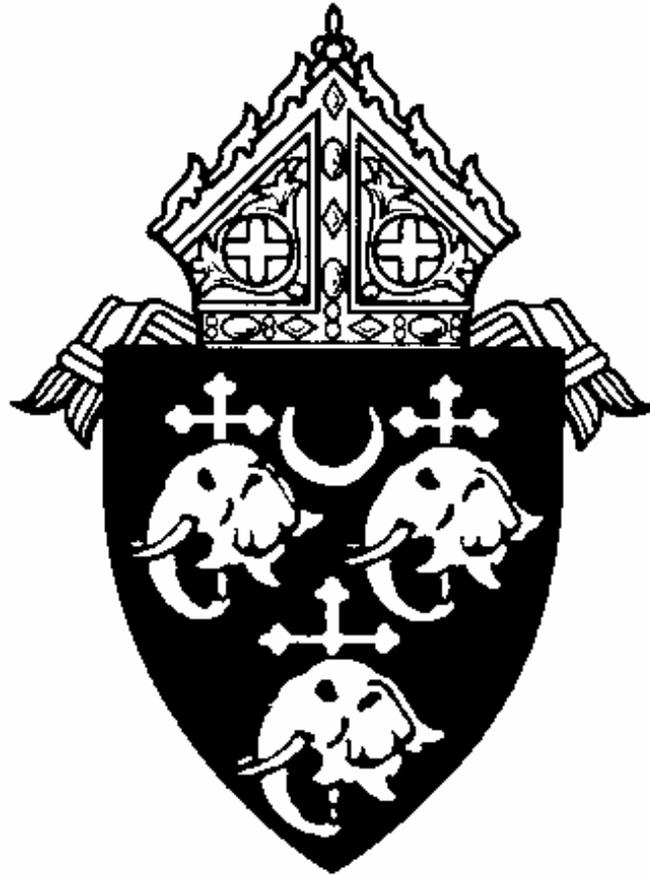


*Sacrament Guidelines  
when Sacraments of Initiation  
are not Celebrated Together*



**Diocese of Camden  
2005**

May 2005

Dear Friends in Christ,

Greetings of Peace!

It is with joy that I present to you the *Policy/ Guideline Manual for Sacrament Preparation when Sacraments of Initiation are not Celebrated Together* for implementation throughout our diocese. The *General Directory for Catechesis* strongly urges the Church in the spirit of the “new evangelization” to model all of our sacrament preparation according to the catechumenal model which has as its goal to “...encourage a living, explicit, and fruitful profession of faith” (GDC #63-66, 90-91). This understanding articulates the liturgical norms that call us to “... full, conscious, and active participation in the liturgy” (SC #14). By baptism we are made a new creation in Christ. By participating in the sacraments we further strengthen our unity in Christ and discover how we are called to live as members of Christ’s Mystical Body, the Church.

The committee that formulated these guidelines prayerfully reflected on its understanding of the catechumenal model and desired that our sacrament preparation would lead to deeper conversion to Jesus Christ. I thank the committee for their work. The manual lays out broad general diocesan policies and guidelines that will have to be prayerfully studied on the parish level. Each parish will then formulate their own sacrament guidelines to be in conformity with the diocesan plan.

The process for study and implementation will take place over a three-year period. I pray that the Holy Spirit will guide and direct you in this implementation process and that you and your parish will receive many blessings as you seek to serve the Lord and the people of your parish.

Faithfully in Christ,  
Bishop Joseph A. Galante, D.D., J.C.D.  
Bishop of Camden

## Table of Contents

Preface

Overview of Catechumenal Model  
Catechumenal Model as reflected  
in Sacraments of Initiation

x

Baptism

Theology  
Eligibility  
Policy  
Faith Formation and Catechesis  
Practical Application  
Looking to the Rites

Eucharist

Theology  
Eligibility/ Policy  
Faith Formation and Catechesis  
Practical Application  
Looking to the Rite of First Eucharist

Confirmation

Theology  
Eligibility/ Policy  
Faith Formation and Catechesis  
Practical Application  
Looking to the Rite of Confirmation  
Preparation of Materials and Space  
General Considerations  
Duties of the Second MC  
Guidelines for Confirmation Names  
Confirmation Dress Regulations  
Clarifications  
Musical Considerations  
Presentation of Candidates  
General Intercessions

Penance

Theology  
Eligibility/ Policy

Faith Formation and Catechesis  
Practical Application  
Looking to the Rite

## Ministries and Roles in Celebration of the Sacraments

### Ministries

Assembly  
Parents  
Godparents  
Sponsor  
Catechetical Leader  
Parish Liturgist

### Roles

Bishop  
Priest  
Deacon

## Appendix

### Rituals

Blessing of Unbaptized Infants Preparing for Baptism  
Rite of Welcoming to Preparation for Eucharist  
Rite of Welcoming to Preparation for Confirmation  
Call to Continuing Conversion in Preparation for Confirmation  
Blessing of Children Preparing for Penance

### Acknowledgements

Sacrament Guideline Committee  
Religious Education Advisory Board

## Preface

These sacrament guidelines are a response to the mandate of the General Directory for Catechesis, #90-91, that call for the baptismal catechumenate as the model for all catechizing activity.

The guideline committee first reviewed the current guidelines and recommended those parts that were in conformance with a catechumenal model. The committee then addressed how to structure sacrament preparation and celebration in order to reflect the following elements that comprise the catechumenal model:

1. Sacramental preparation is the responsibility of the entire Christian community
2. It needs to be completely permeated by the mystery of Christ's paschal mystery
3. It is the initial locus of inculturation into the life of the church
4. Sacramental preparation needs to indicate a correlation between faith and life
5. It is a process of formation and is a true school of faith

One concern that kept surfacing in the initial plans for revision of the guidelines was the need to reach out to the families and involve them more integrally in the process of sacrament preparation. One of the primary results of a catechumenal process is the conversion that takes place within the participants. It is hoped that this conversion will be evident in the families of those who participate in sacramental preparation according to the guidelines expressed here.

Parishes already have a process in place for baptismal preparation that allows for parents to bring their children for baptism when the parents are ready. This acknowledges the rights and responsibility of the parents. These guidelines offer parishes the opportunity to extend that courtesy to the celebration of the other sacraments: Eucharist, Confirmation, and Penance. While catechesis on sacraments will take place where the children receive religious instruction, the formation for sacraments is the responsibility of the parish where the child's family is registered and worships.

These guidelines include an explanation of what "catechumenal model" means for sacramental preparation. This includes periods that reflect the stages of the catechumenate from Inquiry through Mystagogy. There is then a separate section for each sacrament that includes: the theology of the sacrament, who is eligible to receive the particular sacrament, what is essential for faith formation and catechesis, and concludes with a section that looks to the actual celebration of the rite. Also included is a section that delineates the roles and responsibilities of those who are involved in sacramental preparation.

Because of the paradigm shift implied by the catechumenal model, the committee has also offered a model that can be used within a parish for sacramental preparation. It is hoped that parishes will formulate their own parish guidelines based on the contents of these guidelines and that the families of our diocese will grow closer to the Lord through participation in the sacraments.

## **A View of the Catechumenal Model as Outlined in the General Directory for Catechesis as Applied to Sacramental Preparation**

The Magisterium has expressed a direction for catechesis in the universal church with the publication of the General Directory for Catechesis in 1997. This document offers the baptismal catechumenate as the inspiration for all catechesis. Certainly catechesis that has for its definitive aim “to put people ... in communion and intimacy with Jesus Christ” (GDC 80, CT 5, CCC 426) is also at the heart of sacramental preparation. “Communion with Jesus Christ leads to the celebration of his salvific presence in the sacraments (GDC 85). The directives in this manual are offered as a model for parish sacramental programs in the Diocese of Camden.

In implementing these directives, it is also important to bear in mind that the catechumenal model was originally intended to be used with adults. Recent church documents, notably, The General Directory for Catechesis, and Our Hearts Were Burning stress that catechesis primarily be directed toward adults. In fact, catechesis for adults is considered the chief form of catechesis (GDC 59). These directives have been compiled in an effort to be consistent with the mind of the Church and to direct attention not just to the children who are preparing for sacraments, but rather to involve their parents more integrally in the sacramental formation process.

Good catechesis and, therefore, good sacramental preparation is always done in stages:

- † Pre-Catechumenate where the locus of first evangelization takes place leading to conversion of mind and heart;
- † The Catechumenate where the handing on of the gospel takes place. As this happens, conversion to Jesus Christ is evidenced;
- † The time of Purification and Enlightenment which is characterized by more intense spiritual preparation;
- † Mystagogy where the sacraments are experienced and the person enters more deeply into the life of the faith community (GDC 88, RCIA 19).

These directives have applied these stages to the formation process for those children who were baptized at birth and who, therefore, receive the other sacraments of initiation separately.

This preparation is inspired by the manner in which Jesus Christ formed his disciples. He made known to them the mysteries of the Kingdom of God (Mt 13:11). He taught his disciples to pray (Lk 11:2). He impressed on them to live a moral life and he prepared them for mission (Lk 10:1) (GDC 84). These elements are reflected in these guidelines for sacramental preparation and are directed at families.

The goal of these directives is to present a comprehensive formation which promotes an authentic following of Jesus Christ (GDC 67).

It is recommended that each parish form a sacrament preparation team similar to the RCIA model. Members of such a team would include: the pastor or priest representative; the

principal or delegate of the principal; the parish catechetical leader or a representative; the liturgy coordinator for the parish; and representatives of the catechists who work with children preparing for sacraments.

The work of sacramental preparation is the responsibility of the whole parish faith community. It is not just reserved to the priest, principal or catechetical leader. It will also be completely permeated by the paschal mystery. It is by Christ's passion, death, and resurrection that the Church is able to celebrate sacraments. Sacraments are part of the liturgy of the church and, therefore, are part of her public work. Sacramental preparation seeks to integrate the person more intimately into the life of the Church, which is the life of Christ in the world today and is a true process of formation and school of faith (GDC 91).



<i>Mystagogy</i>	<i>Continual Immersion in Sacramental Life of the Church</i>
<ul style="list-style-type: none"> <li>† A time for reflection on the meaning of the sacraments just received</li> <li>† Discovering the meaning of living as part of the Faith Community</li> <li>† Giving thanks for the great gift of the sacraments</li> <li>† Expressing that thanks by a life of faithful love, worship and service</li> <li>† Ongoing ...</li> </ul>	<ul style="list-style-type: none"> <li>† Ongoing ...</li> <li>† Discovering the meaning of living as part of a Faith Community</li> <li>† Giving thanks for the great gift of the sacraments</li> <li>† Expressing that thanks by a life of faithful love, worship and service.</li> <li>† Continual reflection and education on the meaning of the sacraments received appropriate for the level of maturity of the individual</li> </ul>

## Catechumenal Model as Reflected in Sacraments of Initiation

<b>Period</b>	<b>Baptism</b>	<b>First Eucharist</b>		<b>Confirmation</b>	
Remote Preparation	<ul style="list-style-type: none"> <li>† Evidence of lived faith in family</li> <li>† Registered in parish</li> <li>† Participation of family in sacramental life of church</li> </ul>	<p><b>Faith Formation</b></p> <ul style="list-style-type: none"> <li>† Celebration of First Penance</li> <li>† Evidence of lived faith in family</li> <li>† Registered in parish</li> <li>† Participation in sacramental life of church</li> </ul>	<p><b>Catechetical Formation</b></p> <ul style="list-style-type: none"> <li>† Completed the first year of religious instruction in a parish-approved program.</li> <li>† Completed catechesis for Sacrament of Penance</li> <li>† Comprehension of the need to “put on Christ” and care for others as a response to Baptism</li> </ul>	<p><b>Faith Formation</b></p> <ul style="list-style-type: none"> <li>† Evidence of lived faith in family</li> <li>† Registered in parish</li> <li>† Participation in sacramental life of church</li> <li>† First interview with candidate to express desire to be confirmed.</li> <li>† Determine a sponsor and obtain the necessary Letter of Eligibility</li> </ul>	<p><b>Catechetical Formation</b></p> <ul style="list-style-type: none"> <li>† Continuous participation in religious instruction in a parish-approved program.</li> <li>† Demonstration of knowledge of faith based on candidate’s level of ability</li> <li>† Comprehension of the need to “put on Christ” ...</li> </ul>
<b>Rite of Welcoming to Preparation for Eucharist</b>					
Proximate Preparation	<ul style="list-style-type: none"> <li>† Interview with parents</li> <li>† Parent Meeting</li> <li>† Select sponsor and obtain Letter of Eligibility</li> </ul>	<p><b>Faith Formation</b></p> <ul style="list-style-type: none"> <li>† Interview with parents and child</li> <li>† Parent Meeting</li> <li>† Participation in service to help others.</li> </ul>	<p><b>Catechetical Formation</b></p> <ul style="list-style-type: none"> <li>† Identify Eucharist as the actual Body and Blood of Jesus Christ</li> <li>† Able to discern between regular bread and the Body of Christ</li> <li>† Be knowledgeable about the structure of the Mass</li> <li>† Able to recite the prayers of the Mass</li> </ul>	<p><b>Faith Formation</b></p> <ul style="list-style-type: none"> <li>† Parent Meeting</li> <li>† Participation in service to help others.</li> </ul>	<p><b>Catechetical Formation</b></p> <ul style="list-style-type: none"> <li>† Understanding of immersion into Paschal Mystery when the worshipping community receives sacraments.</li> <li>† Realization of the place of the moral law ...</li> </ul>

