



Confirmation Preparation Program Sacred Heart-St. Joseph Parish

2012/2013

Each student is asked to obtain a folder to keep handouts, completed work and other information necessary for their lessons at each session. Please print out this packet and put in a folder. The folders should be kept with their bibles, Rosary and pen/pencil and MUST be brought to EACH class. Failure to do so will result in a penalty. It is much more cost-effective for the church to have each student print out their packet. Thank you parents/guardians for the continued commitment to enrich these young adults in their faith!

The information in the handouts will be reviewed in class, however, this information should be reviewed at home as reinforcement of knowledge covered and learned in previous grades.

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IMPORTANT DATES

- *Sunday, August 19, 2012, 11 am:
Parent & Confirmation Candidate meeting
Handed out at this meeting:
Letter to Archbishop: **Due Jan 13, 2013**
Service Hour Form: **Due Jan 13, 2013**
 - September 9, 2012: First day of CCD
DUE: Saint Report (see page 20)
 - *Sunday, February 10, 2013, 12:00-3:30 pm:
Confirmation Retreat followed by a rehearsal
with Sponsors beginning at 3:30pm
 - *Sunday, February 17, 2013: Confirmation
- *These dates are tentative and have not been approved by the Archbishop yet. These dates are also mandatory.*

IMPORTANT INFORMATION

- ❖ In order to be Confirmed, each candidate MUST have been baptized into the Catholic Church, and received the Sacrament of Reconciliation and First Communion. If a child was baptized in another church other than Sacred Heart church or St. Joseph Church, they will be required to obtain a RECENT copy of their baptism certificate. This can be done by contacting the church of baptism and requesting a copy of the certificate. Please bring to the Parent/Confirmation Candidate meeting on August 19th. If a child is missing any of these Sacraments, please fill out the Missing Sacraments form (page 21) and return to the teacher ASAP.
- ❖ A Parent and Confirmation Candidate Meeting is scheduled for August 19th, 2012 at 11am at Sacred Heart Church. ***It is mandatory.*** At the Parents and Confirmation Candidate Meeting:
 - ❖ Service Hour Form will be handed out: There is a requirement of 15 hours – This could be volunteering at a retirement home, school functions (school carnival) or church functions (Germanfest, Oktoberfest). This must be signed by the parent(s) and returned to the C.C.D. teacher by Sunday, January 13th, 2013.
 - ❖ Also handed out will be the letter required by each student addressed to the Archbishop of "Why I wish to be Confirmed". This will be due January 13th, 2013 as well. The letter must be on this topic and not a paper on the saint they have chosen. A report on the saint they have chosen will be done as in class.
- ❖ The tentative day for the retreat is Sunday, February 10th, 2013 from 12:00 – 3:30 pm followed by a rehearsal with Sponsors beginning at 3:30pm. ***This is a requirement.***
- ❖ The tentative date for Confirmation is Sunday, February 17th, 2013
- ❖ Remember these dates are only tentative and have not yet been approved. The Archbishop will not even come close to approving a date until late summer or early fall.

Basic Prayers

Guardian Angel Prayer

Angel of God, my guardian dear, to whom God's love commits me here. Ever this day be at my side to light and guard, to rule and guide. Amen.

Morning Offering

Jesus, through the Immaculate Heart of Mary, I offer thee my prayers, works, joys and sufferings of this day in union with the Holy Sacrifice of the Mass throughout the world. I offer them for all the intentions of thy Sacred Heart: the salvation of souls, reparation for sin, the reunion of all Christians. I offer them for the intentions of our Bishops and of all Apostles of Prayer, and in particular for those recommended by our Holy Father this month.

Prayer Before Meals

Bless us, O Lord, and these Thy gifts, which we are about to receive from your bounty, through Christ our Lord. Amen

Prayer After Meals

We give You thanks for all Your benefits, O almighty God, who lives and reigns forever. Amen

Prayer to St. Michael

St. Michael, the Archangel, defend us in battle. Be our protection against the wickedness and snares of the devil. May God rebuke him, we humbly pray, and do thou, O prince of the Heavenly hosts, by the power of God, thrust into hell, Satan and the other evil spirits who prowl about the world seeking the ruin of souls. Amen.

The Two Great Commandments

Thou shall love the Lord your God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. Thou shall love thy neighbor as thyself.

Memorare

Remember, O most gracious Virgin Mary, that never was it known that anyone who fled to thy protection, implored thy help, or sought thy intercession, was left unaided. Inspired with this confidence, I fly unto thee, O Virgin of Virgins, my Mother; to thee do I come, before thee I stand, sinful and sorrowful. O Mother of the Word Incarnate, despise not my petitions, but in thy mercy hear and answer me. Amen.

Act of Faith

My God, I firmly believe that thou art one God in three Divine Persons; Father, Son and Holy Spirit. I believe that thy divine Son became man and died for our sins, and that He will come to judge the living and the dead. I believe these and all the truths that the Holy Catholic Church teaches, because Thou hast revealed them, who can neither deceive nor be deceived.

Act of Hope

my God, relying on Thy infinite goodness and promises, I hope to obtain pardon of my sins, the help of thy grace, and life everlasting, through the merits of Jesus Christ, my Lord and Redeemer. Amen.

Act of Charity

My God, I love thee above all things, with my whole heart and soul, because thou art all good and worthy of all love. I love my neighbor as myself for the love of thee. I forgive all who have injured me and ask pardon of all whom I have injured. Amen.

