

**St. Luke Catholic Church
7575 Holliday Drive E
Indianapolis, IN 46260**

Parent Preparation Handbook

**First Reconciliation and First Communion
2021-2022**



In medieval times in Europe, the mother **pelican** was believed to be attentive to her young, to the point of sacrificing her own blood by wounding her own breast to feed her young when no other food was available. As a result, the **pelican** became a **symbol** of the Passion of Jesus and of the sacrament of the Eucharist since about the 12th century.

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Confession is an act of honesty and courage - an act of entrusting ourselves, beyond sin, to the mercy of a loving and forgiving God. Pope St. John Paul II

Only through the Eucharist is it possible to live the heroic virtues of Christianity: charity, to the point of forgiving one's enemies; love for those who make us suffer; chastity in every age and situation of life; patience in suffering and when one is shocked by the silence of God in the tragedies of history or of one's own personal existence. You must always be Eucharistic souls in order to be authentic Christians. Pope St. John Paul II

July 22, 2021

Dear Catholic Parents/Guardians,

As we approach a new scholastic year, I want to invite you to consider registering your second-grade son or daughter for the First Reconciliation and Communion Program at St. Luke Parish. However, before you officially register your child for these two sacraments, please read this letter and review the Sacrament Handbook that is provided. It's important to note that there are certain requirements and expectations during this year of sacramental preparation

Please mark your calendars. We will have a mandatory orientation meeting for parents of children in second grade, whether attending St. Luke School or enrolled in Sunday Morning Religious Education (SMRE). The meeting is scheduled on **Thursday, September 16, at 6:30 p.m.**, at St. Luke Church. Unless otherwise indicated, the orientation will take place in the Father Courtney Room. The meeting should answer all the questions you may have regarding First Confession, the Holy Communion Retreat, First Communions, and your child's general preparation for the sacraments. Due to space issues, only parents should attend this meeting.

Since the Eucharist is the Source and Summit of our Catholic Christian life, we look forward to working together with you to ensure a solid preparation for your child as we help him or her to understand the Holy Sacrifice of the Mass and Jesus' true presence in the Eucharist. Unfortunately, due to poor catechesis or lack of proper religious education, there are some Catholics who do not believe that Jesus is truly present Body, Blood, Soul and Divinity in Holy Communion. They erroneously believe that the Eucharist or Holy Communion is only a symbol of Jesus! Let's make sure your children not only know the truth about the Eucharist but fervently yearn to receive the Lord Himself on April 30, 2022.

Prior to First Communion, we look forward to preparing your child for his or her First Confession on Saturday, December 11. Jesus, in his abundant love and mercy, established this sacrament for the forgiveness of sins on Easter Sunday, when he appeared to apostles after his Resurrection. More on this at the first parent meeting on September 16!

In addition to the theology of the sacraments, some basic expectations will be discussed during the upcoming parent meetings. However, one important expectation that I want to highlight in this communication is that during this year of sacramental preparation parents need to actively encourage their children to worship at Mass on Sundays and holy days of obligation.

From the earliest days of the Church, disciples of Christ have understood that being a Christian is not a private matter. We are called to be Catholic Christians in a community of faith. While all of us should engage in the private worship of God during the week, our primary form of worship is public and communal, which is why Sunday Mass is so important.

Unless there are extenuating circumstances, such as illness or caring for a sick person, Catholics are obliged to go to Mass on Sundays. During the initial COVID pandemic, Archbishop Thompson released us from the obligation to go to Mass in order to protect us and our loved ones from the virus. However, the obligation to worship on Sundays was reinstated this past June as circumstances have changed. Note that the obligation to go to Mass is binding under the penalty of grave or mortal sin. Of course, second grade students can't drive themselves to St. Luke. Therefore, we depend on you, the parents, to bring them to church on Sundays.

Apart from the obligation to worship God, I want to stress that Sunday Mass attendance is critical to the spiritual formation of your son or daughter, especially during this year of preparation for First Reconciliation and Communion. How can a Catholic child in second grade come to appreciate the Eucharistic, which is the soul of the Christian life, when it remains only a vague idea that is mentioned in religion class? I invite you and your child to view the following video called The Veil Removed at <https://www.facebook.com/watch/?v=2742869959067952> . If only our eyes could really see what is manifested at every Mass!

By the way, the young man who was instrumental in making The Veil Removed, is now a married man with children. He was a member of the youth group that I worked with at a parish in Indianapolis years ago. Let me know what you think of this video. There are many other such videos that his company produces. Go to www.spiritjuicestudios.com . The Veil Removed is also found at that address.