**Call to Continuing Conversion in Preparation for Confirmation**

<b>Period</b>	<b>Baptism</b>	<b>First Eucharist</b>		<b>Confirmation</b>	
Immediate Preparation	† Presentation to Parish Community	<b>Faith Formation</b> † Participation in Retreat experience	<b>Catechetical Formation</b> † Appropriate rehearsal † Instruction on proper way to receive Eucharist † Instruction for receiving from the Cup.	<b>Faith Formation</b> † Participation in Retreat experience † Interview with candidate to discern candidate's understanding of meaning of Confirmation as "a participation in common vocation of all Christ's disciples..." (CCC #1533).	<b>Catechetical Formation</b> † Appropriate rehearsal † Be knowledgeable concerning the Rite † Knowledge of Mass responses and songs used for the Liturgy
<b>Celebration of Baptism</b>		<b>Celebration of First Eucharist</b>		<b>Celebration of Confirmation</b>	
Continual Immersion in Sacramental Life of Church	† Experience the need to care for others within the setting of the domestic church – the family.	<b>Faith Formation</b> † Regular participation at Sunday Liturgy and participation in the Eucharist. † Experience the need to care for others within the setting of the domestic church – the family.	<b>Catechetical Formation</b> † Appropriate rehearsal † Instruction on proper way to receive Eucharist † Instruction for receiving from the Cup.	<b>Faith Formation</b> † Regular participation at Sunday Liturgy and participation in the Eucharist. † Experience the need to care for others within the setting of the domestic church – the family.	<b>Catechetical Formation</b> † Understanding of immersion into Paschal Mystery when the worshipping community receives sacraments. † Realization of the place of the moral law (Church teachings) for guidance in Catholic life. † Awareness of need to continue to seek knowledge of truths of faith

## THE SACRAMENT OF BAPTISM

### *Theology*

“Go make disciples of all nations,  
and baptize them  
in the name of the Father, and of the Son, and of the Holy Spirit.”  
Mt.28:20

The sacrament of Baptism is the first sacrament and the basis of the whole Christian life. In the name of the Father, and of the Son, and of the Holy Spirit all are called to eternal life. In Baptism, through water and the Spirit, a person becomes a new creation incorporated in the Body of Christ and shares in the mission of the Church. (CCC #1213).



For further clarification please also consult:

- † The **Diocesan Policy Manual**, Article 1, Baptism, #1-18
- † The **Diocesan Statutes**, Baptism, #87-95

## *Eligibility for Baptism*

### **Baptism**

**Can. 864** Every unbaptized person, and only such a person, can be baptized.

### **Infant Baptism**

Infant baptism includes all children from infancy through the completion of their seventh year, which is acknowledged as the time when a child reaches the age of reason. **Can. 97§2**

**Can. 852 §2** One who is incapable of personal responsibility is regarded as an infant even in regard to baptism.

**Can. 867 §1** Parents are obliged to see that their infants are baptized within the first few weeks. As soon as possible after the birth, indeed even before it, they are to approach the parish priest to ask for the sacrament for their child, and to be themselves duly prepared for it.

**Can. 868 §1** For an infant to be baptized lawfully it is required:

1° that the parents, or at least one of them, or the person who lawfully holds their place, give their consent;

2° that there be a well-founded hope that the child will be brought up in the catholic religion. If such hope is truly lacking, the baptism is, in accordance with the provisions of particular law, to be deferred and the parents advised of the reason for this.

Other special cases should refer to CIC # 870-871.

### **Unbaptized Children of Catechetical Age:**

This is the primary category of children involved in the catechumenate. Their special needs are addressed in RCIA Part II, Chapter 1 of the *Rite*. Without exception, they should participate fully in the children's catechumenate, and celebrate all three of the sacraments of initiation together.

**(RCIA Guidelines – Section Three: Page 1)**

### **Unbaptized Adults:**

Unbaptized adults are normally led through the full-length catechumenate described in Part I of the *Rite*. The combined length of the *catechumenate period* and the *period of purification and enlightenment* is to be *twelve* months or more (NCCB Statutes No.6).

Although a shorter period may be pastorally acceptable for *certain individuals*, parishes should incorporate the standard of *twelve months or more*. Great care must be exercised so as NOT to create the expectation that a shorter period of preparation will be sufficient.

In exceptional cases, an abbreviated catechumenate (as described in the *Rite*, RCIA Part II, Chapter 2) may be used, *but only with the bishop's permission* (RCIA #331, USCCB Statutes #20). Additionally, if a person is in danger of death, the sacraments may be celebrated at once (RCIA Part II, Chapter 3).

**(RCIA Guidelines – Section One: Page 4)**

## ***Policy for Baptism***

- 1.** Remote, proximate, and immediate preparation for infant baptism is to take place during the woman's pregnancy so that the newborn infant may be baptized within the first few weeks of life in accordance with Canon #867.1
- 2.** Baptism will be extended to an infant or a child who has not yet reached the age of reason if there is good faith on the part of at least one parent or guardian that the child will be raised in the practice of the Catholic Faith.

## Faith Formation and Catechesis for Baptism in Light of a Catechumenal Model

<b>Remote Preparation/ Pre-Catechumenate</b>	<ul style="list-style-type: none"> <li>† A time of learning based on the Word of God</li> <li>† Reflecting on what Baptism means in daily life</li> <li>† Includes an interview to ascertain the parent's desire to commit to pursue the reception of the particular sacrament</li> </ul>	<ul style="list-style-type: none"> <li>† Parent interview</li> <li>† Ascertain evidence of lived faith in family</li> <li>† Determine that the family is registered in the parish.</li> </ul>
<b>Proximate Preparation/ Catechumenate</b>	<ul style="list-style-type: none"> <li>† A time for learning what it means to be Christian</li> <li>† Participation in sacramental preparation program</li> <li>† Opportunities for prayer and service</li> <li>† Observable conversion as the individual commits daily to living as a disciple of Jesus Christ</li> <li>† Leads to the individual asking to receive the sacrament in an interview with pastor</li> </ul>	<ul style="list-style-type: none"> <li>† Parent Meeting</li> <li>† Select sponsor/ godparents and obtain Letter of Eligibility</li> </ul>
<p><b>Blessing of Unbaptized Infants Preparing for Baptism</b> <i>(This takes place during the parent/sponsor preparation session.)</i></p>		
<b>Enlightenment/ Immediate Preparation</b>	<ul style="list-style-type: none"> <li>† A time for spiritual preparation</li> <li>† Time of retreat to spiritually prepare for reception of sacraments</li> </ul>	<ul style="list-style-type: none"> <li>† Presentation to parish in Blessing Ritual</li> </ul>
<p><b>Celebration of Baptism</b></p>		
<b>Mystagogy/ Continual Immersion in sacramental life of church</b>	<ul style="list-style-type: none"> <li>† Ongoing ...</li> <li>† Discovering the meaning of living as part of a Faith Community</li> <li>† Giving thanks for the great gift of the sacraments</li> <li>† Expressing that thanks by a life of faithful love, worship and service.</li> <li>† Continual reflection and education on the meaning of the sacraments received appropriate for the level of maturity of the individual</li> </ul>	<ul style="list-style-type: none"> <li>† Experience the need to care for others within the setting of the domestic church – the family.</li> </ul>

## **PRACTICAL APPLICATION OF THE CATECHUMENAL MODEL TO THE SACRAMENT OF BAPTISM**

### **Remote preparation Baptism**

#### *Parent Interview*

Parents seeking baptism for their child should participate in an interview with a member of the parish staff to take the necessary information and to express their desire to have their child baptized and reared in the tradition of the Catholic Faith (**Can. 851 °2**).

### **Proximate preparation for Baptism**

#### *Sponsor*

Parents choose godparents who are members of the Catholic Faith Community who by their prayer and example will assist parents in modeling the meaning of being Christian in today's society to the child being baptized. Godparents must adhere to criteria as outlined in Can. 874 §1.

#### *Parent Meeting*

The meeting should include an understanding of the history of the sacrament of baptism, the importance of the parents accepting the responsibility to raise the child in a culture of faith (**Can. 851 °2**).

#### *Blessing of Unbaptized Infants Preparing for Baptism*

### **Immediate Preparation for Baptism**

This becomes a time of spiritual preparation for reception of the sacrament of baptism.

Intercessions at the previous Sunday Mass should include an intercession for those to be baptized in the parish.

The names of those to be baptized are to be published in the Sunday bulletin.

### **Continual Immersion in Sacramental Life of the Church**

#### *Service*

While service is not required of those being baptized by reason of their age, children should grow in their awareness of the need to live in the image of Christ who calls us to be of service to all of God's people. Parents assume the role of modeling stewardship.

## ***Looking to the Rites of Baptism*** **Celebration of Baptism during Mass**

The following notes refer to the celebration of Baptism for an infant (according to the Code of Canon Law, an infant is defined as one who has not yet reached the age of reason,) during Mass. The celebration of Baptism for adults (those who have reached the age of reason) is to follow the norms provided in the Rites of Christian Initiation for Adults CIC #852.

### **Entrance**

According to the rites, the presider or deacon is to meet the parents of those children to be baptized at the doors of the church. The exchange of questions and the signing of the children's foreheads are completed at this point. The GLORIA could follow (in order to save time) with the parents, godparents and children joining the procession into the church. They are shown to their proper place in the assembly while the presider reverences the altar and goes to the chair. The presider leads the OPENING PRAYER (the Greeting and Penitential Rites are omitted).

In some places, the presider may choose to conduct this reception of the children at the foot of the sanctuary. If so, this follows the entrance procession and hymn. The parents, godparents and children may be seated prior to the entrance or they may join in the procession.

### **Liturgy of the Word**

The Sunday readings are to be used. During the Christmas Season and Ordinary Time a reading from those assigned to the Rite of Baptism may be used. The presider gives a homily that reflects on the readings and the importance of baptism. The Creed is omitted as the entire assembly makes the Renunciation of Sin and Profession of Faith. The general intercessions are taken from those used in the rite of baptism.... At the end, however, before the invocation of the saints, petitions are added for the universal Church and the needs of the world.

### **Celebration of Baptism**

Outside of the Easter season the water is blessed.

After the homily, those children to be baptized are recognized. The parents and godparents profess their faith in the Renunciation of Sin and Profession of Faith with the entire assembly. The ritual is followed for the celebration of baptism. The assembly may be sprinkled with holy water, especially during the Easter Season.

### **Eucharistic Prayer**

When EP I is used, the special form of the Hanc Igitur may be used.

### **Communion Rite**

Prior to praying the OUR FATHER, the presider is to remind the parents and godparents and all present of the obligation to bring this nascent faith to maturity through the Sacraments of Confirmation and Holy Eucharist.

### **Concluding Rite**

During the Concluding Rite, the presider may use the special blessings for the Fathers and Mothers of the newly baptized.

## **Celebration of Baptism outside of Mass**

To reflect a catechumenal model, it is recommended that baptisms take place outside of the season of Lent. For pastoral reasons, baptism may take place at any time (refer to CIC #856).

The celebration of the Rite outside of Mass is to be scheduled at a sufficient time after the last Mass on Sunday to allow for easy egress of parishioners from Mass and the parking lot.

Videos or pictures may be taken during the ceremony but those operating cameras should do so at a respectful distance from the Baptismal font.

The baptism liturgy begins with greeting the parents, godparents and infants to be baptized at the door of the church.

Celebration of the Word:

If only one reading is used, it is to be a Gospel reading and will be proclaimed by the Priest/Deacon

Homily

Intercessions may be read by one of the faithful

The Litany should be prepared to include the saints' names of the children if their names are saints' names.

The parish is to provide:

- A symbolic white robe for use in "Clothing with White Garment."
- White baptismal candle to be presented to the family.

## THE SACRAMENT OF THE EUCHARIST

### *Theology*

“For I received from the Lord what I also handed on to you,  
that the Lord Jesus, on the night he was handed over, took bread,  
and after he had given thanks, broke it and said,  
“This is my body that is for you. Do this in remembrance of me.”  
In the same way also the cup, after supper, saying,  
“This cup is the new covenant in my blood.  
Do this, as often as you drink it, in remembrance of me.”  
For as often as you eat this bread and drink the cup,  
You proclaim the death of the Lord until he comes” (1 Cor 11:23-26).

As an ongoing sacrament, the sacrament of Eucharist, the source and summit of Christian life, completes initiation (CCC #1322). It is the sacrament whereby God’s People are invited to partake of the Body of Christ in order to be nourished and strengthened in Christ whose identity they assume through Baptism. Thus, with each reception, God’s People proclaim the Paschal Mystery of Jesus “until he comes.” The pilgrim People of God advances following the way of the cross “toward the heavenly banquet, when all the elect will be seated at the table of the Kingdom” (CCC #1344).