Prayer of the Dead

Eternal rest grant to them, O Lord, and let perpetual light shine upon them. May they rest in peace. Amen.

Anima Christi

Soul of Christ, sanctify me. Body of Christ, save me. Blood of Christ, inebriate me.
Water from the side of Christ, wash me. Passion of Christ, strengthen me.
Good Jesus, hear me. Within Thy wounds, hide me.
Suffer me not to be separated from Thee. From the evil enemy defend me.
In the hour of my death call me, And bid me come unto Thee
That with all Thy saints I may praise Thee For all eternity. Amen.

The Angelus

The angel of the Lord declared unto Mary. And she conceived of the Holy Spirit.
Hail Mary...

Behold the handmaid of the Lord. Be it done to me according to thy word.
Hail Mary...

And the Word was made flesh And dwelt among us.
Hail Mary...

Let us pray. Pour forth, we beseech thee O Lord, thy grace into our hearts, that we, to whom the Incarnation of Christ thy son was made known by the message of an angel, may by His Passion and cross be brought to the glory of his resurrection. Through the same Christ our Lord. Amen.

Nicene Creed

I believe in one God, the Father, the Almighty, maker of heaven and earth, of all things visible and invisible. I believe in one Lord, Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through Him all things were made. For us men and our salvation He came down from heaven, and by the Holy Spirit was incarnate of the Virgin Mary, and became man. For our sake He was crucified under Pontius Pilate; He suffered death and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end. I believe in the Holy Spirit, the Lord, the giver of life, Who proceeds from the Father and the Son. With the Father and the Son, who with the Father and the Son is adored and glorified. Who has spoken through the Prophets. I believe in one, holy, catholic, and apostolic Church. I confess one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

Corporal Works of Mercy

1. Feed the hungry
2. Give drink to the thirsty
3. Clothe the naked
4. Visit the imprisoned
5. Shelter the homeless
6. Visit the sick
7. Bury the dead

Spiritual Works of Mercy

1. Instruct the ignorant
2. Counsel the doubtful
3. Admonish sinners
4. Bear wrongs faithfully
5. Forgive offenses willingly
6. Comfort the afflicted
7. Pray for the living and the dead

The Four Marks of the Catholic Church

1. The Church is one.
2. The Church is holy.
3. The Church is catholic.
4. The Church is apostolic.

Stations of the Cross

1. Jesus is condemned to death.
2. Jesus carries His cross.
3. Jesus falls the first time.
4. Jesus meets His mother.
5. Jesus is helped by Simon of Cyrene.
6. Veronica wipes the face of Jesus.
7. Jesus falls a second time.
8. Jesus speaks to the women.
9. Jesus falls a third time.
10. Jesus is stripped of his clothes.
11. Jesus is nailed to the Cross.
12. Jesus dies on the Cross.
13. Jesus is taken down from the Cross.
14. Jesus is placed in the tomb.

THE TEN COMMANDMENTS

1. I, the Lord am your God... You shall have no other gods beside me
2. You shall not take the name of the Lord your God in vain
3. Remember to keep holy the Sabbath Day
4. Honor your father and your mother
5. You shall not kill
6. You shall not commit adultery
7. You shall not steal
8. You shall not bear false witness against your neighbor
9. You shall not covet your neighbor's wife
10. You shall not covet your neighbor's goods

Beattitudes

1. Blessed are the poor in spirit, for theirs is the kingdom of heaven.
2. Blessed are they who mourn, for they will be comforted.
3. Blessed are the meek, for they will inherit the land.
4. Blessed are they who hunger and thirst for righteousness, for they will be satisfied.
5. Blessed are the merciful, for they will be shown mercy.
6. Blessed are the clean of heart, for they will see God.
7. Blessed are the peacemakers, for they will be called children of God.
8. Blessed are they who are persecuted for the sake of righteousness, for theirs is the kingdom of heaven.



The Sacraments

Baptism

*Reconciliation
(Confession)*

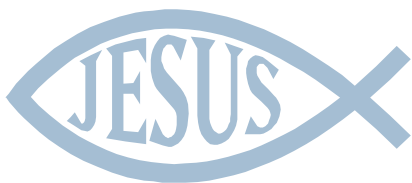
Holy Eucharist

Confirmation

Matrimony

Holy Orders

Anointing of the Sick



Reconciliation

Reconciliation is required at least every 6 months, before Easter and Christmas.

The Sign of the Cross

In the name of the Father, and of the Son, and of the Holy Spirit, Amen.

Act of Contrition

O my God, I am heartily sorry for having offended thee. I detest all my sins because of thy just punishments, but most of all because they offend thee, my God, who art all good and deserving of all my love. I firmly resolve, with the help of thy grace, to confess my sins, to do penance, and to amend my life. Amen.

Our Father

Our Father who art in heaven, hallowed by thy name. Thy Kingdom come, thy will be done on earth as it is in Heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us, and lead us not into temptation, but deliver us from evil. Amen.

Hail Mary

Hail Mary, full of grace, the Lord is with thee. Blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. Amen.

Preparation for the Sacrament of Reconciliation

Know what my sins are
Be sorry for my sins.
Make up my mind not to sin again.
Tell my sins to the priest.
Do the penance the priest gives me.