I look forward to seeing you at the **September 16** meeting for parents. If you wish to register your son of daughter for First Reconciliation and Communion, go to <https://www.stluke.org/sunday-morning-religious-education> .

If you prefer to print off the registration sheet, please feel free to fill it out, enclose a check and send it to me at the parish office. Since parents pay a book fee and other fees at St. Luke School, there is no charge when you register your child. Please use the correct form!

Below this letter is the calendar for the year.

Have a blessed remainder of the summer.

In the Lord of Life,

Sister Diane Carollo, S.G.L.
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Calendar for First Reconciliation and First Communion Program

- + Orientation Meeting for parents includes Theology of Reconciliation on Thursday, September 16, at 6:30 p.m., in the Father Courtney Room.
- + First confessions will be in church at 11:00 a.m.
- + Theology of the Eucharist for parents on Thursday, February 10, at 6:30 p.m., in the Father Courtney Room
- + First Holy Communion Retreat on Saturday, March 12, from 9:30 to 11:30. We start in church.
- + Thursday, April 28 practices for First Communion Masses will be in church at 6:15 p.m. (for 10:00 a.m. Mass) and 7:15 p.m. (for 1 p.m. Mass). Practices are not interchangeable.
- + First Holy Communion Masses at 10:00 a.m. and 1:00 p.m. at St. Luke. Mass Preference Forms and others will be distributed before the meeting on February 10. All forms will be due on February 10.

The Symbolism of the Pelican by Father William Saunders

The symbolism of the mother pelican feeding her little baby pelicans is rooted in an ancient legend which preceded Christianity. The legend was that in time of famine, the mother pelican wounded herself, striking her breast with the beak to feed her young with her blood to prevent starvation. Another version of the legend was that the mother fed her dying young with her blood to revive them from death, but in turn lost her own life.

Given this tradition, one can easily see why the early Christians adapted it to symbolize our Lord, Jesus Christ. The pelican symbolizes Jesus our Redeemer who gave His life for our redemption and the atonement He made through His passion and death. We were dead to sin and have found new life through the Blood of Christ. Moreover, Jesus continues to feed us with His body and blood in the holy Eucharist.

This tradition and others is found in the *Physiologus*, an early Christian work which appeared in the second century in Alexandria, Egypt. Written by an anonymous author, the *Physiologus* recorded legends of animals and gave each an allegorical interpretation. For instance, the phoenix, which burns itself to death and rises on the third day from the ashes, symbolizes Christ who died for our sins and rose on the third day to give us the promise of everlasting life. The unicorn which only allows itself to be captured in the lap of a pure virgin, symbolizes the incarnation. Here too the legend of the pelican feeding her young is described: "The little pelicans strike their parents, and the parents, striking back, kill them. But on the third day the mother pelican strikes and opens her side and pours blood over her dead young. In this way they are revived and made well. So Our Lord Jesus Christ says also through the prophet Isaiah: I have brought up children and exalted them, but they have despised me (Is 1:2). We struck God by serving the creature rather than the Creator. Therefore, He deigned to ascend the cross, and when His side was pierced, blood and water gushed forth unto our salvation and eternal life." This work was noted by St. Epiphanius, St. Basil and St. Peter of Alexandria. It was also popular in the Middle Ages and was a source for the symbols used in the various stone carvings and other artwork of that period.

Clearly the pelican became a symbol of charity. Reference to the pelican and its Christian meaning are found in Renaissance literature: Dante (1321) in the "*Paridiso*" of his *Divine Comedy* refers to Christ as "our Pelican." John Lyly in his *Euphues* (1606) wrote, "Pelicane who striketh blood out of its owne bodye to do others good." Shakespeare (1616) in *Hamlet* wrote, "To his good friend thus wide, Ill ope my arms / And, like the kind, life-rendering pelican / Repast them with my blood." John Skelton (1529) in his *Armorie of Birds*, wrote, "Then sayd the Pellycan: When my Byrds be slayne / With my bloude I them revyve. Scripture doth record / The same dyd our Lord / And rose from deth to lyve."