For further clarification please consult:

† **Diocesan Policy Manual**, Article III, the Eucharist, #27-58

† **Diocesan Statutes**, Holy Eucharist, #99-118

## *Eligibility for Eucharist*

It is proper that the sacrament of Eucharist be a sign through which a child enters more fully in into the faith life of the Church. Those who have celebrated the sacrament of Penance are eligible to participate in the sacrament of the Eucharist. It is the responsibility of the pastor, parents and catechists to work together to discern the readiness of the child according to age and ability after they have celebrated their First Penance.

**Can. 912** Any baptized person who is not forbidden by law may and must be admitted to holy communion.

**Can. 913 §1** For holy communion to be administered to children, it is required that they have sufficient knowledge and be accurately prepared, so that according to their capacity they understand what the mystery of Christ means, and are able to receive the Body of the Lord with faith and devotion.

The reception of this sacrament takes place in the parish where the family resides and participates in Sunday worship (refer to **Can. 518**).

### *Policy Statements*

1. It is the responsibility of the pastor and parish community where the child's family resides and worships to assist the family in the preparation for First Eucharist. Parents must be acknowledged as those who brought their child to baptism and have assumed their parental obligation to raise their child in the practice of their Catholic faith.
2. A child may be admitted to First Eucharist who has:
  - Attained the use of reason
  - Has participated in preparation and received First Penance
  - Worships regularly as a family
  - Can distinguish between table bread and the bread of the Body of Christ
  - Has a knowledge of prayer and expresses a desire to grow in relationship with the Lord

## Faith Formation and Catechesis for Eucharist in Light of a Catechumenal Model

		<b>Faith Formation for Eucharist</b>	<b>Catechetical Formation for Eucharist</b>
<b>Remote Preparation/ Pre-Catechumenat</b>	<ul style="list-style-type: none"> <li>† A time of learning based on the Word of God</li> <li>† Reflecting on what it means in daily life</li> <li>† Includes an interview to ascertain the parent's desire to commit to pursue the reception of the particular sacrament</li> </ul>	<ul style="list-style-type: none"> <li>† Evidence of lived faith in family</li> <li>† Registered in parish</li> <li>† Participation in sacramental life of church</li> <li>† Celebration of First Penance</li> <li>† Interview with Candidate</li> </ul>	<ul style="list-style-type: none"> <li>† Completed the first year of religious instruction in a parish-approved program.</li> <li>† Comprehension of the need to "put on Christ" and care for others as a response to Baptism</li> </ul>
<b>Rite of Admission to Preparation for Eucharist (optional)</b>			
<b>Proximate Preparation/ Catechumenate</b>	<ul style="list-style-type: none"> <li>† A time for learning what it means to be Christian</li> <li>† Participation in sacramental preparation program</li> <li>† Opportunities for prayer and service</li> <li>† Age-appropriate observable conversion as the individual commits daily to living as a disciple of Jesus Christ</li> <li>† Leads to the individual asking to receive the sacrament in conversation with catechetical staff</li> </ul>	<ul style="list-style-type: none"> <li>† Parent Meeting</li> <li>† Live a life of Christian discipleship.</li> </ul>	<ul style="list-style-type: none"> <li>† Identify Eucharist as the actual Body and Blood of Jesus Christ</li> <li>† Able to discern between regular bread and the Body of Christ</li> <li>† Be knowledgeable about the structure of the Mass</li> <li>† Able to recite the prayers of the Mass</li> </ul>
<b>Enlightenment/ Immediate Preparation</b>	<ul style="list-style-type: none"> <li>† A time for spiritual preparation</li> <li>† Presentation to community for prayerful support</li> <li>† Time of retreat to spiritually prepare for reception of sacraments</li> </ul>	<ul style="list-style-type: none"> <li>† Participation in Retreat experience</li> </ul>	<ul style="list-style-type: none"> <li>† Appropriate rehearsal</li> <li>† Instruction on proper way to receive Eucharist</li> <li>† Instruction for receiving from the Cup.</li> </ul>
<b>Celebration of First Eucharist</b>			
<b>Mystagogy/ Continual Immersion in sacramental life of the church</b>	<ul style="list-style-type: none"> <li>† Ongoing ...</li> <li>† Discovering the meaning of living as part of a Faith Community</li> <li>† Giving thanks for the great gift of the sacraments</li> <li>† Expressing thanks by a life of faithful love, worship, and service</li> <li>† Continual reflection and education on the meaning of the sacraments received appropriate for the level of maturity of the individual</li> <li>† Participation in Sunday worship leading to full, conscious, and active participation</li> </ul>	<ul style="list-style-type: none"> <li>† Regular participation at Sunday Liturgy and participation in the Eucharist</li> <li>† Experience the need to care for others within the setting of the domestic church – the family</li> </ul>	<ul style="list-style-type: none"> <li>† Continued participation in parish-approved religious education</li> </ul>

## **PRACTICAL APPLICATION OF THE CATECHUMENAL MODEL TO THE SACRAMENT OF EUCHARIST**

### **Remote preparation**

#### *Interview*

Sacraments are always to be requested and may never be imposed without due consent. Those who receive the sacrament of Eucharist have attained the use of reason; therefore, they should participate in an interview in the presence of their parents and request reception of First Eucharist.

#### **Rite of Welcoming to Preparation for Eucharist**

After the celebration of First Penance, children and their parents should participate in a Rite of Welcoming to Preparation for Eucharist within the context of a parish gathering to present the children as candidates for reception of First Eucharist and to solicit the prayerful support of the total parish community.

### **Proximate preparation**

#### *Parent Meeting for the formation of parents*

The parent meeting in preparation for First Eucharist should include:

1. A reflection on the theology of the sacrament that clearly emphasizes the Eucharist as the “source and summit of the Christian life” (LG 11)
2. A presentation on the importance of the liturgical celebration of the Mass as the sacrificial memorial of Christ and of his Body, the Church
3. An explanation of the significance of transubstantiation
4. An understanding of the fruits of Holy Communion. “The growth in Christian life needs the nourishment of Eucharistic Communion, the bread of our pilgrimage ...” (GDC 1392)

#### *Life of Christian Discipleship*

As children grow they should begin to exhibit patterns of behavior in the image of Jesus Christ in whom they have become a new creation in the sacrament of Baptism. This behavior is characterized by acts of kindness and a commitment to help the poor. This behavior must first be modeled within the context of the family and then within the context of the larger community.

## **Immediate Preparation**

### ***Retreat***

Prior to the reception of First Eucharist, children should have the opportunity to participate in a time of retreat. Sacraments are first and foremost participation in the generous self-gift of God. A child should have the opportunity to reflect on the goodness of God and have an opportunity to prayerfully respond in gratitude to a God of gracious love. The execution of the retreat experience is also an opportunity for the parish community to work together to provide the experience for those preparing for the sacrament.

## **Continual Immersion in Sacramental Life of the Church**

The family makes a commitment to regular participation at Sunday Liturgy and participation in the Eucharist so that the child may receive Eucharist regularly.

The child continues participation in parish-approved religious instruction.

## *Looking to the Rite of First Eucharist*

The preferred option for the celebration of First Eucharist is within the Sunday liturgy. “It is the whole community, the Body of Christ united with its Head, that celebrates [the liturgy]. ‘Liturgical services are not private functions but are celebrations of the Church which is the ‘sacrament of unity’ (SC 26). Liturgical services pertain to the whole Church. ‘Rites are meant to be celebrated in common, with the faithful present and actively participating, and should as far as possible be celebrated in this way rather than by an individual or quasi-privately.’ (SC 27)<sup>1</sup> Eucharist is the crowning jewel in the sacraments of initiation and should be celebrated within the parish worshipping community. It is recommended that the celebration take place during the Easter Season when the Church traditionally welcomes her new members.

The liturgies celebrated at Sunday Masses are to be the regular Sunday liturgy.<sup>2</sup> First Eucharist is a sacrament of initiation and as such the children should be initiated into the regular Sunday worship of their families. The regular Sunday liturgy that is attended by their parents should be the first choice for the celebration of First Eucharist. Children should be made aware that Eucharist is not a “once and done” sacrament. Therefore, there should be encouragement to the children (and their parents) to form good habits of weekly celebration of the Eucharist.

While the children need to be welcomed at their First Eucharist celebration, the Sunday liturgy is for the whole worshipping community. The DRE/CRE should work in conjunction with the parish liturgical committee to ensure that the celebration both welcomes the children and engages the worshipping community. The presider, usually the pastor, should engage the entire worshipping community and create an atmosphere that invites full, conscious and active participation.

Prior to the reception of First Eucharist, children are not fully initiated into the sacramental life of the Church and are not to be lectors of the Word. They should “take part actively with the people of God”<sup>3</sup> during the Eucharistic celebration. This may be done by taking part in the Entrance procession and the Procession for the Preparation of the Gifts.

It is the norm that Eucharist be distributed under both species during the Mass. Special attention should be taken to properly catechize the children and their parents on the reception of the Sacred Blood of Christ. Care should also be taken to familiarize the children with the taste of wine prior to the celebration and how to approach the minister of the cup.

---

<sup>1</sup> *Catechism of the Catholic Church*, #1140.

<sup>2</sup> Depending on the size of the parish and the number of children to receive First Communion it may be necessary to offer several different masses for the celebration of First Eucharist. Special care should be taken that the smaller groups do not segregate children attending Catholic schools from children in the religious education program.

<sup>3</sup> *Directory for Masses with Children*, #12.

Pastoral sensitivity is necessary in dealing with families where one of the parents is not Catholic or not properly disposed to receive the Eucharist. Care needs to be taken where there are single-parent families and divorced or divorced and remarried families.<sup>4</sup>

Every effort should be made to celebrate First Eucharist during the Sunday worship of the parish community. When it is not possible for the celebration to take place during the Sunday liturgy, a general parish celebration may take place. The celebration should be one of simplicity and in accordance with the norms presented in the *Directory for Masses with Children*.

### **Note Well**

First Eucharist is a liturgical celebration and not a pageant. There should be no pictures or videos during the liturgy. The entire congregation is called to actively participate in the Mass; taking pictures can be disruptive to the worshipping community. Also, there are no requirements that state children celebrating their First Eucharist need to wear white.<sup>5</sup>

---

<sup>4</sup> For further clarification on reception of the Eucharist see *Norms for Reception of the Eucharist*.

<sup>5</sup> While some feel that white dresses and suits are a sign of purity, these clothes possess no religious significance except during the celebration of baptism. It is not necessary for the children to wear such clothes.

## THE SACRAMENT OF CONFIRMATION

### *Theology*

“You will receive power  
when the Holy Spirit comes upon you,  
and you will be my witnesses ... to the ends of the earth.”  
Acts 1:8

Through the laying on of hands and the anointing with chrism, the sacrament of Confirmation unites the Baptized more intimately to Christ and to his Church by the power of the Holy Spirit and the sign of the cross. Empowered by the spirit, the graces of our Baptism, and the gifts of the Holy Spirit, the fully initiated are enabled to be disciples who participate in the mission of the Church. This mission includes the salvation of souls and the transformation of society into God’s kingdom of justice, love and peace. (CCC #1285).



For further clarification regarding the Sacrament of Confirmation, please refer to:

† **Diocesan Policy Manual**, Article II, the Sacrament of Confirmation, #19-26

† **Diocesan Statutes**, Confirmation, #96-98

## *ELIGIBILITY FOR CONFIRMATION*

Eligibility for participation in the sacrament of Confirmation presumes on-going faith formation from the time of Baptism.

The preferred age for reception of the sacrament of confirmation in the Diocese of Camden is eleven or twelve.

Candidates for Confirmation must have the opportunity “to hear and understand the call of Christ, and to respond with faith at their own level.”

**RCIA Guidelines, Diocese of Camden, III, p.1**

**Can. 889 §1** Every baptized person who is not confirmed, and only such a person, is capable of receiving confirmation.

**Can. 890** The faithful are bound to receive this sacrament at the proper time. Parents and pastors of souls, especially parish priests, are to see that the faithful are properly instructed to receive the sacrament and come to it at the opportune time.

### **Decree of Promulgation of the United States Conference of Catholic Bishops**

(effective July 1, 2002)

The National Conference of Catholic Bishops, in accord with the prescriptions of canon 891, hereby decrees that the Sacrament of Confirmation in the Latin rite shall be conferred between the age of discretion and about sixteen years of age, within the limits determined by the diocesan bishop and with regard for the legitimate exceptions given in canon 891.

## *Policies for Reception of Confirmation*

There is a need to facilitate family commitment to ongoing faith formation from the time of Baptism to the reception of Confirmation.

- 1) Catechesis for the sacrament is an ongoing responsibility of both parents and parish.
- 2) Parents, pastor and catechists should be able to see some evidence of an active faith-life in the witness of the candidate’s participation in the sacramental life of the Church.
- 3) Candidates for the Sacrament of Confirmation:
  - a) must be in continuous religious instruction, or its equivalent;
  - b) have completed at least four years of religious instruction exclusive of Kindergarten;
  - c) willingly participate in immediate preparation for Confirmation.
- 4) Refer to **Diocesan Policy Manual**, Article II, #19-26 for further clarifications.