Steps for the Sacrament of Reconciliation

1. Enter the confessional, kneeling or face-to-face.
2. You pray the Sign of the Cross, and the Act of Contrition.
3. You then say, "Forgive me Father for I have sinned. It has been _____ (years/months) since my last confession."
4. Father will ask you to confess your sins, and he may help and counsel you at this time, or schedule a different time if needed.
5. The priest then gives you a penance to perform. Penance is an act of kindness or prayers to pray, or both.
6. Father will then say, "I absolve you from your sins in the name of the Father, and of the Son, and of the Holy Spirit." You respond, "Amen."
7. The priest dismisses you by saying, "Go in peace." You go forth to perform the act(s) of penance he has given you.

How To Read the Bible

For Better Understanding

The Bible is its own best teacher. The Bible however is not arranged like an encyclopedia. You cannot go to chapter 1 and read everything about God and go to chapter 2 to read everything about Jesus, etc. Remember when reading the Bible the verses and chapter breaks are placed in the scriptures by man. It is better to read by paragraph, these too are man-made but they do conform better to the original language than verses. Some ground rules need to be set up first:

- Pray first before opening God's word. Ask for guidance and to be able to accept what is written and to be able to apply His will to your life.
- Never read the Bible trying to prove your belief on any subject. It is only human nature to take ideas out of context.
- When you are reading and come across something that does not make sense, reread the paragraph or chapter again. If you still do not understand, write down the problem area and continue onward. You may discover the answers later in your reading.
- Do not read large amounts of the Bible in one setting. Take breaks often. Or stay with about 4-6 chapters a day.
- Start with the New Testament, people who start with the Old Testament almost never read the Bible all the way through. The New Testament is what is binding on us today not the Old. We need to follow God's will for us today not what was intended for the Jews.
- Forget everything you have ever heard about Jesus, God and the Bible before you start reading the Bible. Don't take what you want it to say with you first.

Now with those in mind, let's lay out the way to read the Bible to let it build on itself:

1. Read "Mark." (It is written in chronological order.)
2. Read "Matthew." (It goes into better detail of some events and adds more about Jesus.)
3. Read "John." (It contains a lot of the life of Jesus not before read, especially his last two weeks before the crucifixion.)
4. Read "Luke" then "Acts." (Both written by Apostle Paul's traveling companion Luke. Acts is a continuation of Luke. It describes the early church and contains the examples of New Testament conversions.)
5. Read "Galatians." (It deals with the reasons why we do not follow the Old Testament Laws in a more simplified way than does Romans or Hebrews.)
6. Then read the rest of the New Testament starting at Romans and going to Revelation.

How to Pray the Rosary

The Joyful Mysteries

(Mondays & Saturdays)

The Annunciation
The Visitation
The Nativity
The Presentation
The Finding in the Temple

The Sorrowful Mysteries

(Tuesdays & Fridays)

The Agony in the Garden
The Scourging at the Pillar.
The Crowning with Thorns
The Carrying of the Cross
The Crucifixion

The Glorious Mysteries

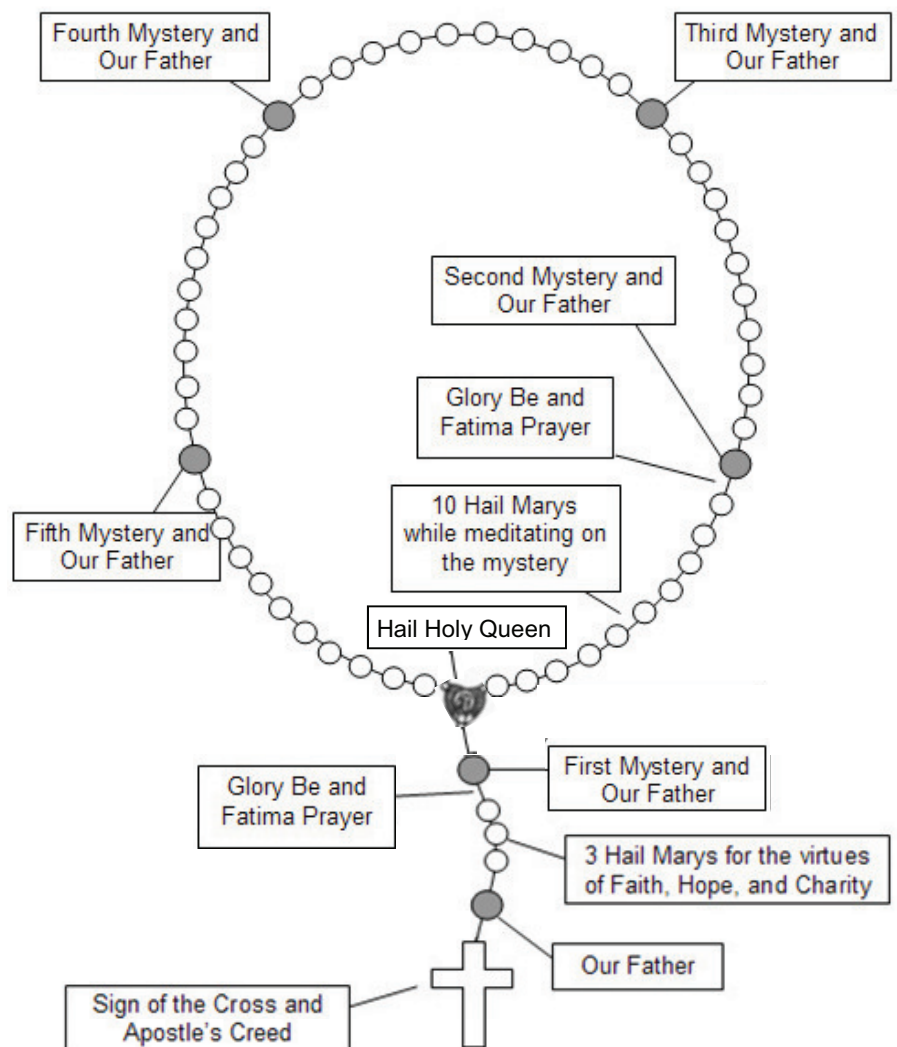
(Wednesdays & Sundays)

