the proximate prep.

St. Nicholas Cookie:



Advent Calendar:



Session Three (3 hrs)
The Liturgical Seasons of Lent/Easter/Pentecost

This third Session should be held on the first Sunday of Lent. It stresses the importance of the Lenten practices of prayer, self-sacrifice, and charity as a means of preparing for the renewal of **Baptismal promises** at Easter. The intention of the Session is to present a liturgical/spiritual understanding of Lent, provide examples of how the Domestic Church may pray and sacrifice together, present cultural elements of Easter celebration, and illustrate how the spirit of Pentecost is found in each sacrament's candidates will receive. The important personnel are the Pastor, pastoral Staff, Catechetical Leadership, families, and candidates for Sacraments.

Format: This is the recommended full version (3 hours)

1. Sunday celebration of the Eucharist with the Parish community to introduce the candidates and their families.
2. Light meal
3. Catechetical Presentation based on the experiences of Lent, Easter, and Pentecost
4. Family Lenten project
5. Blessing and dismissal

Lenten Devotions

Lent in the Liturgical Year is a time when families examine the Catholic customs of our heritage. The Catholic cultural traditions, especially in the types of **Easter foods**, can become a special treat and religious experience for the family, which can be handed down to the next generation, and to the next.

Fasting conveys a sense of self-sacrifice which is an important theme to teach our children. While Mother and Father may restrict their diet considerably, children should be encouraged to "fast" from desserts or sweets, using their mobile phones, and other electronic devices. References to the fasts in the Bible might be explained several times at dinner during Lent. All family members can also be encouraged to fast from gossip, unkind remarks, or any hurtful behavior. This has been a season of "giving up" things for Lent. Each family member might also be asked to choose one thing to give for everyday of Lent. This may be helping someone, donating clothing or food, or some other act of charity.

Lent is an appropriate time to discuss the Stations of the Cross, the meaning of each Station, and the making of the Stations. Families may be encouraged to attend weekly stations at the home parish or the family may wish to pray the Stations on Fridays. Making a booklet of the stations is an appropriate activity for the proximate prep.

Holy Week

Holy Week is a serious, deeply religious experience. The week is filled with prayer—formal prayer and private prayer. Families should be encouraged to attend the special Masses and rituals of the week in their home parishes.

The meaning of **palm**s should be explained and then they should be put around the house on Palm Sunday. One activity for the proximate prep is to demonstrate how to make a palm cross.

On Holy Thursday, parents should explain the meaning of the services before the children attend so they can understand how the services relate to the other Holy Week events. For Good Friday parents and children are invited to attend the **Solemn Liturgy of the Cross**. The Proximate Prep provides the time to catechize the community on the meaning of these Holy Week Rituals.

From noon till three on Good Friday, many families keep silence. Children should be encouraged to meditate or to say private prayers. Watching a video of the Sorrowful Mysteries of the rosary while saying the **rosary** or watching a video of the Stations would be appropriate while saying the Stations.

If the children decorate Easter Eggs, children may use various Catholic symbols, such as the *Chi-Rho* symbol for Christ. These Catholic symbols can be explained during the proximate prep. We must make every effort to ensure the excitement of the Resurrection is conveyed in our homes. The Proximate Prep might use a video of the first Easter Sunday. Use the evening to tell the story of the excitement as Peter and John ran to the Upper Room. The message of the Resurrection is the center of our Faith.

As His apostles today, we want to spread the message. Families may write "He is Risen" on different colored sheets of construction paper, and tape them all over the doors of the domestic church. Greet each other with "He is Risen!" In all these ways, make your family life mirror the life of the church. In that way, it will indeed become the domestic church.