The pelican also has been part of our liturgical tradition. As mentioned in the question posed by the reader, the image of the pelican feeding its baby pelicans was a popular artwork on an altar frontal. In early times, when tabernacles were sometimes suspended over the altar, they were shaped like pelicans: for example, Durham Cathedral, to which was attached a Benedictine

monastery prior to the suppression of the monasteries by Henry VIII 1538, had the Blessed Sacrament reserved in a tabernacle fashioned in silver like a pelican and suspended over the High Altar. In the hymn "*Adoro te devote*," the sixth verse (written by St. Thomas Aquinas and translated into English by Gerard Manley Hopkins) reads,

Like what tender tales tell of the Pelican
Bathe me, Jesus Lord, in what Thy Bosom ran
Blood that but one drop of has the powr to win
All the world forgiveness of its world of sin.

Therefore, the image of the pelican is a strong reminder of our Lord, who suffered and died for us to give us eternal life and who nourishes us on our pilgrim way with the Holy Eucharist. May that image move us to show the same charity and self-giving love toward all.

The Church's Teaching on the Sacrament of Reconciliation

Do you have a copy of the *Catechism of the Catholic Church* in your home library? It is an excellent tool to deepen in our faith as Catholics. To purchase an inexpensive catechism for less than \$15., go to Amazon.com. The Celtic Cross is a Catholic Religious Goods Store at 1512 W. 86 Street. To order the *Catechism of the Catholic Church* or other religious items, you may call 317-777-0059.

From the *Catechism of the Catholic Church*

The *Catechism of the Catholic Church* provides the groundwork for understanding what Catholics believe. Despite the fact that many Catholic parents are well educated in various fields, the reality is that many are undereducated in their Catholic faith. Reading and studying the Catechism is one of the best ways parents can explore the Catholic faith in all its richness.

Below are paragraphs from the Catechism on the Sacrament of Reconciliation.

1485 "On the evening of that day, the first day of the week," Jesus showed himself to his apostles. "He breathed on them, and said to them: 'Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained'" (Jn 20:19,22-23).

1486 The forgiveness of sins committed after Baptism is conferred by a particular sacrament called the sacrament of conversion, confession, penance, or reconciliation.

1487 The sinner wounds God's honor and love, his own human dignity as a man called to be a son of God, and the spiritual well-being of the Church, of which each Christian ought to be a living stone.

1488 To the eyes of faith no evil is graver than sin and nothing has worse consequences for sinners themselves, for the Church, and for the whole world.

1490 The movement of return to God, called conversion and repentance, entails sorrow for and abhorrence of sins committed, and the firm purpose of sinning no more in the future. Conversion touches the past and the future and is nourished by hope in God's mercy.

1491 The sacrament of Penance is a whole consisting in three actions of the penitent and the priest's absolution. the penitent's acts are repentance, confession or disclosure of sins to the priest, and the intention to make reparation and do works of reparation.

1493 One who desires to obtain reconciliation with God and with the Church, must confess to a priest all the unconfessed grave sins he remembers after having carefully examined his conscience. the confession of venial faults, without being necessary in itself, is nevertheless strongly recommended by the Church.

1494 The confessor proposes the performance of certain acts of "satisfaction" or "penance" to be performed by the penitent in order to repair the harm caused by sin and to re-establish habits befitting a disciple of Christ.

1495 Only priests who have received the faculty of absolving from the authority of the Church can forgive sins in the name of Christ.

1496 The spiritual effects of the sacrament of Penance are: - reconciliation with God by which the penitent recovers grace; - reconciliation with the Church; - remission of the eternal punishment incurred by mortal sins; - remission, at least in part, of temporal punishments resulting from sin; - peace and serenity of conscience, and spiritual consolation; - an increase of spiritual strength for the Christian battle.

Are all sins equal?

When a person goes to confession, all mortal (grave) sins must be confessed. Venial (lesser) sins do not need to be confessed, but it is recommended to do so. When only venial sins are confessed, the person is making a devotional confession.

To learn more about the difference between mortal and venial sins, read paragraphs 1854-1859.

Some practical spiritual benefits from going to confession

It helps us to grow in self-knowledge. St. Augustine and many other saints and doctors of the Church have taught that knowing ourselves is essential to having a healthy spiritual life. Self-knowledge helps us to appreciate our need for God's ongoing help and grace in our lives. Frequent Confession reminds us that we need to depend on God in order to overcome temptations and sin.

It helps us to overcome bad habits and sin in our lives.

The grace we receive from the sacrament helps us to win the battle against bad habits or vices. Bad habits are acquired with the repetition of bad actions. Bad habits may be broken more quickly and effectively when we go to confession regularly.

The conscience is purified

The conscience, if well formed, teaches us what is right or wrong. Sin often distorts the conscience or makes it insensitive to the truth. Confession purifies our conscience so that we can recognize God's will in the circumstances of our daily lives. Confession enlightens and purifies our conscience.