The Resurrection
The Ascension
The Descent of the Holy Spirit
The Assumption
The Coronation

The Luminous Mysteries

(Thursdays)

The Baptism in the Jordan
The Wedding at Cana
Proclamation of the Kingdom
The Transfiguration
Institution of the Eucharist



1. Make the sign of the cross and say the Apostle's Creed.
2. Say the Our Father.
3. Say 3 Hail Marys.
4. Say the Glory Be and Fatima Prayer.
4. Announce the 1st Mystery and say the Our Father.
5. Say 10 Hail Marys.
6. Say the Glory Be and Fatima Prayer.
7. Announce the 2nd Mystery, say the Our Father, 10 Hail Marys, Glory Be & Fatima Prayer.
8. Announce the 3rd Mystery, say the Our Father, 10 Hail Marys, Glory Be & Fatima Prayer.
9. Announce the 4th Mystery, say the Our Father, 10 Hail Marys, Glory Be & Fatima Prayer.
10. Announce the 5th Mystery, say the Our Father, 10 Hail Marys, Glory Be & Fatima Prayer.
11. Say the Hail Holy Queen.

Prayers of the Rosary

Sign of the Cross

In the name of the Father, and of the Son, and of the Holy Spirit.

Apostle's Creed

I believe in God, the Father Almighty, Creator of Heaven and earth; and in Jesus Christ His only Son, Our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary suffered under Pontius Pilate, was crucified, died, and was buried. He descended into Hell; the third day he rose again from the dead. He ascended into heaven, and is seated the right hand of God, the Father almighty, from thence He shall come to judge the living and the dead. I believe in the Holy Spirit, the holy Catholic Church, the Communion of Saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

Our Father

Our Father who art in heaven, hallowed by thy name. Thy Kingdom come, thy will be done on earth as it is in Heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us, and lead us not into temptation, but deliver us from evil. Amen.

Hail Mary

Hail Mary, full of grace, the Lord is with thee. Blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. Amen.

Glory Be

Glory be to the Father, and to the son, and to the Holy Spirit. As it was in the beginning is now, and ever shall be, world without end. Amen.

Fatima Prayer

Oh, my Jesus, forgive us our sins. Save us from the fires of hell. Lead all souls to heaven, especially those in most need of thy mercy.

Hail Holy Queen

Hail, Holy Queen, Mother of Mercy, our life our sweetness and our hope. To thee do we cry poor banished children of Eve. To thee do we send up our sighs, mourning and weeping in this valley of tears. Turn then most gracious advocate, thine eyes of mercy toward us; and after this, our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary. Pray for us, oh holy Mother of God that we may be made worthy of the promises of Christ.

Holy Days of Obligation

Solemnity of Mary the Mother of God – January 1

Ascension Thursday – Forty days after Easter

Assumption of Mary – August 15th

All Saints' Day – November 1st

Immaculate Conception – Dec 8

Christmas – Dec 25th

Precepts of the Church

1. Assist at Mass on all Sundays and holy days of obligation.
2. Fast and abstain on the days appointed.
3. Confess your sins at least once a year.
4. Receive Holy Communion during the Easter season.
5. Contribute to the support of the Church
6. Observe the laws of the Church concerning marriage.

Seasons of the Church

Advent

Christmas

Lent

Holy Week

Easter

Ordinary Time

Just as a typical calendar has four seasons, twelve months, fifty-two weeks, and 365 days that include holidays, solemn days, commemorative days, and days that are just "average," the Liturgical Year Calendar of the Church uses similar terms and measurements. The Liturgical Year is marked by special seasons: **Advent, Christmas, Lent, The Paschal Triduum or Holy Week, Easter, and Ordinary Time**. The Liturgical Year begins on the first Sunday of Advent, which usually occurs around the beginning of December or the end of November, and ends on the feast of Christ the King. The purpose of the Liturgical Year Calendar is not to mark the passage of time, but to celebrate and understand more fully the entire mystery of Jesus Christ, from his incarnation and birth until his ascension, the day of Pentecost, and the expectation of his return in glory. During the course of a year, the Paschal Mystery: the passion, death, resurrection, and ascension of Jesus; is viewed from different angles, in different lights. The Liturgical Year Calendar communicates what readings the Church has designated to be used for each day. It articulates the special feasts and commemorations celebrated during each season. It communicates the color of the vestments to be worn by the priest during each celebration of the liturgy. The colors for the seasons are: Advent ~ purple/dark blue, Christmas ~ white/gold, Lent ~ purple, Easter ~ white/gold and Ordinary times ~ green.