10 Holy Week Activities for Catholic Families

- 1. Follow directions to fold your palms from Palm Sunday into a cross or another decorative shape. <http://www.catholicicing.com/how-to-fold-a-palm-cross-in-10-easy-steps/>
- 2. Attend at least one weekday or special Mass during Holy Week.
- 3. Attend Stations of the Cross or do a Stations of the Cross reflection or drawing project at home. Stations of the Cross for Children: <https://www.reallifeathome.com/printable-stations-of-the-cross-for-children/> Stations of the Cross Draw and Write Activity: <https://www.reallifeathome.com/stations-of-the-cross-activity/>
- 4. Pray for people in your parish and around the world who are going through the RCIA process and are about to be received into the church during the Easter Vigil.
- 5. Make your own set of Resurrection Eggs to help children with the story of death and resurrection of Jesus. <http://www.catholicicing.com/catholic-resurrection-eggs/>
- 6. Holy Thursday's (Maundy Thursday) focus on cleansing is a reason that families often used to thoroughly clean their homes right before Easter. Pick some areas of your home (or your whole home) for your family to clean during Holy Week to be fresh and ready for Easter.
- 7. On Holy Thursday, do a foot washing with your family. Talk about ways each family member can serve others in the way that Jesus calls us to do.
- 8. Make hot cross buns together with your family. Find ways to have everyone join in on making them, even if it's just by adding in some ingredients or helping to add the icing crosses.
- 9. Spend time on Good Friday (particularly between noon and 3 pm) in prayer or reflection. Consider making it a time with no television or Internet.
- 10. Make these special Easter Story Cookies on Holy Saturday to enjoy on Easter. <http://www.catholicicing.com/how-to-make-easter-story-cookies-with-a-printable-recipe/> If you prefer, you can try these Empty Tomb Rolls: <https://lovelylittlekitchen.com/empty-tomb-rolls/>

Session Four (1 1/2hrs) Sacraments and Family Life

This fourth Session should take place on a **weeknight** well before the ritual celebration of the sacraments. The presentation highlights the nature of sacraments, the role of sacraments in family life, and the role of the sacraments in the life growth plan of students. The intention of the Session is to present a liturgical/spiritual understanding of sacramental life in general, provide examples of how the Domestic Church may experience sacraments, and present cultural elements of Eucharistic celebration. The important personnel are the Pastor, pastoral Staff, Catechetical Leadership, families, and candidates for Sacraments.

Many Catholic families live their Faith only one hour a week by attending Sunday Mass. The rest of the week, the cares of the world impinge on the family, and the Faith is practically forgotten. We are called to lead lives worthy of our baptismal calling. We are to live with God as a constant part of our lives, especially by including Him in our family life. This proximate prep affords the opportunity to reflect on discipleship in light of the sacraments.

To be an authentic Catholic family, we must live the sacramental life. The sacramental life means not only the regular reception of the sacraments of Penance and the Holy Eucharist, but also the daily practice of using sacramentals, to help us to live the life of prayer and to celebrate the feasts of the liturgical year.

Receiving the Sacraments

Next to the Holy Eucharist, the Sacrament of Reconciliation is our biggest help in living the Catholic lifestyle. If we are really aiming to be the best possible Catholic family, it is important to stress frequent reception of the Sacrament of Reconciliation.

Receiving the Sacrament of Penance frequently will make us concentrate on strengthening our virtues and ultimately improve our Catholic family life.

Parents must be encouraged to raise children to love all the sacraments. The sacramental life involves taking the children to observe the reception of the other sacraments, especially Baptism and Confirmation, and explaining their meaning. When possible, children may have opportunities to experience a wedding ceremony, have instruction concerning the deeper meanings of the sacrament of Matrimony according to their age level.

When appropriate Children need to witness the Sacrament of the Sick. Junior High youth ministry might help with the planning and preparation of a parish wide Mass of the Anointing of the Sick. This also becomes a meaningful time for Confirmation service hours. As part of the proximate prep, staff members may reflect on their ordination ceremonies of their weddings.

Sacramentals

While the Sacramental Life means frequent reception of Penance and Holy Eucharist, it also means the daily use of sacramentals. Sacramentals are a part of our Catholic cultural heritage. They can supplement the daily reception of the Holy Eucharist, and, in some cases, may be the only way to maintain the sacramental life for some families during the week between Sunday Masses.

The *Catechism of the Catholic Church* defines **Sacramentals** as “sacred signs which bear a resemblance to the **sacraments**. They signify effects, particularly of a spiritual nature, which are

obtained through the intercession of the **Church**. Sacramentals are signs reminding us of God, of the saints, and of Catholic truths. While sacraments were instituted by Jesus Christ as a direct means of obtaining sanctifying and sacramental graces, sacramentals were instituted by the Church to obtain graces for us.

Sacramentals embody and make alive Catholic traditions which have existed for centuries. The rosary, the scapular, the Advent Wreath, Miraculous Medal—these are not merely objects, but truly represent the Catholic way of life.