## Faith Formation and Catechesis for the Sacrament of Confirmation in Light of a Catechumenal Model

		<b>Faith Formation for Confirmation</b>	<b>Catechetical Formation for Confirmation</b>
<b>Remote Preparation/ Pre-Catechumenate</b>	<ul style="list-style-type: none"> <li>† A time of learning based on the Word of God</li> <li>† Reflecting on what it means in daily life</li> <li>† Includes an interview to ascertain the parent's desire to commit to pursue the reception of the particular sacrament</li> </ul>	<ul style="list-style-type: none"> <li>† Evidence of lived faith in family</li> <li>† Registered in parish</li> <li>† Participation in sacramental life of church</li> <li>† Celebration of Baptism and Eucharist</li> <li>† First interview with candidate to express desire to be confirmed.</li> <li>† Determine a sponsor and obtain the necessary Letter of Eligibility</li> </ul>	<ul style="list-style-type: none"> <li>† Continuous participation in religious instruction in a parish-approved program.</li> <li>† Demonstration of knowledge of faith based on candidate's level of ability</li> <li>† Comprehension of the need to "put on Christ" and care for others as a response to Baptism through acts of service/ stewardship</li> <li>† Comprehension of their desire to receive the Holy Spirit</li> </ul>
<b>Rite of Admission to Preparation for Confirmation</b>			
<b>Proximate Preparation/ Catechumenate</b>	<ul style="list-style-type: none"> <li>† Presentation to community for prayerful support</li> <li>† A time for learning what it means to be Christian</li> <li>† Participation in sacramental preparation program</li> <li>† Opportunities for prayer and service</li> <li>† Observable conversion as the individual commits daily to living as a disciple of Jesus Christ</li> </ul>	<ul style="list-style-type: none"> <li>† Parent Meeting</li> <li>† Participation in stewardship to help others.</li> </ul>	<ul style="list-style-type: none"> <li>† Formal classes of instruction focusing on the basic teachings of the Church</li> <li>† Understanding of immersion into Paschal Mystery when the worshipping community receives sacraments.</li> <li>† Relationship of Confirmation to the Sacraments of Initiation</li> <li>† Realization of the place of the moral law (Church teachings) for guidance in Catholic life.</li> </ul>
<b>Call to Immediate Conversion in Preparation for Confirmation</b>			
<b>Enlightenment / Immediate Preparation</b>	<ul style="list-style-type: none"> <li>† Leads to the individual asking to receive the sacrament in an interview with pastor</li> <li>† A time for spiritual preparation</li> <li>† Presentation to community for prayerful support</li> <li>† Time of retreat to spiritually prepare for reception of sacraments</li> </ul>	<ul style="list-style-type: none"> <li>† Participation in Retreat experience</li> <li>† Interview with pastor or his delegate</li> </ul>	<ul style="list-style-type: none"> <li>† Continuing formal classes of instruction focusing in the Sacrament of Confirmation, the mission of the Church, and the Liturgy</li> <li>† Appropriate rehearsal</li> </ul>
<b>Celebration of Confirmation</b>			
<b>Mystagogy/ Continual Immersion in sacramental life of church</b>	<ul style="list-style-type: none"> <li>† Ongoing ...</li> <li>† Discovering the meaning of living as part of a Faith Community</li> <li>† Giving thanks for the great gift of the sacraments</li> <li>† Expressing that thanks by a life of faithful love, worship and service.</li> <li>† Continual reflection and education on the meaning of the sacraments received appropriate for the level of maturity of the individual</li> </ul>	<ul style="list-style-type: none"> <li>† Active and regular participation at Sunday Liturgy and participation in the Eucharist</li> <li>† Continue to witness to faith by works of mercy and justice</li> <li>† Grow in personal relationship with Jesus Christ</li> </ul>	<ul style="list-style-type: none"> <li>† Awareness of need to continue to seek knowledge of truths of faith</li> <li>† Understanding of the history of the Church</li> <li>† Appreciate how the gifts of the Spirit bestowed in the sacraments of initiation enable the baptized to continue the mission of the Church</li> </ul>

## **PRACTICAL APPLICATION OF THE CATECHUMENAL MODEL TO THE SACRAMENT OF CONFIRMATION**

It is recommended that preparation for the Sacrament of Confirmation take place concurrently with the fifth and/or sixth years of the catechetical (religious instruction) curriculum of the diocese. Religious instruction must be on-going and seen as post-baptismal catechesis. Formation for Confirmation will be the responsibility of the parents and the parish.

### **Remote preparation**

#### ***Interview***

Sacraments are always to be requested and may never be imposed. The pastor or his designate will interview candidates:

1. To get to know them better
2. To identify where they are on their faith journey and in the practice of the faith
3. To determine their willingness to enter the preparation process

#### ***Sponsor***

“Candidates for Confirmation, as for Baptism, fittingly seek the spiritual help of a sponsor. To emphasize the unity of the two sacraments, it is appropriate that this be one of the baptismal godparents” (CCC 1311). Opportunities should be provided for the candidate and sponsor to engage in dialog about the meaning of living a life of faith in imitation of Jesus Christ.

### **Rite of Admission to Preparation for Confirmation**

The purpose of this Rite is to invite the prayerful support of the community for those who have expressed a desire to begin preparation for Confirmation. Those individuals need the witness and prayerful support of the community in which they will be confirmed and serve.

### **Proximate preparation**

#### ***Parent Meeting***

The meeting in preparation for Confirmation should include both parents and sponsors as both have a special role to play in the continued faith life of the Confirmation candidate. The meeting should include:

1. A reflection on the Signs and Rite of Confirmation (CCC 1293)
2. The effects of Confirmation (CCC 1303)
3. An understanding of how preparation for this sacrament should aim at “leading the Christian toward a more intimate union with Christ and a more lively familiarity with the Holy Spirit ... in order to be more capable of assuming the apostolic responsibilities of Christian life” (CCC 1309).

#### ***Stewardship***

Candidates preparing for Confirmation should understand their increasing obligation to be of service to all of God’s people. Opportunities for service should be provided for the candidate and sponsor to enter into the work of the church as she engages in works of charity and justice. Time should also be given for theological reflection on the meaning of this service.

## **Rite of Call to Immediate Preparation for Reception of Confirmation**

After an appropriate period of time in which parents have participated in Parent Meeting for Confirmation, the candidates have had an opportunity to give service in a spirit of stewardship, and have completed the appropriate paper work, the Rite of Call to Immediate Preparation for Reception of Confirmation is held to call the individual to a renewed sense of conversion and commitment to the responsibilities of being a confirmed member of the Church.

### **Immediate preparation**

#### **Retreat**

A retreat experience prior to celebration of Confirmation should afford the candidate an opportunity to reflect on the awesome gift and responsibility of participation in the sacrament and respond to God in prayerful acceptance of the call to be a confirmed Catholic. This retreat should also afford an opportunity for reception of the sacrament of Penance in order to be “cleansed for the gift of the Holy Spirit” (CCC 1310).

#### **Second Interview**

The pastor or his designate will call the second interview.

The purpose of the interview is:

1. To discern the candidate’s understanding of the meaning of Confirmation as “a participation in **common** vocation of all Christ’s disciples, a vocation to holiness and to the mission of evangelizing the world” (CCC #1533)
2. To allow the candidate to express his/ her desire to be confirmed

#### **Liturgy Preparation**

Candidates should be knowledgeable concerning the Rite of Confirmation. They should be familiar with the responses and songs used for the Liturgy. They and their sponsors should participate in a rehearsal at an appropriate time before the time of Confirmation.

## **Celebration of Confirmation**

### **Continual Immersion**

1. Time should be devoted to a reflection on the Rite of Confirmation and its meaning for the newly confirmed.
2. Newly confirmed should be welcomed in the Sunday Liturgy and encouraged to participate as choir members, altar servers, ushers, greeters.
3. The newly confirmed should continue to serve the needs of others through acts of service and caring.

## **Looking to the Rite of Confirmation**

### **Preparation of Materials and Space Confirmation Celebration Information**

The following information is provided in the spirit of clarification so that the celebration of Confirmation may be a welcoming, holy experience for all who participate. It is important that the parish make certain that adequate preparations have been made before the Bishop and master of ceremonies arrive. The master of ceremonies should familiarize himself with the layout of the church and brief the servers during a short rehearsal. The following checklist may prove helpful in preparing for the ceremony.

#### **Accommodations for the Bishop:**

- Please reserve a parking space for the Bishop.
- Please designate a room in the rectory in which the Bishop will vest. Immediately upon arriving please inform the Bishop and his master of ceremonies which room has been designated. It is not necessary to use a priest's room. A guest room will suffice.
- Vestments for the Bishop are to be provided by the parish.

#### **Vesture:**

- For Bishop: Red is the proper color for vestments with the following exceptions:
  - During the Octave of Easter: White
  - Sundays and Saturday vigils (including Sundays in Ordinary Time): Vestments of the liturgical season
- Concelebrating Clergy: vesture should coordinate with the Bishop's vestments.

**Processional Cross and Candles:** These should be placed in the rectory.

**Altar Candles:** Four or six candles will suffice.

**Microphones:** Please provide a wireless microphone. If none is available, provide a standing mike at the presidential chair.

**Credence Table:** The following should be on the Credence Table:

- (1) the Sacramentary (set to the appropriate prayers of the ceremony).
- (2) corporal, purificators, additional empty vessels for bread and wine for the distribution of Communion (if necessary)
- (3) patens for the servers (if it is the custom of the parish to use them)
- (4) a pitcher (warm water) and bowl, white hand towels (no finger cloths), and one sliced lemon to clean the Bishop's hands after the anointing.

#### **Lectionary and Book of the Gospel:**

The Lectionary is placed at the Ambo; it is not carried in procession. The deacon (or Reader if no deacon) may carry the Book of the Gospels in procession. This is placed on the altar. Readings are to be clearly indicated. Please inform Readers to be thoroughly acquainted with the Scriptures they will proclaim. All readings are to be proclaimed from the same pulpit. Please be sure the readers are familiar with the microphones.

**General Intercessions:** Please use the General Intercessions for Confirmation located in these guidelines. These are to be read by a deacon if one is present. If there is no deacon, then a newly confirmed will lead the intercessions. Please have a copy of the Intercessions at the ambo.

**Preparation of the Gifts:** The gift table should be located near the entrance of the main worship space. The following only are to be presented during the Preparation of the Gifts: all the bread to be used during the Confirmation Mass and wine. If so desired, gifts that will be distributed to the poor may also be presented. Water is never presented as a gift. No symbolic gifts are ever brought to the altar at this time.

**Seating:** The presider's chair should be flanked by two chairs for the chaplains to the Bishop. Please refer to the *Diocesan Concelebration Guidelines* for seating provisions for concelebrants. It is preferable that the pastor of the parish be seated next to the Bishop. Appropriately placed seating should also be available for concelebrating Catholic clergy.  
Note: Please provide an additional chair for the Bishop to be seated during the Rite of Confirmation.

**Monetary Collections:** This may be done at the discretion of the pastor/administrator.

**IN ADDITION,** please seat all four altar servers together on the same side as the credence table

## General Considerations for Confirmation Rehearsals

**It is imperative that the candidates and sponsors be seated at least 20 minutes prior to the ceremony.**

### **Attire for Candidates for Confirmation:**

At the liturgy of Confirmation, the candidates may wear either acceptable street clothing or white robes. Stoles are not permitted for use for confirmandi. Name tags with Confirmation name are optional.

**Attire for Sponsors:** Should be advised to wear clothing appropriate for Church.

The candidates and sponsors are to be seated at least 20 minutes prior to the ceremony. Once all are seated the First MC or another designated person will speak with the entire congregation to give any information needed. He will also give directions for photographs to be taken in the church immediately following the ceremony.

Prior to the Confirmation date, the Candidates and their Sponsors:

- ✚ Are to be taken through a thorough rehearsal of the ceremony. The Candidates should be instructed to kneel two-by-two before the Bishop who will be seated for the anointing. The sponsors should also be instructed about presenting the candidate to the Bishop and the placement of their right hand on the shoulder of the candidate. They should have the opportunity to practice the gesture at the rehearsal. After anointing, the Bishop will exchange a Sign of Peace (handshake) with the newly confirmed;
- ✚ Are to practice the musical responses well before the congregation rehearsal on the day of the ceremony;
- ✚ Are to know exactly in what order they are to be seated;
- ✚ Are to be rehearsed in the manner of approaching the Bishop for anointing; (Note: Confirmation name tags are optional);
- ✚ **NOTE:** After the ceremony the Bishop will remain in the sanctuary to pose for individual photographs with the candidate and his/her sponsor. Please instruct the candidates and sponsors as to how this will take place.