It helps us become more like Christ.

It imparts grace to our souls. Grace strengthens us to become more conformed to Jesus Christ in word and deed. Every canonized saint in the Church went to confession not only with the desire to overcome sin and sinful tendencies, but also to become more loving and Christ-like. Confession is the launching pad for a life of authentic holiness.

It strengthens our will.

God strengthens our will with his grace. Through confession, we gain self-control and grow in our desire and commitment to resist the temptations that cross our path in life. We become more determined to do God's will and not our own. Self-will, self-absorption and self-seeking are the road map to sin that leads us away from the Will of God.

The Church's teachings on the Eucharist

From the *Catechism of the Catholic Church*

From the paragraphs below in the *Catechism of the Catholic Church*, we learn the following:

1324 The Eucharist is "the source and summit of the Christian life."-The other sacraments, and indeed all ecclesiastical ministries and works of the apostolate, are bound up with the Eucharist and are oriented toward it. For in the blessed Eucharist is contained the whole spiritual good of the Church, namely Christ himself, our Pasch."

1337 The Lord, having loved those who were his own, loved them to the end. Knowing that the hour had come to leave this world and return to the Father, in the course of a meal he washed their feet and gave them the commandment of love.¹⁶³ In order to leave them a pledge of this love, in order never to depart from his own and to make them sharers in his Passover, he instituted the Eucharist as the memorial of his death and Resurrection, and commanded his apostles to celebrate it until his return; "thereby he constituted them priests of the New Testament."¹⁶⁴

1338 The three synoptic Gospels and St. Paul have handed on to us the account of the institution of the Eucharist; St. John, for his part, reports the words of Jesus in the synagogue of Capernaum that prepare for the institution of the Eucharist: Christ calls himself the bread of life, come down from heaven.¹⁶⁵

1339 Jesus chose the time of Passover to fulfill what he had announced at Capernaum: giving his disciples his Body and his Blood:

Then came the day of Unleavened Bread, on which the passover lamb had to be sacrificed. So Jesus sent Peter and John, saying, "Go and prepare the passover meal for us, that we may eat it. . . ." They went . . . and prepared the passover. And when the hour came, he sat at table, and the apostles with him. And he said to them, "I have earnestly desired to eat this passover with you before I suffer; for I tell you I shall not eat it again until it is fulfilled in the kingdom of God." . . . And he took bread, and when he had given thanks he broke it and gave it to them, saying, "This is my body which is given for you. Do this in remembrance of me." And likewise the cup after supper, saying, "This cup which is poured out for you is the New Covenant in my blood."¹⁶⁶

1340 By celebrating the Last Supper with his apostles in the course of the Passover meal, Jesus gave the Jewish Passover its definitive meaning. Jesus' passing over to his father by his death and Resurrection, the new Passover, is anticipated in the Supper and celebrated in the Eucharist, which fulfills the Jewish Passover and anticipates the final Passover of the Church in the glory of the kingdom.

"Do this in memory of me"

1341 The command of Jesus to repeat his actions and words "until he comes" does not only ask us to remember Jesus and what he did. It is directed at the liturgical celebration, by the apostles and their successors, of the *memorial* of Christ, of his life, of his death, of his Resurrection, and of his intercession in the presence of the Father.¹⁶⁷

1342 From the beginning the Church has been faithful to the Lord's command. Of the Church of Jerusalem it is written: They devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers. . . . Day by day, attending the temple together and breaking bread in their homes, they partook of food with glad and generous hearts.¹⁶⁸

1343 It was above all on "the first day of the week," Sunday, the day of Jesus' resurrection, that the Christians met "to break bread."¹⁶⁹ From that time on down to our own day the celebration of the Eucharist has been continued so that today we encounter it everywhere in the Church with the same fundamental structure. It remains the center of the Church's life.

1406 Jesus said: "I am the living bread that came down from heaven; if any one eats of this bread, he will live forever; . . . he who eats my flesh and drinks my blood has eternal life and . . . abides in me, and I in him" (Jn 6:51, 54, 56).

Understanding Transubstantiation

"Transubstantiation" is a theological term that describes the complete change of the substance (what something is in its deepest being) of bread into the substance of Jesus Christ. While the substance changes, the accidents (external features) remain the same. What looks like a wafer, tastes like a wafer, and breaks apart like an ordinary wafer is actually the Body, Blood, Soul and Divinity of Jesus Christ.