Living the Faith

The sacramentals with appropriate prayers are best used in conjunction with the liturgical year. The liturgical year, starting with Advent, takes us through the history of mankind awaiting Jesus our Redeemer, and then through the life of Jesus Christ. (cf. Proximate Prep 2)

This is a wonderful way for us to grow spiritually, but best of all, a joyful way to teach our children how to live and practice the authentic Catholic family life.

To be more specific, certain traditional Catholic practices can be started (or maintained) to help us better understand and love our Catholic beliefs. During Advent, the making of the Advent wreath is a very special event. Every effort should be made during this proximate prep session to emphasize the nature of life long learning and living the faith

Format: This is the recommended full version (1 1/2 hours)

1. The family of the candidates should gather together in a reasonable amount of time before the celebration of the Sacrament
2. Opening Prayer
3. Catechetical Presentation explaining the sacraments of the church; this discussion should include all the sacraments leading to a presentation on the specific sacrament to be celebrated
4. Question and Answer period.
5. Blessing and dismissal

Session 5 (1 1/2hrs)

The Celebration of the Sacraments

This fifth (final) Session should take place on a **weeknight** before the ritual celebration of the sacraments. The presentation highlights the nature of the particular sacrament to be celebrated. The intention of the Session is to present a liturgical/spiritual understanding of the particular ritual, explain the flow of the ceremony, and present cultural elements of Eucharistic celebration that may be particular to the Diocese or parish, **i.e.**, presentation of candidates, style of clothing acceptable for participants, and specific elements of conduct that are allowed. The important personnel are the Pastor, pastoral Staff, Catechetical Leadership, families, and candidates for Sacraments.

The Celebration of the Christian Mystery:

Jesus Christ has made it possible for us to share in the divine nature by conforming to Him through the grace of the Holy Spirit imparted to us through the Sacraments.

The sacrament of Confirmation is necessary for the completion of baptismal grace. In Confirmation, the baptized is anointed with oil (a sign of abundance, joy, cleansing, healing, and strength) and is thereby consecrated, or imprinted, with the seal of the Holy Spirit. As Christ was marked with his father's seal, Christians are marked with the seal of the Holy Spirit of divine protection in the great Eschatological (end times trial). The primary effect of the sacrament is the (full outpouring of the Holy Spirit as once granted to the apostles on the day of Pentecost." Confirmation brings an increase and deepening of baptismal grace; it unites us more firmly to Christ; increases the gifts of the Holy Spirit and renders more perfect our bond with the church; And gives us a " special strength of the Holy Spirit to spread and defend the faith by word and action as true witnesses of Christ..."

The sacrament of the Eucharist (from the Greek meaning "thanksgiving") completes Christian initiation. The Eucharist is "the source and summit of the Christian life." The other sacraments, along with all the work of the Church in her ministries, are bound up with and oriented toward the Eucharist. "The Eucharist is the efficacious sign and sublime cause of that communion in the divine life and that unity of the People of God by which the Church is kept in being." In short, the Eucharist is the "sum and summary of our faith."

Jesus Christ is present to the church in many ways: in his word, in the church's prayer, in the poor, the sick, the imprisoned, in the sacraments, in the mass, and in the person of the minister. At the same time, he is most especially present in the Eucharist, in the body and blood of Christ under the forms of bread and wine. The whole of Christ, his body and blood together with his soul and divinity, is truly, really, and substantially contained in the most Blessed Sacrament of the Eucharist. This means that Christ is present in the fullest sense when the bread and wine are converted into his body and blood through the power of the Holy Spirit.

Format: This is the recommended evening version (1 1/2 hours)

1. The family of the candidates should gather together in an appropriate amount of time before the celebration of the Sacrament that allows for this final preparation
2. Opening Prayer
3. Catechetical Presentation based on the liturgical experience of the Sacrament
4. Presentation and Explanation of the parts of the liturgy and an explanation of the sacred books, vessels, and vestments
5. Practical details for the celebration should be reviewed
6. Questions and Answers
7. Blessing and dismissal

Diocese of Brooklyn
Secretariat for Evangelization and Catechesis
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This first Session should be held in the beginning of the Faith formation Year (September, October). It should follow a Sunday Celebration of the Eucharist. The intention of the Session is to introduce the families to the importance of Faith formation, the Domestic Church, and parish life. The important personnel are the Pastor, pastoral Staff, Catechetical Leadership, families, and candidates for Sacraments.