**Readers:** Readers who regularly serve in the parish are to be used for the Old Testament and New Testament readings.

**Confirmandi may not serve as Readers for the Old and New Testament readings. If a deacon is present he is to read the petitions of the General Intercessions. If no deacon is present then a newly confirmed will read the intercessions.** Be certain to have one male and one female Reader for the Old and New Testament readings. The Readers should practice the effective and careful proclamation of God's Word. Stress that clarity and audibility are more the function of a reader than of the sound-reinforcement system.

### **The Duties of the Second Master of Ceremonies**

During a Confirmation celebration, a Second MC is helpful for large celebrations, though not necessary for smaller churches. If a parish does choose to appoint a Second MC, that person should please note the following:

- ⊕ The Second MC is expected to attend the rehearsal with the servers 45 minutes before the ceremony.
- ⊕ During the procession of Ministers, the Second MC falls in line behind the Knights of Columbus and in front of the cross bearer. Upon reaching the sanctuary he stands at the head of the aisle to direct genuflection or bowing, reverencing of altar and seating for concelebrating Catholic Clergy.
- ⊕ Leads the Reader to and from the ambo.
- ⊕ During the procession at the Preparation of the Altar and Gifts, the Second MC is to coordinate the order of the participants by going to the rear of the church and seeing to the proper line-up and execution of the procession. He then leads the procession to the Altar. Once the procession reaches the sanctuary the Second MC stands at the credence table to indicate to the servers:
  - when to bring the wine and water to the deacon  
(or Bishop if there is no deacon);
  - when to bring up the pitcher, bowl and towel.
- ⊕ During the Sign of Peace the Second MC sees to it that the servers have the Communion patens. As soon as the Bishop has completed the blessing, the Second MC directs the servers to retrieve their processional cross and candles. He then leads them to the head of the main aisle, facing the altar. The cue to begin the recession comes from the first MC.

#### **Note in the absence of a Second MC:**

- 1) readers need to be instructed when: to come forward; to bow to the altar, then to the Bishop. The order is reversed when returning to the pew.
- 2) Persons presenting gifts should be asked to proceed to the gift table at the conclusion of the Intercessions

**Commentator:** A commentator is responsible for greeting those gathered for the celebration in the name of the parish. This greeting immediately follows the master of ceremony's rehearsal with the congregation. The greeting should be scripted and include:

- ✠ the name of the presiding Bishop and his title;
- ✠ the locations of Communion stations in the churches where flow patterns for Communion are not obvious and,
- ✠ an introduction of the Leader of Song.

**Please Note:** There is no "Theme" statement to be read after the presider's words of greeting.

**Ushers or Ministers of Hospitality:** Ushers or Ministers of Hospitality should be on hand to distribute worship aids, assist with the seating, directing people to communion (if needed), and answering questions from visitors to the parish regarding locations of restrooms, etc.

**Deacons:** It is important that the Deacon for the Mass be well versed in the Gospel he is to proclaim. The Gospel should be sent to him in advance so he may be ready to proclaim it. The Deacon is also to read the General Intercessions.

**Choir:** The choir should be sufficiently rehearsed before the day of the ceremony, so that their presence strengthens and enhances the assembly's singing. The Lord's Prayer is always to be recited.

ALL Confirmation names chosen by confirmandi must conform to the following guideline:

- ✚ In choosing a Confirmation name, confirmandi should adopt a saint's name, a beatified person's name, or a name that has an obvious or direct connection to the Christian faith (e.g., the name of a theological virtue, a biblical name from the Old or New Testament). Approved adaptations and derivatives of a saint's name are acceptable.
- ✚ **Any name that is contrary to the Christian faith or any name that does not have an obvious or direct connection to the Christian faith may not be used as a Confirmation name.**

To assist the confirmandi in choosing a saint's name, the name of every canonized saint of the universal Church (together with a brief biography of each saint) is available at several websites:

[www.camdendiocese.org](http://www.camdendiocese.org)

[www.catholic-forum.com/saints/indexsnt.htm](http://www.catholic-forum.com/saints/indexsnt.htm)

[www.catholic@catholic.org](mailto:www.catholic@catholic.org)

## **SUGGESTED CONFIRMATION DRESS REQUIREMENTS** *for those wearing street clothes*

### **Girls:**

- \* **Dresses with long or short sleeves**  
*No sleeveless dresses or tank tops; no off-the-shoulder(s) dresses are permitted.*  
The dress must be a reasonable length – NO shorter than 2 inches above the knee.
- Pants outfits are permitted**  
*No jeans or denim pants*  
*No tight fitting slacks*  
*No shorts*
- \* **Dress shoes must be worn with stockings**  
*No sneakers, sport shoes or sandals*

### **Boys:**

- \* **Dress shirt (solid color) and tie**  
*No black shirt and black tie combination*  
*Suits and suit coats are optional*
- \* **Dress Pants**  
*No jeans or denim pants*  
*No tight fitting pants*  
*No shorts*
- \* **Dress shoes and socks**  
*No sneakers, sport shoes or sandals*

## **A few clarifications ...**

1. Please advise on the planning sheet, well in advance of the Confirmation, any foreign languages you would like the Bishop to use at the Mass.
2. Mass vestments – For Bishop: Red is the proper color for vestments with the following exceptions: During the Octave of Easter: White; Sundays and Saturday vigils (including Sundays in Ordinary Time) vestments are of the liturgical season. Concelebrating Clergy: Vesture should coordinate with the Bishop's vestments.
3. Readings – see the enclosed Mass Preparation Sheet that is to be returned to the Worship Office.
4. Each candidate is to kneel to be presented to the Bishop for Confirmation by the sponsor who says: "Bishop, I present (Confirmation Name) for Confirmation."
5. Ciboria with enough bread to communicate the assembly and wine are to be placed on the gift table. Only the bread and wine that is to be consecrated is brought to the altar in the Offertory Procession.
6. Pictures with the Bishop are to take place in the sanctuary immediately following the ceremony. A priest or deacon and the catechetical leader and/or principal are to remain to direct the picture-taking process.
7. When planning dinner, please keep in mind that Bishop Galante is allergic to shrimp and lobster.

## **An Overview of Musical Considerations for the Confirmation Liturgy**

Prelude and Congregational Rehearsal: Please note that all confirmandi and their sponsors must be seated at least 20 minutes prior to the ceremony. Most parishes require the candidates for Confirmation and their sponsors to report to a location other than the worship space about 30 minutes before the scheduled time. Instrumental and choral music at this time help set the tone of a prayerful, musical celebration. *This is not the time for last-minute rehearsal of music ministers.*

Once the candidates and sponsors are seated the first master of ceremonies (or designated person) will address the congregation. The Commentator then addresses the assembly. Following the commentator, a competent Leader of Song should engage the assembly to rehearse some of the acclamations, refrains or other music used in the Liturgy. This musical rehearsal is to be very brief. Following this rehearsal, a short period of silence would be appropriate before the processions.

Gathering Rite: The Opening Song and Procession begins as soon as the Knights of Columbus are visible in the rear of the church. A general or seasonal hymn of praise would be appropriate as a gathering song, as would repertoire based on discipleship or Christian commitment.

Penitential Rite: If a deacon is present, Penitential Rite **C** is to be used. A cantor may lead form **C**. If no deacon is present, Penitential Rite **B** will be used. Penitential Rite **A** is never to be used at Confirmation.

Glory to God: The Gloria is to be omitted unless required by the Ordo. It may be recited or sung when used.

Liturgy of the Word: The Responsorial Psalm must be chosen from the options given in the Lectionary. Hymnody or sacred music other than a psalm may not be substituted. The Psalm may be sung responsorially, with a sung refrain and recited verse, or completely recited. The choice of performance mode should be governed by the custom of the parish.

The *Gospel Acclamation* must always be sung. The Gospel Verse may be recited if its singing is not possible.

Rites of Confirmation: Appropriate congregational, choral and instrumental music should accompany the anointing. In order for them to hear each other it would be most appropriate for music at this time to be quiet instrumental or soft choral music.

General Intercessions: A deacon is the reader of the General Intercessions. When no deacon is present one of the newly confirmed is to read the general intercessions. Please do not sing them.

Preparation of the Altar and Gifts: Given the amount of congregational and choral music that may have preceded this time, instrumental music may be an appropriate option. A choir anthem or congregational hymn would be acceptable, however.

Acclamations to the Eucharistic Prayer: The Sanctus, Memorial Acclamation and the Great Amen are **always** to be sung. Pastoral sensitivity would dictate that the setting used for these be familiar to those in the parish, as well as visitors.

Lord's Prayer and Concluding Doxology: These are to be recited.

Sign of Peace: It is not a correct liturgical practice for a "Peace Song" to precede the "Lamb of God."

Agnus Dei: This litany accompanies the breaking of the Eucharist Bread. If tropes are added between the initial "Lamb of God" and the concluding "Lamb of God" they are to be forms of address appropriate to the Second Person of the Trinity (e.g., Living Bread, Fount of Life, etc.).

Communion: The custom of the parish determines the form and pattern of music at this time. Be certain that appropriate consideration be given to the musical participation of the assembly. The Communion song ends as the last person has received Communion.

It is appropriate for the assembly to sing a Song of Praise after Communion, or for the choir to render a meditative anthem.

Recessional: This could be a festive congregational hymn, choral or instrumental music. An instrumental or choral postlude is a further expression of musical hospitality. The Bishop will not process out of the church, but remain in the sanctuary for pictures at the conclusion of the Mass.

**Please note:**

Copyright laws **must** be observed. Texts or music reproduced for a participation booklet must bear the appropriate copyright information in the location and format specified by the publisher.

With the possible exception of an instrumentalist's page copied to avoid excessive page turning, no person involved in music ministry (choir member, cantor, song leader, or instrumentalists) should perform from unauthorized copied music. The parish should purchase the proper quantity of music for these people.

**Please return this copy and the Confirmation Names Form (by mail or fax)  
to the Worship Office no later than two weeks prior to the ceremony.  
The Worship Office fax number is (856) 338-0826  
Email: tcranston@camdendiocese.org**

**Liturgy Preparation Sheet  
for the Celebration of the Sacrament of Confirmation**

<b>Parish</b>	<b>Phone #</b>
<hr/>	
<b>Address</b>	

CONFIRMING BISHOP: \_\_\_\_\_

DAY, DATE & TIME OF CONFIRMATION: \_\_\_\_\_

TIME OF DINNER: \_\_\_\_\_  
*(Always 6PM if Confirmation begins at 7:30PM)*

TIME OF GATHERING BEFORE DINNER: \_\_\_\_\_

LOCATION OF THE GATHERING/DINNER: \_\_\_\_\_

WHERE THE BISHOP IS TO PARK: \_\_\_\_\_  
*(Please remember to reserve a parking place)*

**CONTACT PERSON:** \_\_\_\_\_ Phone # \_\_\_\_\_

**Parish Information:**  
*(Please provide the names of the pastor, associates and resident priests, deacons, DRE/CRE, congregation of sisters.)*

Languages other than English spoken in the parish:

Approximate number of candidates or parents who speak the language(s) noted above: \_\_\_\_\_

Candidates with special needs: \_\_\_\_\_ yes \_\_\_\_\_ no  
Please explain.

**Ceremonial Information:**

Number of Candidates: \_\_\_\_\_ Boys: \_\_\_\_\_ Girls: \_\_\_\_\_

Catholic School: \_\_\_\_\_ Rel Ed.: \_\_\_\_\_

Number of Concelebrants: \_\_\_\_\_

First MC will accompany Bishop

Name of the Second MC: \_\_\_\_\_  
*(Helpful but not necessary)*

Name of the Deacon(s): \_\_\_\_\_  
*(If the deacon is to assist)*

The Reader(s) will be: \_\_\_\_\_  
**(Confirmandi may not serve as readers)**

Intercessions (if no deacon is present): \_\_\_\_\_

***Music Ministry Coordinator:*** \_\_\_\_\_

The Leader of Song will be: \_\_\_\_\_

The four altar servers will be:  
\_\_\_\_\_  
\_\_\_\_\_

***Preliminary Considerations for the Celebration of Confirmation:***

*At a liturgy of Confirmation, the candidates may wear either acceptable street clothing or robes. They may wear a nametag identifying their Confirmation name. Stoles are not permitted for use for confirmandi. Candidates are to wear their hair in such a way as to facilitate the ritual anointing with Chrism on the forehead.*

Pre-Mass - Musical/Liturgical Preparation \_\_\_\_\_

## ORDER OF THE MASS

*Gathering Song:* \_\_\_\_\_

Welcome of the Bishop after the liturgical greeting: yes \_\_\_ no \_\_\_

*Penitential Rite:* \_\_\_ (B) \_\_\_ (C) *Note: Penitential Rite (A) is not used*  
\_\_\_ sung \_\_\_ recited

Gloria: \_\_\_ omitted If required by the Ordo: \_\_\_ sung \_\_\_ recited  
*Please remember that this hymn of praise is only used when the Ordo requires it. Since it is part of the introductory rites it should not be an extended performance by the choir.*

Opening Prayer: \_\_\_ (A) \_\_\_ (B) \_\_\_ (C) (*pages 834-837 of the Sacramentary*)  
\_\_\_\_\_ proper of the day

## **Liturgy of the Word**

*Readings: Please choose one set of Readings. Readers who regularly serve in the parish are to be used for the Old Testament and New Testament readings. **Confirmandi may not serve as readers for the Old and New Testament readings.** Be certain to have one male and one female reader for the Old and New Testament readings.*

### ***Confirmation Readings***

Please note: When Confirmation is celebrated on Sunday (including the Saturday vigil) including Sundays in Ordinary Time, the proper Sunday readings must be used. During the Octave of Easter and on all Solemnities, the proper readings must be used. On all other days, the readings listed below for Confirmation are to be used.