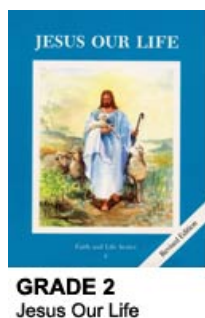
Effects of the Eucharist in the life of Catholic

- ❖ An increased and deepened union with Jesus
- ❖ Forgiveness of venial (lesser) sins
- ❖ A strengthening to avoid future mortal (serious) sins
- ❖ A reinforced union with all other believers, who are the Church
- ❖ A preparation of the body for bodily resurrection



SECOND GRADE CURRICULUM

Which materials will my child be using in school or SMRE to prepare for the sacraments? Note that the teachers/catechists use additional resources in their classrooms.



JESUS OUR LIFE

The First Reconciliation and First Eucharist text and activity books that are used in the sacrament program are from *Jesus Our Life*, Book Two in the Faith and Life Series. *Faith and Life* is published by Ignatius Press. The USCCB (United States Conference of Catholic Bishops) has listed Faith and Life among the catechetical books and series that are in conformity with the Catechism of the Catholic Church.

Jesus Our Life

The students are prepared for the sacraments of Penance and First Holy Communion through studying the development of salvation history. As students learn about God's plan of love and mercy, they begin to understand that these sacraments are God's gift to us and that they too are part of God's loving plan. Special emphasis is given to preparation for and reception of these sacraments, as well as learning about the Mass.

Creed/Scripture Sacraments

Students develop an understanding of the mystery of Christ through age appropriate teachings on Church doctrine and scriptural references as listed below and in the teacher's manual.

Christian Living

Throughout the second grade, students develop their understanding of the dignity of the human person. Students learn to live out their faith and respond to what they learn by forming a moral conscience and by living out their call to justice and service through imitating the life of Jesus.

Prayer

Throughout the second grade, students continue their development of a prayer life that includes learning the basic traditional Catholic prayers and praying spontaneous prayers. They continue to learn that prayer is talking with God. Special emphasis is given to learning about the Mass as the perfect form of prayer.

Sacramental Preparation

Students will study the Sacraments of Penance and Holy Communion in preparation to receive them for the first time. They will learn about sin, God's mercy, confession of sins, reconciliation, the steps to a good confession, and the matter, form, effects, and minister of the Sacrament of

Penance. They will also study the Passover, Last Supper, the institution of the Eucharist, transubstantiation, the priesthood, sacrifice, the order and parts of the Mass, personal union with Christ in Holy Communion, Eucharistic devotion, and the matter, form, effects, and minister of the Sacrament of Holy Communion.

The Sacrament of Penance is studied in chapters 17, 18, 19, 20, and 30.

The Sacrament of Holy Communion is studied in chapters 22, 25, 27, 28, 30, and 33.

FIRST HOLY COMMUNION RETREAT

Each year, the teachers and catechists offer a First Holy Communion Retreat on site for all the second-grade children preparing for Communion. At least one parent should accompany the child to the retreat and participate. If a parent is unable to attend, a grandparent or other trusted adult may substitute.

The retreat is scheduled on Saturday, March 12, from 9:00 to 11:30 a.m. Parents and children should arrive at 8:45 a.m. to register. Families will be divided into various groups. The groups are: BREAD, WHEAT, VINE, AND GRAPES.

During the retreat, the children and parents will participate in the following:

- + A Faith Project. This project is different each year and usually entails creating religious items that can be used or distributed to others.

- + A practice on how to reverently receive Holy Communion.

- + A practice of the song "Thank You, God." The children will sing and sign the song at the end of the First Communion Masses.

- + Show-and-Tell by Msgr. Schaedel on the sacred items used at Mass and during Benediction. A tour of the sacristy will be offered.

To conclude the retreat experience, all groups will reunite for Benediction of the Blessed Sacrament in church.

First Eucharist 2022 Banner

You will receive the following: 16 X 20 white felt banner

Supplies You Will Need To Have On Hand:

- Creative ideas!!!
- Scissors, fabric glue, felt or other fabric, or ribbon, etc.
- ***No glitter, fake fruit, wheat or heavy items.***
- ***No wooden sticks should be used as supports.***

Instructions:

Help your child to design a banner that he or she will be proud to have displayed before the Catholic community of St. Luke. Also, it should be one that represents the child's personal faith experience as he or she prepares for First Eucharist. You will probably want to incorporate Eucharistic symbols.