The Liturgical Cycle covers a three-year period in which Year A focuses predominantly on Matthew's Gospel, Year B on Mark's Gospel and Year C on Luke's Gospel. John's Gospel is interspersed throughout the years, particularly during Easter. It is the arrangement of the Scriptures for the Sundays and weekdays of the seasons and of ordinary time.

Advent (Violet) The liturgical year begins with Advent which always contains four Sundays. A common devotional for this season of preparation is the Advent Wreath that includes four candles. A new candle is lit on each of the four Sundays of Advent. Christmas decorations which appear in the church during Advent are in preparation for the coming of the Christ child. The church year actually begins with the First Sunday of Advent. The stole and chasuble of the priest is violet or a shade of purple. Advent is seen as a time for preparation, anticipation and hope. "Prepare ye, the way of the Lord." Surprisingly, on the third Sunday of Advent, the church celebrates the half way mark and so suggests pink or rose as the color of the day. Like children, we get excited when we are half way there and pink symbolizes that joy with a color that holds onto the purple but promises the white of Christmas!

Christmas (White) The Christmas season, during which we celebrate the birth of Jesus Christ, includes the Feast of the Holy Family, the Feast of the Mother of God and Epiphany. The Church remains ornamented with Christmas lights and decorations during this season. The Church chooses white for the Feast of Christmas. White is the colour of purity and new life. White is appropriate for a new born infant.

Ordinary Time (Green) During the season between Christmas and Lent, the readings focus on Jesus' early ministry of teaching, and healing, and the gathering of disciples. Shrove Tuesday (Pancake Tuesday) celebrations often mark the end of this season. Ordinary Time resumes later in the

year. The word "ordinary" in Ordinary Time comes from the word ordinal. "Counted Time" would be a better translation. The occurrence of Easter determines the length of this counted time. Easter falls on the 1st Sunday after the first full moon after the spring equinox. (when the tilt of the Earth's axis is inclined neither away from nor towards the Sun, the centre of the Sun being in the same plane as the Earth's equator.) The timing falls between March 22 and April 25. The Sundays and weeks of Ordinary Time are days of growth and harvest -- days of hope and time to mature in one's faith. Green is the colour of on-going life in nature: the renewal of spring grass, flowers and trees. Green signifies hope and growth. The green weeks, 1 to 34, provide time to be refreshed with the Sunday Scriptures, sequentially following the life and works of Jesus in his public ministry. The longest liturgical season is that of the weeks following Easter. The last Sunday of the liturgical year is the celebration of the Feast of Christ the King.

Lent (Violet) Ash Wednesday marks the beginning of Lent which continues until the Holy Thursday. Lent is a time of penance observed with fasting and abstinence. A common devotion for Lent is praying the Stations of the Cross. Lent is a 40 day fast and penance period in the Catholic Church. The church is draped in violet. This time is a time of penance and self-denial as well as a time to go the extra mile. It is a time of preparation for and renewal of baptism. **ASH WEDNESDAY** (The Beginning of Lent) The mark of ashes, a symbol of repentance, is given to Christians to indicate the start of the penitential season of Lent. Ashes are etched in the sign of the cross on the foreheads of Catholic around the world on Ash Wednesday, symbolizing the beginning of the 40 days of fasting and penance in preparation for Easter.

Paschal Triduum (Red/Violet/White) The Paschal Triduum is a separate season during what is often called "Holy Week". This three-day observance begins on the evening of Holy Thursday with the Mass of the Lord's Supper and ends on Saturday evening with the Easter Vigil. The ceremonies of this special season celebrate the death and resurrection of Jesus. Red is usually associated with the Palm Sunday celebrations (the Sunday prior to Easter). Palm Sunday is not strictly part of Holy Week but it is common for teachers and students to celebrate it as if it was. Violet is usually associated with Holy Thursday and Good Friday. The White Vestments are not worn until the Gloria/Alleluia part of the Easter Vigil (Saturday evening).

Easter (White/Gold) The Easter season is 50 days long, with the Feast of Pentecost, the coming of the Holy Spirit, marking its end. Ascension Thursday occurs 40 days after Easter Sunday, although it may be celebrated on the following Sunday. Readings during the Easter season focus on Jesus' teaching after the Resurrection. The festive colors used during the Easter season are white and gold. Easter is the most important season in the Church's calendar.

Pentecost (Red) Pentecost's color is red. It also becomes the color for all feasts of Apostles, except John, and for feasts associated with the martyrs of the church.



The Order and Parts of the Mass

-Greetings/Opening prayer

-Liturgy of the Word

-Liturgy of the Eucharist

-Concluding Rite

Greetings/Opening Prayer

Entrance antiphon: We gather as a community, hopefully on time. At this gathering we strive to be in a good relationship with God, our neighbors, and ourselves, and not divided in any way. Personal differences, political differences, social differences, etc. must not exist. The priest enters, from the back of the church, and we sing a song that is intended to unify us even more. The priest makes that long walk as a sign of our family's previous journeys of faith, including: Abraham's journey to Canaan, The journey of the Israelites from Egypt to the Promised Land, Christ's journey to Calvary. The priest kisses the altar as a sign of reverence to the "table of sacrifice." He then leads everyone in the Sign of the Cross, showing we must start everything in the name of the Father, Son and Holy Spirit. Then the priest welcomes us "The Lord be with you", and we return the greeting "And with your spirit."