**Please also note:** Readings correspond to the revised Lectionary for Ritual Masses, Common of Saints... that became effective Pentecost Sunday, 2002.

Confirmation Readings: (outside of Octave of Easter or on a Sunday or Solemnity):

First Reading:

Choose one reading from Lectionary #764-1 through 764-5 #764-\_\_\_\_\_

Second Reading:

Choose one reading from Lectionary # 765-1 through 765-12 #765-\_\_\_\_\_

Gospel:

Choose one Gospel from Lectionary #768-1 through 768-12 #768-\_\_\_\_\_

During the Octave of Easter:

First Reading: \_\_\_\_\_

Second Reading: \_\_\_\_\_

Gospel: \_\_\_\_\_

Proper Readings of the Day (If on Sunday or a Solemnity as listed in the Ordo):

First Reading: \_\_\_\_\_

Second Reading: \_\_\_\_\_

Gospel: \_\_\_\_\_

**The Responsorial Psalm will be:** \_\_\_ led by cantor \_\_\_ led by reader

Another Psalm may be substituted for Psalm 104.

The Gospel Acclamation is always sung.

Gospel proclaimed by:

\_\_\_\_\_  
(If proclaimed by the deacon or priest, he is to stand before the Bishop for a blessing and bring the Book of the Gospels back to the Bishop for him to reverence.)

Please note that the Book of the Gospels will not be processed out at the conclusion of the Liturgy.

**Rite of Confirmation:**

***Renewal of Baptismal Promises***

Candidates are to kneel during the Prayer of Consecration at which time the Bishop extends his hands. Concelebrating priests are not to extend their hands during this prayer unless they will be assisting the Bishop in ministering the sacrament (Confirmation Rite #25).

*Candidates are also to kneel for the anointing by the Bishop. They should approach in two's as they do for Communion but kneel before the Bishop who will be seated for this anointing rite.*

Songs/Music during the Anointing:

*This should begin after three or four candidates have been confirmed.*

---

---

*Please prepare one cut lemon with water, basin and towel for the Bishop. No gremial (apron) will be used.*

General Intercessions will be read by:      \_\_\_Deacon      \_\_\_ Newly Confirmed

Name: \_\_\_\_\_

*Please use the Intercessions included in this packet. If a deacon is present, he is to read the intercessions. When there is no deacon, one of the newly confirmed reads the intercessions. They are not to be sung. One parish intercession may be included at the end of the Intercessions.*

## **Liturgy of the Eucharist**

Song during Preparation of the Altar: \_\_\_\_\_

*The deacon prepares the altar. Bread and wine only are brought to the altar in procession. The ciboria are to contain enough hosts so as to provide Communion for the entire congregation. All chalices are to be filled with wine during the preparation of the gifts. If there are gifts to be distributed to the poor, they may be brought forward at this time.*

Prayer over the Gifts

The Acclamations of the Eucharistic Prayer: \_\_\_\_\_

*These must be sung.*

Setting/Composer

Eucharistic Prayer

The Lord's Prayer:      *Always recited*

***The Litany during the Breaking of Bread:*** \_\_\_\_\_

*This should be sung*

Setting/Composer

Communion to be distributed under both forms: \_\_\_\_\_ yes \_\_\_\_\_ no  
*Priests and deacons are ordinary ministers of the Eucharist. If all the ordinary ministers are being used for distribution of Communion, then extraordinary ministers may be used. They are to approach the sanctuary as the Bishop is taking communion.*

Music during the Communion Rite:  
*Provision should be made for the music ministers to receive Communion during the Communion Rite. The Communion song is to end as the last person receives Communion.*

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

\_\_\_\_\_ Optional Song of Praise after Communion (*please be mindful of the time*)

\_\_\_\_\_

\_\_\_\_\_ Optional Meditation after Communion (*please be mindful of the time*)

\_\_\_\_\_

Prayer After Communion

Recessional Music:

\_\_\_\_\_ sung by: \_\_\_\_\_ all \_\_\_\_\_ choir \_\_\_\_\_ instrumental

***Pictures will be taken in the sanctuary.***

*The Bishop will not process out of the church. One priest or deacon and the catechetical leader and/or principal are to remain with the Bishop to assist with photos.*

Light reception following the ceremony: \_\_\_\_\_ yes \_\_\_\_\_ no

Location: \_\_\_\_\_

**Please return this copy and the Confirmation Names Form (by mail or fax) to the Worship Office no later than two weeks prior to the ceremony.**

**The Worship Office fax number is (856) 338-0826**

**Email: [tcranston@camdendiocese.org](mailto:tcranston@camdendiocese.org)**

**Please distribute additional copies to those involved in the Liturgy. One copy should be available to the M.C. in the sacristy during the Confirmation.**

**Presentation of Confirmation Candidates**

*The Pastor/Administrator presents the Confirmation Candidates immediately after the Gospel at the ambo or other suitable location.*

Pastor/ Administrator: **Bishop Galante, as the Pastor/Administrator,  
I present the Confirmation Candidates  
of \_\_\_\_\_ parish.**  
(name)

*Candidates are to stand; all will applaud;  
then the candidates are seated for the homily.*

(Confirmation Rite #21)

## **GENERAL INTERCESSIONS**

Celebrant: My dear friends:  
Let us call to mind God's many blessings  
and ask him to hear the prayers which the Spirit inspires us to ask.

Reader: For the pastors of the Church, especially John Paul our pope,  
Joseph our bishop, and all bishops, that they may lead in faith and  
serve in love the flock entrusted to their care by Christ the Good  
Shepherd, let us pray to the Lord.

**Response: Lord, hear our prayer.**

For the world in which we live, that the Spirit may remove all  
hatred and division and help all peoples and nations to live in  
peace, let us pray to the Lord. **Response.**

For the newly confirmed, that they may use the gifts of the Spirit  
wisely as they proclaim their faith in word and deed, let us pray  
to the Lord. **Response.**

For the parents and godparents of the newly confirmed, that they  
may continue to teach and guide their children in the ways of  
faith, let us pray to the Lord. **Response.**

For Catholics here in the Diocese of Camden, that they may be  
renewed in faith, constant in their hope, and willing to serve those  
in need out of love, let us pray to the Lord. **Response.**

*(one parish intercession may be inserted here)*

Celebrant: God our Father,  
let the Spirit you sent on your Church  
to begin the teaching of the gospel  
continue to work in the world  
through the hearts of all who believe.  
We ask this through Christ our Lord.

All: Amen.

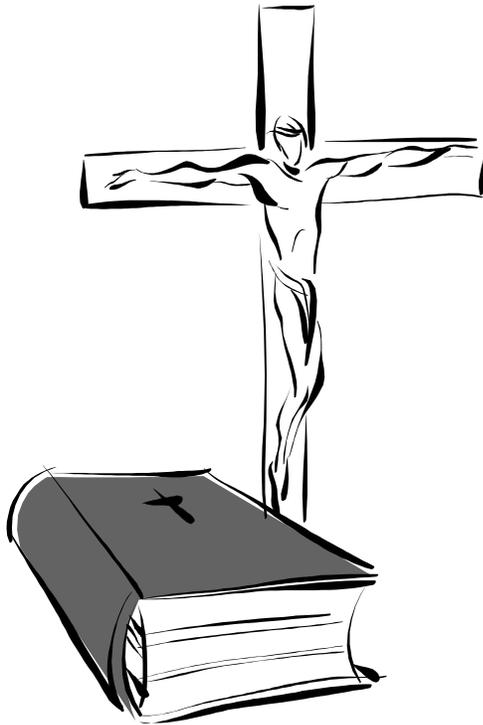
## THE SACRAMENT OF PENANCE

### *Theology*

Jesus said to them again, "Peace be with you.  
As the Father has sent me, so I send you...  
Receive the Holy Spirit. Whose sins you forgive are forgiven them,  
and whose sins you retain are retained" (Jn 20:21-23).

"Those who approach the sacrament of Penance obtain pardon from God's mercy for the offense committed against him, and are, at the same time, reconciled with the Church which they have wounded by their sins and which by charity, by example, and by prayer labors for their conversion."

-from Vatican II: Dogmatic Constitution on the Church, 11:2



For further clarification on the Sacrament of Penance, please consult:  
**Diocesan Policy Manual**, Article 4, Penance, #59-76  
**Diocesan Statutes**, Penance, #119-128

## ***Eligibility for the Sacrament of Penance***

Children celebrate the Sacrament of Penance after appropriate catechesis for that sacrament but prior to the reception of First Eucharist. Ordinarily, this celebration takes place during the second year of formal catechesis exclusive of Kindergarten (see Canons 97, 914, 989).

Older children who are preparing to become Catholic and need First Penance are catechized according to the *Rite of Christian Initiation of Adults*, 252-330.

The age for reception of Penance is summarized in the Catechism of the Catholic Church, #1457.

Canon #914: “It is primarily the duty of parents and of those who take their place, as it is the duty of the parish priest, to ensure that children who have reached the use of reason are properly prepared and, having made their sacramental confession, are nourished by this divine food as soon as possible. It is also the duty of the parish priest to see that children who have not reached the use of reason, or whom he has judged to be insufficiently disposed, do not come to holy communion.”

Canon #97: “With the completion of the seventh year one is presumed to have the use of reason.”

## ***Policies for Reception of First Penance***

1. Those preparing for the Sacrament of Penance must have completed the first level of religious education exclusive of Kindergarten.
2. The catechesis and the reception of the Sacrament of Penance are separate from and precede the catechesis and reception of the Sacrament of Eucharist.
3. Formal catechesis for children preparing for the Sacrament of Penance takes place where the child receives his/ her formal religious education, e.g., the Catholic School or Parish Religious Education Program.
4. Continual comprehensive instruction in the Sacrament of Penance will be provided after the first reception of the sacrament as part of continual immersion in the sacramental life of the church.

## Faith Formation and Catechesis for Penance in Light of a Catechumenal Model

		<b>Faith Formation for First Penance</b>	<b>Catechetical Formation for First Penance</b>
<b>Remote Preparation/ Pre-Catechumenate</b>	<ul style="list-style-type: none"> <li>† A time of learning based on the Word of God</li> <li>† Reflecting on what it means in daily life</li> <li>† Includes an interview to ascertain the parent's desire to commit to pursue the reception of the particular sacrament</li> </ul>	<ul style="list-style-type: none"> <li>† Evidence of lived faith in family</li> <li>† Registered in parish</li> <li>† Participation of family in sacramental life of church</li> <li>† First interview with parents and child</li> </ul>	<ul style="list-style-type: none"> <li>† Completed the first year of religious instruction in a parish-approved program.</li> <li>† Experience God as loving, compassionate, merciful</li> <li>† Mastery of prayers required for grade level</li> <li>† Introduction of morality for conscience formation</li> <li>† Desire to grow in the Christian way of life</li> <li>† Awareness of being forgiven and an ability to forgive others</li> </ul>
<b>Blessing of Children Preparing for First Penance</b>			
<b>Proximate Preparation/ Catechumenate</b>	<ul style="list-style-type: none"> <li>† A time for learning what it means to be Christian</li> <li>† Participation in sacramental preparation program</li> <li>† Opportunities for prayer and service</li> <li>† Observable conversion as the individual commits daily to living as a disciple of Jesus Christ</li> <li>† Leads to the individual asking to receive the sacrament in an interview with pastor</li> </ul>	<ul style="list-style-type: none"> <li>† Presentation within parish community</li> <li>† Parent Meeting</li> <li>† Participation in service to help others as awareness of moral response of the gospels</li> </ul>	<ul style="list-style-type: none"> <li>† Ability to distinguish between accidental actions and intentional ones</li> <li>† Desire to grow in Jesus' way of life</li> <li>† Continue to experience God as loving, compassionate, merciful</li> <li>† Understand the sacrament of Penance as an experience of the loving forgiveness of God.</li> <li>† Able to recite Act of Contrition</li> </ul>
<b>Enlightenment/ Immediate Preparation</b>	<ul style="list-style-type: none"> <li>† A time for spiritual preparation</li> <li>† Presentation to community for prayerful support</li> <li>† Time of retreat to spiritually prepare for reception of sacraments</li> </ul>	<ul style="list-style-type: none"> <li>† Optional participation in Retreat experience</li> </ul>	<ul style="list-style-type: none"> <li>† Appropriate rehearsal</li> <li>† Able to articulate the proper responses to the Rite of Penance</li> <li>† Desire to be forgiven</li> </ul>
<b>Celebration of First Penance</b>			
<b>Mystagogy/ Continual Immersion in sacramental</b>	<ul style="list-style-type: none"> <li>† Ongoing catechesis on sacrament of penance</li> <li>† Discovering the meaning of living as part of a Catholic Faith Community</li> <li>† Giving thanks for the great gift of the sacraments</li> <li>† Expressing that thanks by a life of faithful love, worship and service.</li> <li>† Continual reflection and education on the meaning of the sacraments received appropriate for the level of maturity of the individual</li> </ul>	<ul style="list-style-type: none"> <li>† Regular participation at Sunday Liturgy</li> <li>† Regular participation in the Sacrament of Penance</li> <li>† Experience the need to care for others within the setting of the domestic church – the family.</li> </ul>	<ul style="list-style-type: none"> <li>† Continual catechesis on the sacrament of penance that gradually develops with the maturity of the individual</li> </ul>

## **PRACTICAL APPLICATION OF THE CATECHUMENAL MODEL TO THE SACRAMENT OF PENANCE**

### **Remote preparation**

#### ***Interview***

During the early stages of remote preparation, parents and a member of the staff will meet with each child and the parents to assess the child's readiness to begin the catechesis for the sacrament. This interview serves to:

1. Appreciate God as loving, compassionate and merciful
2. Have the child express a desire to grow in Jesus' way of life
3. Discern moral readiness for conscience formation
4. Have the family express a desire to celebrate God's forgiving love sacramentally

### **Proximate preparation**

#### ***Presentation to Parish Community***

This presentation make take the form of intercessions at a Sunday Mass or be incorporated at a prayer service with parents and family members. See *Blessing of Children Preparing for Penance* in Rituals.