Catechetical Formation: It is the personal responsibility of the Parents, Pastor, and Catechetical Leadership to ensure the adequate catechetical formation of the candidates and to vouch for such preparation in the presentation of the candidates to the Bishop (in the Sacrament of Confirmation) and to the parish. Because of this presentation, it is not necessary or required to have a public presentation of the candidates during a Sunday Mass prior to the conferral of the Sacraments.

Sacrament of Penance: It is important for the Reception of First Penance, First Holy Communion, and Confirmation that the candidates be “properly disposed” (**Canon 889**). *The Catechism of the Catholic Church* explains that “to receive Confirmation one must be in a state of grace. One should receive the Sacrament of Penance in order to be cleansed for the gift of the Holy Spirit...” (**no. 1310**). For the Sacrament of First Penance and First Holy Communion the Catechism states: According to the Church’s command, “after having attained the age of discretion, each of the faithful is bound by an obligation faithfully to confess serious sins at least once a year.”¹ Anyone who is aware of having committed a mortal sin must not receive Holy Communion, even if he experiences deep contrition, without having first received sacramental absolution, unless he has a grave reason for receiving Communion and there is no possibility of going to confession.² Children must go to the sacrament of Penance before receiving Holy Communion for the first time. -Candidates should therefore be expected to receive the Sacrament of Penance in proximate preparation for their Confirmation and be given the opportunity to do so. (**no. 1457**)

Reception of Holy Communion: Candidates and sponsors should prepare to receive Holy Communion at Mass, including the Confirmation Mass. *The Catechism of the Catholic Church* states that it “is in keeping with the very meaning of the Eucharist that the faithful, if they have the required dispositions, *receive communion when* they participate in the Mass” (**no. 1388**). By receiving Holy Communion both the newly confirmed and their sponsors give witness that Christian Initiation is directed toward the Eucharist.

- “A person who is to receive the Most Holy Eucharist is to abstain for at least one hour before Holy Communion from any food and drink, except for only water and medicine.” (**Canon 919 §1**).
- “The elderly, the infirm, and those who care for them can receive the Most Holy Eucharist even if they have eaten something within the preceding hour” (**Canon 919, §3**).
- Family members and invited guests for First Communion should likewise understand the importance of Sunday celebration of the Eucharist and be spiritually prepared to receive Eucharist.

Universal Prayer: The Pastor should encourage the parish community to pray for the candidates for First Penance, First Holy Communion, and Confirmation, especially with a petition in the *Universal Prayer* on the Sundays leading up to the date of the sacrament.

What this means:

- Weekly Sunday celebration in the home parish is expected
- Parents participate in the preparation of children for sacraments
- Families are known in the parish
- Children are prepared for specific sacraments: First Penance, Eucharist, and Confirmation

Session Two (3 hrs)
The Liturgical Calendar and Advent Season

This second Session should be held on the first or Second Sunday of Advent. It involves a presentation on the Liturgical calendar and highlights the importance of Advent as a season of preparation for Christmas. The intention of the Session is to (re) introduce the families to the liturgical year, how the Domestic Church celebrates this season with Catholic cultural elements, and how the parish prepares for the coming of the Messiah. The important personnel are the Pastor, pastoral Staff, Catechetical Leadership, families, and candidates for Sacraments.

Celebrating Christmas

Advent is the period of preparation and waiting for the coming of the Lord. It begins the fourth Sunday before Christmas and it lasts until the 24th of December. As in many other Christian churches, Advent is observed in Catholicism too and is related to a range of preparatory Christmas practices.

Some of them are to make an Advent wreath, to keep Advent calendar and pray a daily devotional, as well as to set up Christmas decorations and erect a Christmas tree.

Christmas is an extraordinary event for the Catholic Church. It signifies the birth of the savior who is coming (in flesh) to meet people in the world. The Catholic Church designates the four-week period preceding Christmas as Advent. It is a preparatory period of a major event where the Lord is coming as a King and Savior.

According to the Catholic tradition, Christmas is not a one-day celebration, but it is a longer festive period that can last up to 22 days. It is also connected to other holidays that are celebrated in the winter period of the year.