Penitential Rite: This is a community ritual in which we: Reflect on our sinfulness, when our focus has been on this world rather than on God, Share a moment of silence for repentance of our sins. Proclaim a prayer asking for our Lord's forgiveness, Receive absolution as the priest asks God to forgive us and "bring us to everlasting life." The penitential rite may be replaced by a sprinkling rite, especially during the Easter Season. The sprinkling rite is a reminder of our Baptism, a commitment to convert our lives to God. The Penitential Rite is vitally important to us. We are cleansed of venial (minor) sins, and get a little closer to being worthy of receiving the Lord within us. The Penitential Rite also reflects a rebellion against a society that looks to this world for direction and security. We humble ourselves and look to Christ for direction and security.

Praise to Christ: The Kyrie, or "Lord have mercy" praises God and asks for mercy. The Gloria is an early Christian prayer which was based on Old Testament psalms. The Gloria is also known as the Greater Doxology (hymn of praise) as it celebrates the ultimate love and mercy of God.

Opening Prayer: The priest says "Let us pray" and, usually, an altar server walks over and holds the Sacramentary (a book of prayers) for the priest to read. This prayer announces the theme of the celebration. We agree to the prayer by saying "Amen."

By the time we sit down to listen to our family stories, we have publicly admitted our faults, asked for forgiveness, and praised God for His love and mercy.

Liturgy of the Word

Many people think Catholics don't know anything about the Bible. It is true that we rarely memorize quotations just for the sake of quotations. However, when we go to Mass regularly, we hear most of the Bible in a three year period. You probably know much more about Scripture than you ever realized, even if you can't recite the exact book and chapter. Make the effort to really listen to the stories - they'll be familiar, and they will also guide you to God.

These stories are our past, our present, and our future. We listen to both the Old and New Testaments so we can understand that all things have been revealed in Christ. Every inspired writer had a point to make about God and our relationship with God. We listen and reflect on these stories to use the message in our own lives.

First Reading: This is usually from the Hebrew Bible, our Old Testament. The first reading has been purposefully paired with the Gospel reading to make a point which demonstrates the continuity between God's Old Testament promises and Christ's fulfillment of those promises. During the Easter season, the first reading is from the New Testament book, Acts of the Apostles.

Responsorial Psalm: These are from the Old Testament; we borrowed the practice of singing or chanting the psalms from the Jewish liturgy. They are the same psalms that Jesus sang in the synagogue.

Second Reading: This reading is from the New Testament letters (also called epistles), but is not one of the four Gospels. These letters tell us about the early Christian Church, including its trials and triumphs. The messages of the letters, although not specifically intended to be the same as the first reading and the Gospel, can be amazingly pertinent to us today.

Sunday Masses always have two readings before the Gospel. Weekday Masses usually have just one reading before the Gospel; however, special weekday Masses that celebrate a special occasion may have two readings before the Gospel.

Gospel Acclamation: This is intended to be a proclamation of joy welcoming the Good News of the Lord. The deacon or priest who reads the Gospel processes with the Sacramentary, the book of readings, to the pulpit. The Sacramentary symbolizes the presence of Jesus, who is the Word of God. Therefore, the priest or deacon may kiss the book, hold it high in the air, or show honor to the Word in some way. The people stand to show reverence for this important part of the Mass.

Gospel Reading: This is the culmination of the Scripture readings. It is the story of God lowering Himself to become a human being and teaching us that living is all about loving. The Gospels are from the writings of Matthew, Mark, Luke or John, and are specific stories about Jesus. Through the inspired writers, Jesus speaks directly to us.

Homily: The priest applies the Word of God to current situations. It may be a critique of the community, but should always serve to build up the community, encouraging us to imitate what we have heard.

We should not just listen to the homily, but consume the homily. We need to take in the Word of God, just as we take in His Precious Body and Blood, and live it every moment.

Profession of Faith: After we hear the Word of God, we stand up to proclaim our acceptance of that Word, as well as our acceptance of the great mysteries of our faith. Usually we profess the Nicene Creed, an early Christian summary of our beliefs. Our united proclamation of our faith is a fantastic segue to the Liturgy of the Eucharist. We respond to the Word which we just heard, and prepare for the mysteries which we are about to celebrate.

General Intercessions: The intercessions are a lovely reminder that liturgy is not a selfish act. We come together as a family and pray for the needs of our family. We ask for spiritual help for the Church, world leaders, those suffering with difficulties, and for our local community.

Liturgy of the Eucharist

At the Last Supper Jesus celebrated the Passover, which commemorated the passing of the Angel of Death over the homes of the enslaved Israelites, thus preventing the death of their first born. However, Jesus completely changed this celebration and gave it an entirely new meaning. He took the bread and wine and said "This is my body" and "This is my blood." Then He instructed us to "Do this in memory of me." That is what we celebrate during every Mass.

Why bread and wine? Jesus was well aware that food exists for nourishing others. Bread is made by bringing separate ingredients together into dough, then letting the dough rise and beating it down again and again. During Mass the bread of the host miraculously becomes Jesus, who also rose after being beaten down again and again; that bread nourishes our hungry souls. The wine becomes His blood, shared among our community as a sign of joy and belonging. Not only are the bread and wine changed; we, too, are changed as we give our lives to God.

Preparation of Gifts: The table (altar) is prepared for the celebration. The candles at the lectern are snuffed and those around the altar are lit. We have been preparing for this celebration listening to the Word. Now we prepare to consume the Word.