#### ***Parent Meetings***

This is suggested to take place in a series of three or four meetings that address the readiness skills and the following concepts that enable parents to direct their child's faith formation and grow in their own theological understanding of the sacrament:

1. Opportunities with the family life to reflect on attitudes and guidance for making appropriate choices
2. Relationship between the child's Baptism, the celebration of the Sacrament of Penance, and life experiences
3. An awareness of the Church as a community of faith through which reconciliation is celebrated
4. An understanding of immersion into the Paschal Mystery when the worshipping community celebrates sacraments
5. A realization of the place of the moral law (Church teachings) for guidance in Catholic life.

#### ***Service***

Children should be provided with some opportunities within their families as well as within their parish to help others in the spirit and mind of Jesus Christ.

Some examples for service are:

- † To be peacemakers with their families and friends
- † Share their materials and talents
- † Respect all people as being created in the image and likeness of God
- † Develop an attitude of fairness in dealing with others

### **Immediate preparation**

#### ***Optional Retreat Experience***

- † This provides time of spiritual preparation to become immersed in the celebration of God's forgiving love.
- † Children demonstrate an understanding of being forgiven as well as forgiving others.
- † Develops a holy and sacred attitude toward the Sacrament of God's forgiving love.

### **Celebration of the Sacrament of Penance**

#### **Continual Conversion**

- † Continual catechesis on the sacrament of Penance that gradually develops with the maturity of the individual.
- † Age appropriate application of Church's moral teaching: Ten Commandments, Gospel values, Beatitudes, etc.
- † An understanding of the distinction between sins of omission and sins of commission

## Looking to the Rite of Reconciliation

An individual is ready to receive the Sacrament of Reconciliation when they develop and demonstrate the following:

- A personal relationship with God
- An understanding of the meaning of sin
- Recognition of Penance as a sacrament of reconciliation
- Manifest a desire to receive the sacrament

Reconciliation may be celebrated in all liturgical seasons and on any day of the week. Advent and Lent, due to their penitential nature, are the most appropriate seasons.

There are three models of participation in the Sacrament of Penance. The first two models are the usual methods for celebration of the sacrament.

### 1. Individual Confession- components:

- The penitent approaches the priest
- Confesses his/ her sins
- Expresses contrition and receives a penance from the priest
- The priest prays the words of Absolution
- A prayer of thanksgiving and praise is offered
- A blessing by the priest ends the Rite

### 2. Communal Confessions

When a number of penitents assemble at the same time to receive the Sacrament of Reconciliation, it is fitting that they be prepared for the sacrament by a celebration of the Word of God.

Components are:

- Introductory Rites- Opening Song, Greeting and Opening Prayer
- Word of God- Reading, Psalm, Gospel, Homily- **Rite #51**
- Examination of Conscience
- General Confessions of Sins/ Act of Contrition, Our Father- **Rite #54**
- Individual Confession and Absolution- **Rite #55**
- Proclamation of Praise for God's Mercy- fitting to sing a psalm or hymn
- Concluding Prayer and Blessing

### 3. Rite for Reconciliation of Several Penitents with General Absolution

This model may be celebrated if the following criteria are met:

- The danger of death is imminent and there's no time for the priest to hear the individual penitent's confession
- In light of the number of penitents the supply of confessors is not readily available... **Code of Canon Law, #961**
- "A person who receives general absolution from grave sins is bound to confess each grave sin at his/ her next individual confession" **Rite #66.**

## Ministries and Roles in the Celebration of the Sacraments

### Assembly

The people of God, the gathered assembly of believers, have a pivotal role to play in the formation of those preparing for sacraments because of their witness to what it means to be Catholic and by their prayerful support.

Baptism: refer to Rites, Baptism of Children, #4

Confirmation: refer to Rites, Confirmation, #3-4

Penance: refer to Rites, Penance, #8

### Parents

It is the parents or guardians who pass on their faith to their children by bringing them to the sacraments. For this reason, the Church should provide suitable catechesis to aid the parents in their responsibilities in bringing their children to a practice of their faith.

Baptism: refer to Rites, Baptism of Children, #5

Confirmation: refer to Rites, Confirmation, #3

### Godparents

Each child preparing for baptism may have both a godmother and a godfather. It is possible that there be just one godparent. A godparent is chosen as someone who will be added spiritually to the family of the one being baptized and will represent Mother Church as one who will assist the parents in bringing the child up in the practice of the faith.

A godparent is one who:

- Is sufficiently mature to undertake this spiritual responsibility (at least 16 years of age)
- Is fully initiated in the Church
- Be canonically free to carry out the responsibilities of being a godparent and be leading a sacramental life (CIC #874)

A baptized person of another faith may serve as a Christian witness along with a Catholic godparent (Rite of Christian Initiation #10).

Baptism: refer to Rites, Baptism of Children, #6-7

### Sponsor

Ordinarily, a sponsor presents the person to be confirmed to the Bishop. The sponsor assumes the responsibility of helping the confirmed person fulfill the faith commitment begun at baptism and confirmed in the Sacrament of Confirmation through the power of the Holy Spirit.

Where possible, it is desirable that the sponsor be a godparent from baptism to express more clearly the close relationship of Baptism and Confirmation.

The qualifications for a Confirmation Sponsor are the same as those listed for a Baptism Godparent.

Confirmation: refer to Rites, Confirmation, #5-6

**Catechetical Leader** Catechetical Leaders, along with qualified catechists, assist the priest in the preparation of parents, children, godparents and sponsors for reception of the sacraments.

Where it is feasible, the principal of the Catholic School assists with sacramental preparation.

**Parish Liturgist** Those charged with preparing the liturgical environment through planning, music, art and environment, should work together with priests, catechetical leaders, principles, and catechists to ensure a liturgical celebration that is dignified, in accordance with diocesan liturgical norms and invites the full, conscious, and active participation of all participants in the celebration of sacramental liturgies.

### **Roles of the Ministers of the sacraments:**

**Bishop** Bishops are the principle dispensers of the sacraments and leaders of the entire liturgical life of their dioceses. They direct the conferring of the sacraments (Rite of Christian Initiation #12).

Bishops are the ordinary ministers of the sacrament of Confirmation.

Confirmation: Refer to Rites, Confirmation, #7-8

Penance: Refer to Rites, Penance, #9a

**Priest** The priest has the responsibility to assist the Bishop in the preparation and conferring of the sacraments of Baptism, Eucharist, and Penance. When the three sacraments of initiation are celebrated together at the Easter Vigil, the priest may also confer the sacrament of Confirmation.

Penance: Refer to Rites, Penance, #9

**Deacon** Deacons cooperate in the ministry of bishops and priests in the preparation for the reception of sacraments. They confer baptism when it is not celebrated within the Mass.

## ***Blessing for Unbaptized Infants Preparing for Baptism***

(adapted from the Book of Blessings, Orders for the Blessing of a Child not yet Baptized, #158-169)

This ritual may be adapted to suit the needs of the families and parish. It may be incorporated into the parent preparation evening, used as a blessing at a separate time, or all or part of the intercessions may be used at the regular Sunday liturgy preceding the Rite of Baptism outside of the Mass. The wording should be adapted for one or several children. It is not to be used in its entirety at the Sunday Mass.

### ***INTRODUCTORY RITES***

In the name of the Father (+), and of the Son, and of the Holy Spirit.

Amen!

Brothers and sisters, let us praise and thank the Lord, who took little children into his arms and blessed them. Praised be the Lord now and forever.

Amen!

Jesus came into the world as a little child and grew in wisdom, age, and grace in the eyes of God and of all who knew him. Jesus welcomed children, believed in their dignity, and held them up as a model for all who are seeking the Kingdom of God.

Children need the help of their parents and other grown-ups if they are to develop their individual gifts, and their moral, mental, and physical powers, and so reach human and Christian maturity.

Let us therefore ask for God's blessing, so that we will devote ourselves to the Christian upbringing of these children so that they willingly accept the guidance they need.

### ***READING OF THE WORD OF GOD***

Brothers and sisters, listen to the words of the holy gospel according to Mark.

10:13-16

And people were bringing children to him that he might touch them, but the disciples rebuked them. When Jesus saw this he became indignant and said to them, "Let the children come to me; do not prevent them, for the kingdom of God belongs to such as these. Amen, I say to you, whoever does not accept the kingdom of God like a child will not enter it." Then he embraced them and blessed them, placing his hands on them.

As circumstances suggest, the presider may give a brief reflection on the text so that those gathered may understand through faith the meaning of the celebration. After the reflection a psalm may be sung or the following may be used.

Response: Let everything that breathes praise the Lord!

Alleluia!  
Praise the Lord in his sanctuary,  
Praise him in the firmament of his strength.  
Praise him for his mighty deeds,  
Praise him for his sovereign majesty.

Response: Let everything that breathes praise the Lord!

Praise him with the blast of trumpet,  
Praise him with lyre and harp.  
Praise him with timbrel and dance,  
Praise him with strings and pipe.

Response: Let everything that breathes praise the Lord!

Praise him with sounding cymbals,  
Praise him with clanging cymbals.  
Let everything that has breath  
praise the Lord! Alleluia!

Response: Let everything that breathes praise the Lord!

### *INTERCESSIONS*

The Lord Jesus held up to all his followers the simplicity and trust of children as a condition for entering the kingdom of heaven. Let us therefore call on Jesus in prayer, saying:

Response: Lord, in children let us welcome you.

Lord Jesus, you will that children be brought through the waters of Baptism; grant that the time of waiting may be one of a more complete preparation for its celebration. For this we pray.

Through their parents and the Church you show these children the tenderness of your own love; grant that those entrusted to their care will be tireless in watching over them. For this we pray.

In baptism you have given all of us rebirth to a new childhood and opened to us the doors to your Father's house; grant that as faithful servants we may follow wherever you lead. For this we pray.

Even as a child you had to undergo persecution and exile; grant that all children who are victims of the evil of these times may find help and protection. For this we pray.

### *PRAYER OF BLESSING*

All-powerful God and Father,  
you are the source of all blessings, the protector of infants,  
whose gift of children enriches and brightens a family.  
Look with favor on these children  
and, when they are reborn of water and the Holy Spirit,  
bring them into your own spiritual family, the Church,  
there to become a sharer in your kingdom  
and with us to bless your name for ever.

We ask this through Christ our Lord.  
Amen!

In silence the presider and parents trace the sign of the cross on the foreheads of their children.

### *CONCLUDING RITE*

**Priest/ Deacon:**

May the Lord Jesus, who loved children  
bless (+) and keep you in his love  
now and forever.  
Amen!

**Lay Person:**

May the Lord Jesus, who loved children,  
bless and keep us in his love,  
now and forever.  
Amen!



***Rite of Admission to Preparation for Eucharist***  
**Celebrated within the Mass**

**General Intercessions**

(adapted from Rite of Christian Initiation of Adults, #274-275)

When used at Sunday Liturgy, use the following petitions and add pertinent parish petitions at the conclusion.

Children and parents/ guardians are called to the front of the assembly.

Presider: Let us pray for those children, your sons and daughters, companions and friends, as they begin their preparation for Eucharist.  
Lord, hear our prayer!

Reader: That these children may steadily increase in their desire to live with Jesus and be given the fortitude to persevere in their preparation to receive Eucharist, we pray.

That by participating in the worship and works of the Church, these children and their families might find true happiness, we pray.

That their parents and other family members might be renewed in their understanding of the gift of Eucharist and deepen their own faith and understanding through this time of preparation, we pray.