What this means:

- Families will have a deepened understanding of the meaning of Advent/Christmas Season
- A families will participate in a parish wide celebration
- A family Advent/Christmas project will be presented

Session Three (3 hrs)

The Liturgical Seasons of Lent/Easter/Pentecost

This third Session should be held on the first Sunday of Lent. It stresses the importance of the Lenten practices of prayer, self-sacrifice, and charity as a means of preparing for the renewal of **Baptismal promises** at Easter. The intention of the Session is to present a liturgical/spiritual understanding of Lent, provide examples of how the Domestic Church may pray and sacrifice together, present cultural elements of Easter celebration, and illustrate how the spirit of Pentecost is found in each sacrament's candidates will receive. The important personnel are the Pastor, pastoral Staff, Catechetical Leadership, families, and candidates for Sacraments.

Lenten Devotions

Lent in the Liturgical Year is a time when families examine the Catholic customs of our heritage. The Catholic cultural traditions, especially in the types of **Easter foods**, can become a special treat and religious experience for the family, which can be handed down to the next generation, and to the next.

Fasting conveys a sense of self-sacrifice which is an important theme to teach our children. While Mother and Father may restrict their diet considerably, children should be encouraged to “fast” from desserts or sweets, using their mobile phones, and other electronic devices. References to the fasts in the Bible might be explained several times at dinner during Lent. All family members can also be encouraged to fast from gossip, unkind remarks, or any hurtful behavior. This has been a season of “giving up” things for Lent. Each family member might also be asked to choose one thing to give for everyday of Lent. This may be helping someone, donating clothing or food, or some other act of charity.

Holy Week

Holy Week is a serious, deeply religious experience. The week is filled with prayer—formal prayer and private prayer. Families should be encouraged to attend the special Masses and rituals of the week in their home parishes.

From noon till three on Good Friday, many families keep silence. Children should be encouraged to meditate or to say private prayers. Watching a video of the Sorrowful Mysteries of the rosary while saying the **rosary** or watching a video of the Stations would be appropriate while saying the Stations.

As His apostles today, we want to spread the message. Families may write “He is Risen” on different colored sheets of construction paper, and tape them all over the doors of the domestic church. Greet each other with “He is Risen!” In all these ways, make your family life mirror the life of the church. In that way, it will indeed become the domestic church.

What this means:

- Families will have a deepened understanding of the meaning of Lent/Easter Season
- A families will participate in a parish wide celebration
- A family Lent/Easter project will be presented

Session Four (1 1/2hrs)
Sacraments and Family Life

This fourth Session should take place on a **weeknight** well before the ritual celebration of the sacraments. The presentation highlights the nature of sacraments, the role of sacraments in family life, and the role of the sacraments in the life growth plan of students. The intention of the Session is to present a liturgical/spiritual understanding of sacramental life in general, provide examples of how the Domestic Church may experience sacraments, and present cultural elements of Eucharistic celebration. The important personnel are the Pastor, pastoral Staff, Catechetical Leadership, families, and candidates for Sacraments.

Many Catholic families live their Faith only one hour a week by attending Sunday Mass. The rest of the week, the cares of the world impinge on the family, and the Faith is practically forgotten. We are called to lead lives worthy of our baptismal calling. We are to live with God as a constant part of our lives, especially by including Him in our family life. This proximate prep affords the opportunity to reflect on discipleship in light of the sacraments.

To be an authentic Catholic family, we must live the sacramental life. The sacramental life means not only the regular reception of the sacraments of Penance and the Holy Eucharist, but also the daily practice of using sacramentals, to help us to live the life of prayer and to celebrate the feasts of the liturgical year.

Receiving the Sacraments

Next to the Holy Eucharist, the Sacrament of Reconciliation is our biggest help in living the Catholic lifestyle. If we are really aiming to be the best possible Catholic family, it is important to stress frequent reception of the Sacrament of Reconciliation.

Receiving the Sacrament of Penance frequently will make us concentrate on strengthening our virtues and ultimately improve our Catholic family life.

Parents must be encouraged to raise children to love all the sacraments. The sacramental life involves taking the children to observe the reception of the other sacraments, especially Baptism and Confirmation, and explaining their meaning. When possible, children may have opportunities to experience a wedding ceremony, have instruction concerning the deeper meanings of the sacrament of Matrimony according to their age level. When appropriate Children need to witness the Sacrament of the Sick.

