

Sacramental Preparation Protocol for First Penance and First Holy Communion (Second Grade)

Student Outcome
SACRAMENTS
Teach that in the liturgy of the Church, God the Father fills us with his blessings in the Word made flesh, Jesus, who died and rose for us and pours into our hearts the Holy Spirit. (1083, 1110)
Present how during his earthly life, Jesus shared his life with others through his words and actions; now he shares the very same life with us through the sacraments. (1115-1116)
Present the sacraments as efficacious signs of grace, instituted by Christ and entrusted to the Church, by which divine life is given to us. The visible rites by which the sacraments are celebrated signify and make present the graces proper to each sacrament. They bear fruit in those who are properly disposed to receive them. (1131)
Introduce students to sacred music; it helps us to worship God. (1156-1158, 1191)
Teach that Sunday, the “Lord’s Day,” is the principal day for the celebration of the Eucharist because it is the day of the Resurrection. It is the center of the liturgical season, the day of the Christian family, and the day of joy and rest from work. Sundays are “the foundation and kernel of the whole liturgical year.” (1193)
Present that the Church, “in the course of the year...unfolds the whole mystery of Christ from his Incarnation to his return in glory.” (1171, 1194)
Teach that Christian initiation is accomplished in three sacraments together: Baptism which is the beginning of new life; Confirmation which is its strengthening; and the Eucharist which nourishes the disciple with Christ’s Body and Blood for his transformation in Christ. (1275)
BAPTISM
Present Baptism as birth into the new life in Christ. In accordance with the Lord’s will, it is necessary for salvation, as is the Church herself, which we enter by Baptism. (1277)
Present the fruit of Baptism, or baptismal grace, as a rich reality that includes forgiveness of original sin and all personal sins, birth into the new life by which man/woman becomes an adoptive son/daughter of the Father, a member of Christ, and a temple of the Holy Spirit. By this very fact the person baptized is incorporated into the Church, the Body of Christ, and made a sharer in the priesthood of Christ. (1279)
Teach that since the earliest times, Baptism has been administered to children, for it is a grace and a gift of God that does not presuppose any human merit; children are baptized in the faith of the Church. Entry into Christian life gives access to true freedom. (1282)
Teach that, in case of necessity, any person can baptize provided that he has the intention of doing that which the Church does and provided that he pours water on the candidate’s head while saying “I baptize you in the name of the Father, and of the Son, and of the Holy Spirit.” (1284)
CONFIRMATION



Teach that Confirmation perfects Baptismal grace; it is the sacrament which gives the Holy Spirit in order to root us more deeply in the divine filiation, incorporate us more firmly into Christ, strengthen our bond with the Church, associate us more closely with her mission, and help us bear witness to the Christian faith in words accompanied by deeds. (1316)

Teach that in the East, Confirmation is administered immediately after Baptism and is followed by participation in the Eucharist; this tradition highlights the unity of the three sacraments of Christian initiation. (1318)

EUCHARIST

Teach that the Eucharist is the heart and the summit of the Church's life, for in it Christ associates his Church and all her members with his sacrifice of praise and thanksgiving offered once for all on the cross to his Father; by this sacrifice he pours out the graces of salvation on his Body which is the Church. (1407)

Teach that the Eucharistic celebration always includes: the proclamation of the Word of God; thanksgiving to God the Father for all his benefits, above all the gift of his Son; the consecration of bread and wine; and participation in the liturgical banquet by receiving the Lord's body and blood. These elements constitute one single act of worship. (1345-1355, 1408)

Teach that the Eucharist is the memorial of Christ's Passover, that is, of the work of salvation accomplished by the life, death, and resurrection of Christ, a work made present by the liturgical action. (1409)

Teach that Christ himself, the eternal high priest of the New Covenant, acting through the ministry of the priests, offers the Eucharistic sacrifice. (1410)

Teach that only validly ordained priests can preside at the Eucharist and consecrate the bread and the wine so that they become the Body and Blood of the Lord. (1348, 1350, 1411)

Teach that the essential signs of the Eucharistic sacrament are wheat bread and grape wine, on which the blessing of the Holy Spirit is invoked and the priest pronounces the words of consecration spoken by Jesus during the Last Supper: "This is my body which will be given up for you.... This is the cup of my blood..." (1412)

Teach that by the consecration the transubstantiation of the bread and wine into the Body and Blood of Christ is brought about. Under the consecrated species of bread and wine Christ himself, living and glorious, is present in a true, real, and substantial manner: his Body and his Blood, with his soul and his divinity. (1333, 1413)

Teach that anyone who desires to receive Christ in Eucharistic communion must be in the state of grace. Anyone aware of having sinned mortally must not receive communion without having received absolution in the sacrament of penance. (1385-1387, 1415)

Teach that communion with the Body and Blood of Christ increases the communicant's union with the Lord, forgives his venial sins, and preserves him from grave sins. Since receiving this sacrament strengthens the bonds of charity between the communicant and Christ, it also reinforces the unity of the Church as the Mystical Body of Christ. (1391-1392, 1416)

RECONCILIATION (PENANCE)



Teach that the new life of grace can be lost by sin, (1420) but the Sacrament of Penance reconciles us to God and to the Church (1422,1496)
Present that God's mercy is shown to us in the Sacrament of Penance; God's mercy calls us back to himself. (1422, 1449)
Teach that the forgiveness of sins committed after Baptism is conferred by a particular sacrament called the sacrament of conversion, confession, penance, or reconciliation. (1486)
Present that 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. (1451, 1490, 1492)
Teach that 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. (1491)
Teach that 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. (1451-1456, 1493)
Teach that 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. (1459-1460, 1494)
Explain that only priests who have received the faculty of absolving from the authority of the Church can forgive sins in the name of Christ. (1461, 1465, 1495) and that the priest must keep secret all sins confessed to him (1467)
Teach that the individual and integral confession of grave sins followed by absolution remains the only ordinary means of reconciliation with God and with the Church. (1497)