That this congregation will find blessing in being witnesses to the goodness and truth of Jesus in the Eucharist and in their daily living, we pray.

*After the intercessions, the presider says the following prayer:*

Presider: Lord,  
you have filled us  
with the desire to receive you in the Eucharist  
and live in close relationship to you.  
May you bless us all with wisdom, knowledge,  
and trust that you will always answer our prayers.

We ask this through Christ our Lord.  
Amen!



Children and parents/ guardians return to their seats in the assembly.

## **After Post-Communion and before the Final Blessing**

Invite Assembly to be seated. Candidates for First Eucharist and parents stand.

Presider: PARENTS, at your child's baptism, you promised to rear your child in the practice of your Catholic Faith. You now bring your child to begin preparation for First Eucharist. Will you support your child by faithful participation at Sunday worship, attendance to their lessons, and by your witness to the values of our Catholic way of life?

Parent: I will!

Does the COMMUNITY OF THIS PARISH willingly support and encourage these children and their families during this time of preparation?

All: We do!

Presider: Let us pray for these candidates as they begin their time of preparation.

Lord, you have filled these children  
with the desire to receive you in the Eucharist  
and live in close relationship with you.  
As they grow in wisdom and knowledge,  
respond to their hopes and answer their prayers.  
We ask this through Christ our Lord.  
Amen!

Invite all to stand and conclude with the Final Blessing.

***Rite of Admission to Preparation for Confirmation***  
**Celebrated within the Mass**

**General Intercessions**

(adapted from Rite of Christian Initiation of Adults, #274-275)

*When used at Sunday Liturgy, use the following petitions and add pertinent parish petitions at the conclusion. Children and parents/ guardians are called to the front of the assembly.*

Presider: Let us pray for those candidates as they begin their preparation for Confirmation.  
Lord, hear our prayer!

Reader: That all of us renew our commitment of baptism by living faith-filled lives in imitation of Jesus Christ, we pray.

That by participating in the worship and works of the Church, these candidates and their families might find true happiness, we pray.

That this congregation will find blessing in being witnesses to the goodness and truth of Jesus Christ in our daily living, we pray.

That those who are sick or in need of special prayer this day may feel the goodness and love of God through those who minister to them, we pray.

That those people who have died this week will forever rejoice at the heavenly banquet table and that those who mourn their loss will be comforted by our merciful Lord, we pray.

*After the intercessions, the presider says the following prayer:*

Presider: Lord,  
you have filled these candidates  
with the desire to be confirmed in our Faith  
and live in close relationship to you.  
May you bless us all with wisdom, knowledge,  
and trust that you will always answer our prayers.

We ask this through Christ our Lord.  
Amen!

*Candidates and sponsors return to their seats in the assembly.*

**After Post-Communion and before the Final Blessing**

*Invite Assembly to be seated. Candidates and Sponsors stand.*

Presider: Do you, CANDIDATES, desire to begin preparing for the Sacrament of Confirmation and willingly to participate in preparing for this sacrament?  
Candidates: I do!

Presider: Does the COMMUNITY OF THIS PARISH willingly support and encourage these candidates, their sponsors, and their families during this time of preparation?

All: We do!

Presider: Let us pray for these candidates as they begin their time of preparation.  
Lord, you have filled these candidates with the desire to be confirmed in our Faith and live in close relationship with you.  
As they grow in wisdom and knowledge, respond to their hopes and answer their prayers.  
We ask this through Christ our Lord.  
Amen!

*Invite all to stand and conclude with the Final Blessing.*

***Call to Immediate Preparation for Confirmation***  
**Celebrated within the Mass**

*When used at Sunday Liturgy, choose from these intercessions and add to regular Sunday Intercessions*

**Intercessions**

Presider: Let us now pray to the Lord for these candidates, ourselves, and all in need of God's strength and protection this day.

Reader: For the Church, that she may be blessed with members of sincere hearts who desire to do the work of Jesus and help all to come to know and love God ... we pray.

For parents, godparents, sponsors, and other family members, that they may give good witness to these Confirmation candidates of what it means to know and love the Lord and one another ... we pray.

For catechists, that they may teach the Word of God faithfully and convey the beauty of the truths of our Faith and that those they teach may share the joy they have found in friendship with Jesus ... we pray.

For our faith community, that may grow in constant charity and prayer as we journey with these candidates ... we pray.

*(insert parish intentions ...)*

**Concluding Prayer:**

Father of love and power;  
it is your will to establish everything in Christ  
and to draw us into his all-embracing love.  
May you bless us all with wisdom, knowledge,  
and trust that you will always answer our prayers.

We ask this through Christ our Lord.  
Amen.

## **After Post-Communion and before the Final Blessing**

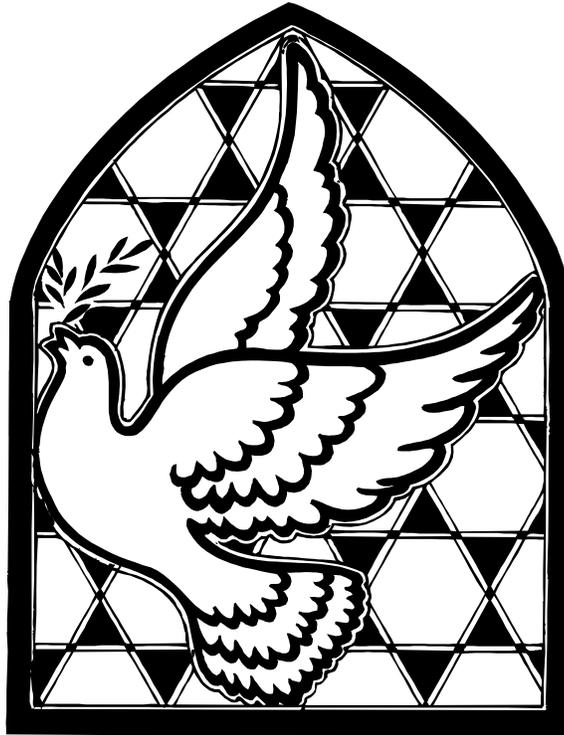
*Invite Assemble to be seated. Candidates and Sponsors stand.*

Presider: Sponsors, in the presence of this assembly, do you consider these candidates sincere in their desire to be confirmed in our Catholic faith?

Sponsors: I do.

Presider: Candidates, your sponsors have spoken in affirmation of your desire to be confirmed. As you begin this next phase of your preparation, be assured of the prayers of your parishioners.

Candidates: Amen!



## **Blessing for Children Preparing for Penance**

(adapted from the Book of Blessings, Orders for the Blessing of Children, #135-155)

*This is not to be included in Sunday Mass. A priest, deacon, or catechist who is in charge of the children's education may preside over this ritual. While maintaining the structure and chief elements of the rite, the minister should adapt the celebration to the circumstances of the families and children involved.*

### ***Introductory Rites***

Suitable gathering song

Presider: In the name of the Father, (+) and of the Son, and of the Holy Spirit.

All: Amen!

Presider: Brothers and sisters, let us praise and thank the Lord, who took little children into his arms and blessed them. Praised be to the Lord now and forever.

All: Amen!

Presider: When he came into the world, Jesus, the Son of God, grew in wisdom, age, and grace in the eyes of God, his parents, and all who knew him. Jesus welcomed children, believed in their dignity, and held them up as a model for all who are seeking the Kingdom of God. Children need the strength that Jesus, the Bread from Heaven, offers them for their spiritual food in order to grow in the ways of the Lord. They need the help of grown-ups if they are to develop their God-given gifts, their moral, mental, and physical powers, and so reach human and Christian maturity. Let us therefore ask for God's blessing as these children begin their preparation for Penance. Let us pray for a blessing that we may devote ourselves to the sacramental formation these children desire that they will accept willingly the guidance they need.

*moment of silent prayer for children*

### ***Reading of the Word of God***

Brothers and sisters, listen to the holy gospel according to Luke

15:1-10

The tax collectors and sinners were all drawing near to listen to him, but the Pharisees and scribes began to complain, saying, "This man welcomes sinners and eats with them."

So to them he addressed this parable. "What man among you having a hundred sheep and losing one of them would not leave the ninety-nine in the desert and go after the lost one until he finds it? And when he does find it, he sets it on his shoulders with great joy and, upon his arrival home, he calls together his friends and neighbors and says to them, 'Rejoice with me because I have found my lost sheep.' I tell you, in just the same way there will be more joy in heaven over one sinner who repents than over ninety-

nine righteous people who have no need of repentance. "Or what woman having ten coins <sup>2</sup> and losing one would not light a lamp and sweep the house, searching carefully until she finds it? And when she does find it, she calls together her friends and neighbors and says to them, 'Rejoice with me because I have found the coin that I lost.' In just the same way, I tell you, there will be rejoicing among the angels of God over one sinner who repents."

*Presider may give a brief reflection at this time. This should be short and suited to the children's understanding, but it should also be helpful for the adults present. After the reflection a psalm, or some other song familiar to the children may be sung, or use the following.*

### **Psalm 100**

Response: We are his people, the sheep of his flock.

Sing joyfully to the Lord, all you lands;  
serve the Lord with gladness;  
come before him with joyful song.

Know that the Lord is God;  
he made us, his we are;  
his people, the flock he tends.

Response: We are his people, the sheep of his flock.

Enter his gates with thanksgiving,  
his courts with praise;  
give thanks to God; bless his name.

For he is good:  
the Lord, whose kindness endures forever,  
and his faithfulness, to all generations.



Response: We are his people, the sheep of his flock.

### ***Intercessions***

Presider: The Lord Jesus held up to all his followers the simplicity and trust of children as a condition for entering the kingdom of heaven. Let us therefore call on Jesus in prayer, saying:  
**LORD, HEAR OUR PRAYER!**

Reader: Lord Jesus, born of the Virgin Mary, you sanctified childhood; grant that these children may grow as you did in wisdom, age, and grace. For this we pray.

Through their parents and the Church you show these children the tenderness of your own love; grant that those entrusted with their care will be tireless in watching over them. For this we pray.

In baptism you have given all of us rebirth to a new childhood and opened to us the doors to your Father's house; grant that as faithful servants we may follow wherever you lead. For this we pray.

Even as a child you had to undergo persecution and exile; grant that all children who are victims of the evil of these times may find help and protection. For this we pray.

You have gifted us with intellect and free will that we might choose to love you and your people as you have loved us, O Lord. As these children grow in an understanding of the choices they make, give them a sense of sorrow for their sins and a sincere desire to repent and to live as you call us to live. For this we pray.

Lord Jesus, you love us unconditionally and desire that we be with you forever in heaven. Bless these children and their parents as they begin preparation for the sacrament of love and forgiveness, healing and reconciliation. For this we pray.

### ***Prayer of Blessing***

*Presider who is a priest or deacon may hold his hands outstretched over the children as he prays the prayer of blessing.*

We pray that you, Father,  
will send a blessing on these children as they begin preparation  
for reception of the sacrament of Penance.  
May they may grow in Christian maturity  
and, by the power of the Holy Spirit,  
become Christ's witnesses in the world,  
spreading and defending the faith.

We ask this through Christ our Lord.  
Amen!

*After the prayer of blessing, the presider may sprinkle the children with holy water and, as circumstances suggest may say:*

Let this water call to mind our baptism into Christ,  
who has redeemed us by his death and resurrection.

### ***Concluding Rite***

*The presider who is priest or deacon prays:*

May the Lord Jesus, who loved children,  
bless you and keep you in his love, now and forever. Amen!

*A lay presider prays:*

May the Lord Jesus, who loved children,  
bless and keep us in his love, now and forever. Amen!

*The celebration should end with a suitable song.*

The following individuals have prayerfully deliberated, and contributed to the publication of this manual:

Bishop Joseph A. Galante, Bishop of Camden

Sacrament Guideline Committee:

Rev. Robert Hughes, Vicar General for Pastoral Life

Rev. James Maggart, Director of the Office of Worship

Rev. Msgr. John Frey, Pastor, St. Rose of Lima, Haddon Heights

Rev. Anthony DiBardino, Co-Pastor, Holy Name of Jesus, Mullica Hill and member of the diocesan RCIA Commission

Rev. Thomas Barcellona, Director of Youth Ministry

Dr. Michael Steier, Ph.D., Assistant Secretary for Catechetical Formation and Liturgy, USCCB, Washington, DC and former Secretary for Evangelization and Catechetical Formation in the Camden Diocese

Sr. Antoine Therese Lawlor, IHM, former Assistant Superintendent for Religion in the Catholic Schools

Mrs. Kathleen Ebner, former Coordinator of Youth Ministry

Sr. Guadalupe Maria Nieto, MSBT, former Associate Director for Religious Education

Mrs. Trudy Cranston, Administrative Assistant for Office of Worship, Coordinator of the School of Liturgy, member of the diocesan RCIA Commission

Sr. Anne Francine O'Connor, IHM, Principal, St. Teresa Parish, Runnemede

Sr. Marita Barrington, OSF

Mr. Michael McDonough, Deacon, St. Jude Parish, Blackwood

Mr. Jerry DiMuro, Deacon, St. Rose of Lima, Haddon Heights

Mr. