

Parent Preparation Handbook
First Reconciliation and First Communion
2019-2020



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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

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.



General Information

During your child's second grade year, he or she will be prepared for the sacraments of Reconciliation (Penance) and Eucharist. You will also be asked to attend two orientation meetings on the sacraments as well as sessions on the theology of the sacraments. See the calendar on page 10 for the meeting dates.

This time also provides parents with the opportunity to reaffirm their commitment to the practice of the Catholic Faith, and to deepen their relationship with Christ. This renewed commitment necessarily involves participation at Mass and the reception of the sacraments. It also signals a commitment to uphold the **Precepts of the Church**. If you've never heard about them, see the list below.

1. To attend Mass and rest from servile labor on Sundays and Holy Days of Obligation.
2. To receive the Sacrament of Reconciliation at least once a year, especially if aware of committing a mortal sin.
3. To receive Holy Communion at least once a year, between the First Sunday of Lent and Trinity Sunday.
4. To observe the fast days and abstinence days established by the Church.
5. To contribute to the material support of the Church.

Church's Teaching on the reconciliation

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.

Celebration of the Sacrament of Reconciliation

First Confessions for the second grade is on **Saturday, December 15, at 11:00 a.m.** in the church. Arrival: Please arrive no later than 10:40 a.m. and be seated in church by 10:50 a.m. A brief Penance Service will be conducted before the children go to confession.

Please note that the teachers/ catechists will assist the children as they go to the priests. Since there will be numerous priests hearing confessions, we encourage parents to avail themselves of the opportunity to go to confession after all the children have finished.

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 for ever; . . . 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

FIRST HOLY COMMUNION RETREAT AND MASSES

First Holy Communion Retreat

On **Saturday, March 7, from 9:00 a.m. to 11:30 p.m.** there will be a retreat for the children preparing for Communion. At least one parent should participate with their child. The retreat will begin in church at 9:00 a.m. Parents and children should arrive no later than 8:45 a.m. to sign in and learn their group assignments. The retreat concludes with Benediction in church.

Date of First Communion

First Holy Communion will be celebrated on **Saturday, April 25**. The two Masses are at 10:00 a.m. and 1:00 p.m. Forms to select a Mass will be distributed at the Eucharist Orientation meeting on **Sunday, January 12**. Other forms regarding participation of priests, deacons, and Extraordinary Ministers of Holy Communion will also be distributed.

Photography

Each year we have professional photographers at the First Communion Masses. Individual photos and group photos will be offered to parents. The details and pricing will be provided at the Eucharist Orientation on **Sunday, January 12**.

Parents, family members and friends should not take flash photos during the Communion Mass. No one may leave the pew to “get a shot.” Our professional photographers provide their services during the Mass and are respectful of the liturgy.

First Communion Banners

Each child will create a banner that will be displayed in the church at the First Communion Masses. Directions on how to design the banner will be distributed at the Eucharist Orientation meeting on **January 12**. The banners should be completed and returned at the **First Holy Communion Retreat on March 7**.

Practices

There will be two practices for First Holy Communion on **Thursday, April 23**. Depending on the Mass selected, the practices will be conducted at 6:15 p.m. or 7:15 p.m. The practices are not interchangeable.

Dress Code

Girls

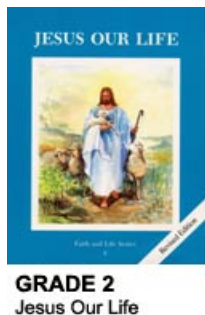
- ❖ White dress
- ❖ White veils or floral wreathes
- ❖ No purses or gloves during Mass

Boys

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

Seating

- ❖ The children will march in at the beginning of Mass and sit on either side of the center aisle. Following the Sign of Peace, they will be seated with their parents. **Parents and First Communicants will be assigned pews.** Only 12 people per pew are permitted. *Older siblings, relatives and friends are to be seated behind all the First Communicants and their families. At the practice, the seats will be assigned.*



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.

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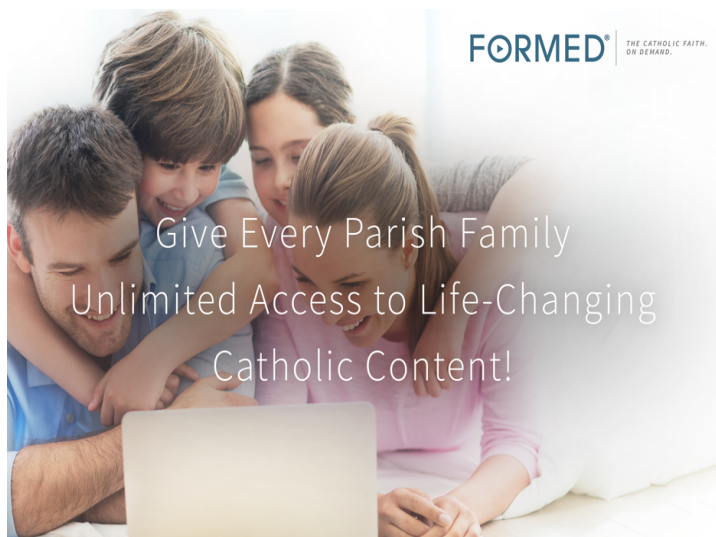
As your children learn more about their Catholic faith, we invite parents to also become better informed about Catholicism through our parish subscription to FORMED.

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MARK YOUR CALENDARS FOR IMPORTANT DATES IN 2019-2020

Calendar for St. Luke School parents and SMRE parents

Please note that parents are required to attend the meetings scheduled below if they want their child to celebrate the sacraments.

Formal registration for First Reconciliation and Communion is required. Go to the parish website for online registration at <http://www.stluke.org/sacraments>.

Registration for SMRE parents is \$85. per child. There is no fee for St. Luke School children since their book fees are covered through their school costs.

Parents of school children should have submitted a copy of their child's baptism certificate at the time of enrollment. If not, please submit a copy of the baptism certificate to Sister Diane at the Parish Office at the time of registration.

SMRE parents are also required to submit copies of their child's baptism certificate at the time of registration.

SMRE classes begin on Sunday, August 18. Registration is required prior to the first day of religious education classes. Children attending St. Luke School should be registered no later than August 30.

Calendar First Reconciliation and First Holy Communion 2019-2020

Date	Time	Location	Event
Sunday, Sept. 15	10:45 a.m.	Fr. Courtney Room	Orientation for parents only
Thursday, Oct. 3	7:00 p.m.	Fr. Courtney Room	Theology of Reconciliation (Parents only)
	11:00 a.m.	Main Church	First Confessions
Sunday, Jan. 12	10:45 a.m.	Fr. Courtney Room	Orientation for parents
Thursday, Feb. 6	7:00 p.m.	Fr. Courtney Room	Theology of the Eucharist for (Parents only)
Thursday, Apr. 23	6:15 or 7:15 p.m. Practices for First Holy Communion	Children in Main Church	6:15 p.m. practice for 10:00 Mass 7:15 p.m. practice for 1:00 p.m. Mass
Saturday, Mar. 7 Children and at least one parent	9:00 -11:30 a.m.	Opening Prayer in Main Church	First Holy Communion Retreat
Saturday, Apr. 25	First Communions	Reserved seating for parents and First Communicant only	10:00 a.m. /1 p.m. <i>Doesn't fulfill Sunday obligation</i>

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. The prayer appears at the top of page 13.

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.

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. When may my child wear his or her First Holy Communion outfit again?

We welcome the First Communicants to wear their outfits again on Sunday, April 26. The First Holy Communion Masses on Saturday, April 25 DO NOT FULFILL THE SUNDAY OBLIGATION. Therefore, please plan on going to Mass on Sunday with your children dressed in their special outfits. They will be recognized! Also, the children may wear their First Communion outfits on Sunday, June 14 (Corpus Christi—The Most Holy Body and Blood of Christ) at any of the Masses. If there is a special devotion after the 11:30 a.m. Mass with a procession, the First Communicants will be invited to participate.

***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)

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