Feel free to be creative and use other materials. Do not substitute banner material or create a bigger banner. You may need to iron the felt (low heat) before working with it. Attaching felt shapes, trims, and letters can be done in a number of ways.

To attach large shapes, it would be helpful to use Ultra-hold *Heat-n-Bond*. The fusible material is available at Walmart (in sewing section), Jo Ann Fabrics, or Cloth World. It is very useful to trace patterns, etc., because the *Heat-n-Bond* is applied to a piece of felt and then a pattern can be traced onto the paper backing. This allows for easier cutting and cleaner lines on the shapes.

Glue can be used but Fabric Glue, tacky glue, or hot glue guns should be used. Elmer's glue will **not** adhere to the felt. Pattern books and books on banner making may be helpful; the local library should have some on hand.

Since the banners will be on the stone walls of the church attached by two-sided tape. **DO NOT GLUE OR ATTACH HEAVY ITEMS TO THE BANNER. DO NOT ATTACH A STICK TO THE TOP OF THE BANNER.**

Rationale: Our hope is that this activity will provide your child with an opportunity to express the Faith that is developing through signs or symbols that are particularly meaningful to him or her.

Purpose: The banner will be used to decorate the church the weekend of First Eucharist. It is our hope that your child will feel more a part of the celebration if his or her creative expression is a part of the décor.

Due Date: Please bring the banner to your child's First Eucharist practice TBA. If we do have practice, it will be on **Thursday, April 15 at 6:15 p.m. (for the 10:00 a.m. Mass) or 7:15 p.m. (for the 1:00 p.m. Mass).**

First Communions will be celebrated on **Saturday, April 17 at 10:00 a.m. or 1:00 p.m.** On page 20 of this Handbook is the Mass Preference Form that you will fill out and return by February 10.

Please pin a card with your child's name on the back of the banner, or include your child's name on the banner as part of the design.

Top of banner

The banner is to hang vertically and not horizontally

FORMED.ORG

REGISTER NOW!

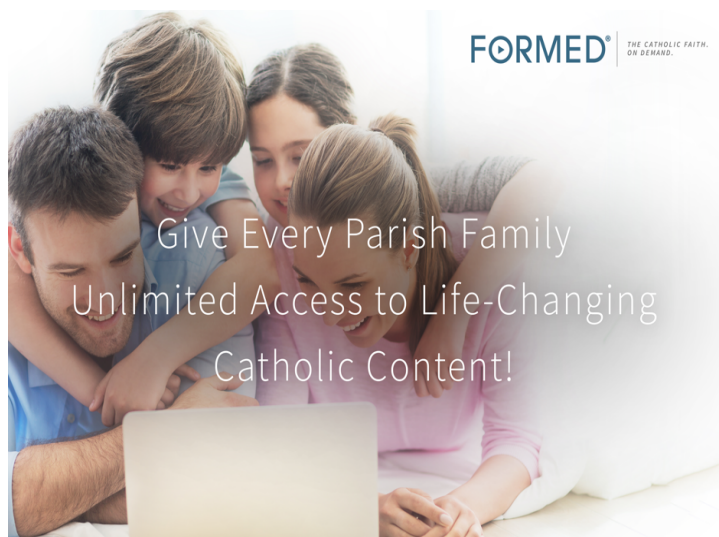
As your children learn more about their Catholic faith, we invite parents to also become better informed about Catholicism through our parish subscription to FORMED.

FORMED has inspiring movies and video-based studies, audio talks and e-books from the Church's most compelling speakers and authors. Call it a "Faith CE – a Faith Continuing Education" resource.

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Miscellaneous Questions and Comments Regarding Sacramental Preparation

1. What role do parents play in the sacramental preparation of their children?

Parents are the most important adult Catholics in the life of their child. At baptism **you promised** God that you would raise your son or daughter in the Catholic faith. Concretely, this means that you will provide the necessary religious education for your child in the faith. It also means that you will show your child that faith in God is something real and practical and part of everyday life. **The expectation is that you will bring your son or daughter to Mass every Sunday and holy day of obligation.**

2. How often should Catholics receive Holy Communion?

The Church encourages the faithful to receive Holy Communion at Mass. In other words, the Church encourages the faithful to receive the Eucharist faithfully and frequently. However, receiving the Eucharist is only “required” at least once a year. If a person has committed mortal sin, he or she must go to sacramental confession before receiving Jesus in the Eucharist.