Our free-will offerings of bread, water, wine and charitable donations are taken to the altar. As a few of the faithful take up the gifts, we also offer ourselves, willingly and completely, to God. At the altar the wine is mixed with water, symbolizing the human and divine natures of Christ. This also reminds us that when Jesus' side was pierced by a sword after His death, blood and water poured out of the wound.

Eucharistic Prayer: This prayer is beautiful, spiritual and miraculous, as it is the time when our simple offerings of bread and wine are changed into the Real Presence of Christ. Unfortunately, too many people either don't pay attention to its beauty or don't understand its beauty. Listen carefully - you'll hear our past, our present, and our future in this prayer. We anticipate the coming of God's Kingdom, and recognize ourselves as the witnesses of that coming Kingdom. It is much more powerful when we understand the parts of the Eucharistic prayer.

Preface - The priest invites us to give thanks to God. You'll recognize this section when the priest says, "All powerful and ever-living God..." There are many different preface prayers, but they all remind us of why we should be thankful. The community responds by praying the Sanctus ("Holy, holy, holy...") which includes the same acclamation that Jesus received when he made His entrance into Jerusalem.

Epiclesis - These are the prayers before the Consecration (the changing of the bread and wine into Christ's body and blood). Listen closely and you will hear a prayer asking the Holy Spirit to accept the gifts we offered and to make them holy.

Words of the Last Supper - This describes when Jesus gave us the sacrament of the Eucharist. The priest is Christ speaking to us. We are the Apostles, who are instructed to "Do this in memory of me." The miracle of changing the bread and wine into Christ's body and blood takes place.

Memorial Acclamation - We acknowledge that Christ died, but He now is alive and active in our celebration. At this time we commonly sing: "Christ has died, Christ is risen, Christ will come again." There are several other memorial acclamations - which ones have you heard?

Anamnesis - We recall Christ's life, death and resurrection, and we thank God for this holy gift. Anamnesis is a Hebrew word for remember.

Intercessions - We ask for help for our pope, our bishop, for the living and the dead. Listen for specific, recognizable names during this prayer.

Eucharistic Doxology - This is a hymn of praise: "Through Him, with Him, and in Him..." We reply with "Amen." This great Amen is our agreement to make Jesus an active part of our everyday lives. It is a serious commitment, so don't just absent-mindedly make your reply.

Communion Rite: This is the shared meal for which we have all been preparing. Remembering Christ's death is not just a vague memory for us. It is an active part of our lives. Jesus' sacrifice did not occur in a Temple; it took place in the streets and on the hillside. We have to take our sacrifice to those same places.

The Lord's Prayer - This is the "Our Father," the prayer that Jesus taught us. It simply and powerfully offers 7 basic petitions, from daily bread to true bread and forgiveness of sins. As a community we pray to our Father. As a community we are one in Christ.

It is rather interesting that there is quite a controversy about body posture during this prayer. What is normal in your parish? In some dioceses people stand normally and pray. In other dioceses people hold out their hands, palms up, forming a cross, while praying. The most controversial posture seems to be that which involves parishioners holding hands while saying the Lord's Prayer. Liturgical instructions are not specific about body posture during the Lord's Prayer, so the decision is up to the local bishop. Our advice is to "go with the flow." Watch what other parishioners do and join in with the choice of that community. After all, the entire Communion Rite is intended to be a time of unification. Isn't it much more important to focus on being one with the community than stubbornly assuming a rebellious body posture?

Final Doxology - Although not part of Sacred Scripture, the final doxology was a well-known hymn of praise in early Christian communities. It was also mentioned in the Didache, a document of early Christianity. We pray, "For the Kingdom, the Power, and the Glory are Yours, now and forever."

Sign of Peace - This is when we shake each others' hands, or give a quick hug or kiss and say "Peace be with you." This is meant as an expression of love to one another and an acting out of the Lord's prayer. Any separation between members of the community must be gone. We must be at peace with one another, with ourselves, and with God. You may be surprised at the power of this simple act. I know a woman who was in a very low point in her life, and just happened to come to a Catholic Mass (she was not Catholic). The stranger sitting next to her turned and said "Peace be with you," which is exactly what this woman needed to hear. The

power of that wish and simple hand shake was the root of her conversion experience. She is now a member of our Catholic family.

Breaking of Bread - We, though many, partake of the one bread, broken like the body of Christ. No longer are we strangers, members of different families, male or female, Democrat or Republican, rich or poor, prejudiced or separated. We are the Body of Christ. Just as each piece of bread belongs to the one loaf, we also belong to the one community of Christ. The priest breaks the large host into small pieces as we sing the "Lamb of God." We are standing for this liberation feast to symbolize putting the Eucharist into action in our lives.

Shared Communion - We process toward the altar as one united body. We give ourselves completely over to Jesus and do as He commanded - we consume His Precious Body and Blood. We have the choice to take the Precious Body on the tongue (medieval tradition) or in our hands (early Christian tradition). Receiving with open hands is currently promoted strongly, as it symbolizes opening our hearts to receive God. When the last person has received communion, we should all sit, a sign of the assembly arriving in the Promised Land.

Fasting before receiving the Eucharist is an ancient custom. Over the years the guidelines have changed. Currently the rules are as follows: For laity the fast is one hour prior to receiving the Eucharist. Priests have to fast one hour prior to the beginning of Mass. Water and medication are permitted within the fast, but all other food and drink are prohibited. The homebound sick and elderly, and their caretakers, have a reduced fast of 15 minutes. Pay attention to the purification of the communion vessels. Christ was present in those vessels, so purification is sacred. The altar is cleared of our Eucharistic feast. It is time to go forward and spread the Good News.