Sacramentals

While the Sacramental Life means frequent reception of Penance and Holy Eucharist, it also means the daily use of sacramentals. Sacramentals are a part of our Catholic cultural heritage. They can supplement the daily reception of the Holy Eucharist, and, in some cases, may be the only way to maintain the sacramental life for some families during the week between Sunday Masses.

The *Catechism of the Catholic Church* defines **Sacramentals** as “sacred signs which bear a resemblance to the **sacraments**. They signify effects, particularly of a spiritual nature, which are obtained through the intercession of the **Church**. Sacramentals are signs reminding us of God, of the saints, and of Catholic truths. While sacraments were instituted by Jesus Christ as a direct

means of obtaining sanctifying and sacramental graces, sacramentals were instituted by the Church to obtain graces for us.

Sacramentals embody and make alive Catholic traditions which have existed for centuries. The rosary, the scapular, the Advent Wreath, Miraculous Medal—these are not merely objects, but truly represent the Catholic way of life.

Living the Faith

The sacramentals with appropriate prayers are best used in conjunction with the liturgical year. The liturgical year, starting with Advent, takes us through the history of mankind awaiting Jesus our Redeemer, and then through the life of Jesus Christ. (cf. Proximate Prep 2)

This is a wonderful way for us to grow spiritually, but best of all, a joyful way to teach our children how to live and practice the authentic Catholic family life.

To be more specific, certain traditional Catholic practices can be started (or maintained) to help us better understand and love our Catholic beliefs. During Advent, the making of the Advent wreath is a very special event.

What this means:

- Families will have a better understanding of the sacramental life of the Church
- Children will be given additional information about sacraments and their meaning
- Parents/Guardians will have the opportunity to address important issues in their own adult faith formation

Session 5 (1 1/2hrs)

The Celebration of the Sacraments

This fifth (final) Session should take place on a **weeknight** before the ritual celebration of the sacraments. The presentation highlights the nature of the particular sacrament to be celebrated. The intention of the Session is to present a liturgical/spiritual understanding of the particular ritual, explain the flow of the ceremony, and present cultural elements of Eucharistic celebration that may be particular to the Diocese or parish, **i.e.**, presentation of candidates, style of clothing acceptable for participants, and specific elements of conduct that are allowed.

The Celebration of the Christian Mystery:

Jesus Christ has made it possible for us to share in the divine nature by conforming to Him through the grace of the Holy Spirit imparted to us through the Sacraments.

The sacrament of Confirmation is necessary for the completion of baptismal grace. In Confirmation, the baptized is anointed with oil (a sign of abundance, joy, cleansing, healing, and strength) and is thereby consecrated, or imprinted, with the seal of the Holy Spirit. As Christ was marked with his father's seal, Christians are marked with the seal of the Holy Spirit of divine protection in the great Eschatological (end times trial). The primary effect of the sacrament is the (full outpouring of the Holy Spirit as once granted to the apostles on the day of Pentecost." Confirmation brings an increase and deepening of baptismal grace; it unites us more firmly to Christ; increases the gifts of the Holy Spirit and renders more perfect our bond with the church; And gives us a "special strength of the Holy Spirit to spread and defend the faith by word and action as true witnesses of Christ..."

The sacrament of the Eucharist (from the Greek meaning "thanksgiving") completes Christian initiation. The Eucharist is "the source and summit of the Christian life." The other sacraments, along with all the work of the Church in her ministries, are bound up with and oriented toward the Eucharist. "The Eucharist is the efficacious sign and sublime cause of that communion in the divine life and that unity of the People of God by which the Church is kept in being." In short, the Eucharist is the "sum and summary of our faith."

Jesus Christ is present to the church in many ways: in his word, in the church's prayer, in the poor, the sick, the imprisoned, in the sacraments, in the mass, and in the person of the minister. At the same time, he is most especially present in the Eucharist, in the body and blood of Christ under the forms of bread and wine. The whole of Christ, his body and blood together with his soul and divinity, is truly, really, and substantially contained in the most Blessed Sacrament of the Eucharist. This means that Christ is present in the fullest sense when the bread and wine are converted into his body and blood through the power of the Holy Spirit.

What this means:

- Families will have a better understanding of the liturgical aspects of the sacraments
- Parents/guardians will receive specific information about the ritual as it is celebrated in the home parish
- Children will have the opportunity to receive final instructions about the reception of a sacrament

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