3. Do adults and children need to fast before receiving Holy Communion?

The Church proscribes a **one-hour fast** before receiving the Eucharist. This means we don’t eat or drink. **No coffee, tea or other beverages should be consumed.** Unless there is a medical reason to do otherwise, the fast is obligatory. Note that it is also inappropriate to chew gum or eat candy in church.

Food and drink should never be casually consumed in church at any time! To do so would be to show disrespect to Jesus in the Tabernacle. An example of an exception would be if a person has a medical condition like diabetes that requires the person to consume a sugared drink or pieces of candy.

4. What prayers should I teach my child?

Monsignor Schaedel directs all teachers and catechists to distribute Catholic prayer books at the beginning of the year that he has approved. It is highly recommended that parents help their children memorize the basic prayers for their age group. Children receiving first reconciliation should memorize the Act of Contrition.

Are you aware that at St. Luke, we have a **perpetual adoration chapel**? As you enter the front doors of the church, turn right. The first door on the right, before the Daily Mass Chapel, is the perpetual adoration chapel. The Blessed Sacrament is exposed 24/7 for adoration. We encourage parents to bring their children for brief visits to adore our Lord when possible. Since COVID, the Perpetual Adoration Chapel has been closed and adoration for part of the day has taken place in the Daily Mass Chapel. By August 2021, the Perpetual Adoration Chapel should reopen.

5. What information do I need to submit before my child receives the sacraments?

We are required by the Church to obtain the **Baptismal information** before a child is allowed to receive the sacraments of Penance and Communion. Please obtain a copy of your child’s

baptism certificate from the church in which he or she was baptized. If your child was baptized at St. Luke Parish, you need only provide us with the date of Baptism.

6. Is there a fee for classes?

The tuition fee for the program to prepare children for the sacraments in the SMRE program is \$85. This fee covers the cost of the student textbook, workbook and other materials needed in the program. Please check the religious education website for online donations.

St. Luke School covers the cost of materials used for sacramental preparation. No additional fees are required for school parents. **However, the registration form needs to be submitted with the baptismal information!**

7. Why do young children need to be prepared for First Penance before First Eucharist?

It is the practice or the norm throughout the Church that children, before they receive their First Eucharist, first receive the Sacrament of Penance or Reconciliation.

The Church teaches that “children must go to the sacrament of Penance before receiving Holy Communion for the first time” (*Catechism of the Catholic Church*, No. 1457); and, “It is primarily the duty of parents, as well as the duty of pastors, to take care that the children who have reached the use of reason are prepared properly and, after they have a sacramental confession, are refreshed with this divine food” (Canon 914).

8. What is the age of reason and how is this related to the sacraments?

Children are prepared for Penance and Communion when they have reached the age of reason. Infants and small children lack sufficient maturity to distinguish between right and wrong and therefore are not considered responsible for their actions. “With the completion of the seventh year, a minor is presumed to have the use of reason” (Canon 97.2). Of course, this age is not exact. Some may arrive at this age earlier, others later or not at all, depending on intelligence and other critical factors.

Children who have reached the age of reason are able to think abstractly and apply general principles to specific life situations. Children who have reached the age of reason know the difference between good and evil.

9. Is there a dress code for First Communion? Yes. See below.

Girls

- ❖ White dress
- ❖ White veils or floral wreathes
- ❖ No purses or gloves during Mass

Boys

- ❖ Suits or sports coats are appropriate
- ❖ Dress shirt and tie, or dress shirt and vest
- ❖ No prayer books, rosaries or objects during Mass

*Prepare for the
Sacrament of
RECONCILIATION with your
Child and entire family!*

www.STLUKE.FORMED.org
Parish Code 298816



Forgiven: The Transforming Power of Confession explores the grace and healing offered in Confession and shows how this sacrament of mercy reveals the depth and bounty of God's love. By looking at God's revelation of his mercy in Scripture and making a step-by-step examination of the Rite itself, Forgiven communicates God's invitation to each one of us to come experience His indescribable love in the Sacrament of Reconciliation. We invite you to watch these sessions for yourself and the family!

If you do not yet have a Free FORMED account through our parish, simply REGISTER yourself! (Use parish access code [298816](#))

Session 1: Where are You?

Session 2: An Encounter with Mercy

Session 3: Embraced in Mercy: The Rite Explained

For CHILDREN: How to Make a Good Confession (12:35 minutes)

NEW! You can now access FORMED ON THE GO!

www.app.formed.org

FREE TO REGISTER WWW.STLUKE.FORMED.ORG

St. Luke Catholic Church

First Eucharist 2022– Saturday, April 30 Mass Preference Form A

Child's Name:

Check one and provide information requested.