Concluding Rite

We've shared our sacramental meal, now it's time to go into the world to live our Catholic faith, strengthened by our community celebration. We may hear announcements, reminding us of the activities in our parish.

Blessing and Dismissal: The priest gives us a blessing in the name of the Father, Son and Holy Spirit. We are then dismissed to go in peace. We agree to live our faith by responding, "Thanks be to God." It is only by living this commitment each and every day that the Eucharist become a reality.

Recessional: We follow the priest out into the world; it is our exodus, we are the apostles. Sometimes we bless ourselves with the Holy Water. It isn't necessary on our way out, but we do it because we like it!

Church Architecture

What shape is the church? When you go to Mass, take a look around the church. Is it an old, medieval cathedral shaped like a cross, a modern open space with no discernable shape, or somewhere in between? Culture, function, and types of building materials available have all had an effect on how our churches are built. What materials were used in building your church? Is there a date somewhere on the outside of the church which tells you when it was built? Do you know any other history of the building? Is there someone in the parish who can tell you the history? Then there is the ultimate point we read in the comic strip "The Family Circus" - notice that the front of the church becomes the back of the church when you go through the door!

Where is the altar? The altar is where the ultimate sacrifice takes place during each and every Mass. Catholics make it the central focus of the of the interior of the church. The pulpit, the place from which our Bible stories are told, is off to one side. The pulpit is in a prominent place, but definitely not the main focus of the room. How far away are all the people from the altar? Modern churches tend to have all people as close as possible to the altar, so everyone can be part of the celebration. Older churches often have many, many rows of pews. These back seats may be useful for parents with wiggling little children, but they often are too far away from the action at the altar.

Is it a cross or a crucifix? Find at least one cross or crucifix inside the church. What is the difference? A cross is just that, a cross. A crucifix is a cross with the image of Jesus' body on it.

Who stained the windows? Take some time to look around at the stained-glass windows before or after Mass. Beautiful windows are traditional in Catholic churches. Back when few people could read, these beautiful windows illustrated important stories of our faith. They show Bible scenes, Catholic symbols, stories of special saints, and much more. What scenes do the windows in your church show?

Confirmation Saint Report

RESEARCH

- Recall stories from childhood.
- What's your Baptismal name?
- Talk to your parents/sponsors about Saints who have been important in their lives.
- Which statues of Saints are located inside our church?
- Saint Encyclopedia.
- Saint Books.
- Saints "On-Line":
 - www.catholic.org/saints/
 - www.catholic-forum.com/saints/indexnt.htm
 - www.silk.net/RelEd/saints.htm

REFLECT

- Pray for wisdom and guidance in searching out your Saint.
- How do each of the Saints researched fill a need in your life?
- Look for a trait or action that you admire or think you could achieve.

REPORT

- Write (print or type) a minimum of one page.
- Attach a cover page with Saint's name, your name and date.
- Answer these 3 questions:
 - Who is your Saint? Biographical information
 - Why was your Saint canonized? What did your Saint do to become one?
 - Why have you chosen this Saint?
- List sources (internet web address, encyclopedia page numbers, book names, page numbers, etc.) used at end of report.

Sacramental Record



Baptism

Date received

Parish

City/State



First Reconciliation (First Confession)

Date received

Parish

City/State



Holy Eucharist (First Communion)

Date received

Parish

City/State

Please note: If the above Sacraments were received anywhere other than Sacred Heart/St. Joseph Parish, you will need to obtain a copy of the certificate(s) and bring to the Parent/Confirmation Candidate meeting on August 19, 2012. They will NOT be eligible for the Sacrament of Confirmation without a copy of these certificates.

Missing Sacraments Record

It is required that all Confirmation Candidates have received the above Sacraments. If a child is missing any of the above, please fill out this portion and return to the teacher ASAP. We will schedule a meeting to get all students caught up on any missing sacraments.

My child is missing the following Sacrament(s):

- Baptism
- First Reconciliation (First Confession)
- Holy Eucharist (First Communion)

Parent/Guardian Name(s): _____

Best Contact Number(s): _____

Best time to contact (circle all that apply)

Morning

Lunchtime

Evening

Weekends

CONFIRMATION SERVICE HOURS FORM

This is only a temporary form. You will have to transfer this information over to the correct form when Father Tim hands it out at the August 19th meeting.

Student name: _____

Hours required: At least 15

Type of Service: (Please choose one for each) Church, Community, Family

Type of Service	Location	Hours Worked
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

Total number of hours: _____

EXAMPLES:

Church: volunteering at the Germanfest or Oktoberfest, helping with any kind of clean-up, set-up or tear-down of a church-related event, etc.

Community: Volunteer at a hospital or retirement community, reading to groups of children, helping neighbors clean up yards, shovel snow, etc.

Family: Helping elderly relatives rake leaves, clean up yards or shoveling snow, volunteering to baby-sit a younger relative, etc.

If you have questions about what would qualify, just ask the teacher or Father Tim.

NOTES: Volunteering means you are not receiving any kind of repayment. It does not count as service if you are getting reimbursed for it in any way, even if you do not get paid in money. (For example, you babysit your younger brother for an evening so you can have a friend spend the night.)