☐ My child attends St. Luke School Teacher: _____

☐ My child attends _____

Mass attending (check first and second choice; number each as either first or second. If I need to schedule you for your second choice, I will call and discuss the change with you):

☐ Saturday, April 30 at 10:00 a.m. (Parent/Child seating-a 45 family limit)

☐ Saturday, April 30 at 1:00 p.m. (Parent/Child seating- a 45 family limit)

Parent/Child seating means that the First Communion child will sit with parents in the pew with 4 to 5 other families.

Note: Please note that other family members and guests will be seated in the remaining unreserved seats in the center and side sections of the church. With the exception of infants, *this includes younger siblings of the first communicant.*

***Due Thursday, February 10, 2022**

N.B. "Theology of the Eucharist" will be presented on Thursday, February 10, from 7 to 8 p.m. The location TBD. You should bring this form and any other forms requested to the meeting.

Please return all forms to Sister Diane Carollo at the Parish Office if you are submitting them before

**St. Luke Catholic Church
First Eucharist 2022**

Server, Eucharistic Minister & Priest Relative Form B

SERVER

If you have an older child who is an altar server at St. Luke, you may submit your child's name for the First Communion Mass. Please note that there will be a limited number of servers selected by Monsignor Schaedel. Submission of your child's name is not a guarantee that your child will serve. You will be contacted.

Server's

Name: _____

First Communicant: _____

Phone Number: _____

Circle which Mass your family will attend. ☐ 10:00 a.m. ☐ 1 p.m.

PRIEST OR DEACON RELATIVE

If you have a relative who is a priest or deacon, they are welcome to assist at the Mass. Please provide his name along with the parish and city below:

Name: _____

Parish (include city): _____

Extraordinary Minister of Holy Communion

If you have a relative from St. Luke Parish who serves as an Extraordinary Minister of Communion and wishes to serve at the First Communion Mass, please provide the relative's email and/or phone number.

Name: _____ Phone: _____

E-mail Address: _____

Due February 10
Please return the form to Sister Diane Carollo in the Parish Office or email it to
dcarollo@stluke.org

Saint Luke Catholic Church
First Eucharist 2022 + Picture Order Form C

PHOTOGRAPHY BY LINDA OLDIGES - St. Luke Catholic Church

***Group Photos:**

- Will be taken after each First Communion Mass on Saturday, April 30.
- **St. Luke School First Communicants** will be taken Thursday, May 5 following the school Mass.
- **SMRE First Communicants** will be taken after the 9:30 a.m. mass on Sunday May 1 if enough parents interested. A minimum of 6 orders is needed to photograph this group.
- **Photos are 8 x 10's and cost \$20.00 each when pre-ordered.**

***Digital Files of First Communion Mass:**

Get the images of your child during their special sacrament. Things photographed:

- ❖ Children processing in
- ❖ Children doing readings and petitions
- ❖ Presentation of the gifts
- ❖ Receiving Communion
- ❖ Communion song at the end of Mass
- ❖ Presentation of the scapulars, and requested family photos after Mass

NOTE: Formal group photos are NOT included as files unless you've bought the print.

Digital Files cost \$60 for 30 images, or \$80 for 60 images.

Images will be posted online several weeks after the event. You will then pick the images that you want for your digital files. Your child or immediate family member must be clearly pictured in the images you select. You may also choose images of the celebrants and Mass proceedings.

***Prints** can be purchased online after the event. Group Photo prices will be higher.

***First Communion Studio Portraits** are also available through My Indy Image at a discounted rate for St. Luke families during the months of April and May. If interested, please contact Linda Oldiges direct at Linda@myindyimage.com or 317-372-1455 for more information and/or to schedule appointments.

Please fill out form thoroughly, as this information is used to deliver orders.

Child's Name: _____

Parent's Name _____

Email: _____ Phone No: _____

School Classroom Teacher: _____ or checkmark if _____ SMRE

Group Photos (\$20 Each): Please write number amount ordering in space after group photo description.

10:00 Mass Photo _____ 1:00 Mass Photo _____ St. Luke School Photo _____ SMRE Photo (6 min.) _____

Digital Files sent electronically: 30 images for \$60 _____, OR 60 images for \$80 _____

Amount enclosed: _____ Check Number: _____ or Cash _____

Are you interested in a portrait session? _____ Yes _____ No

Please make checks payable to: My Indy Image

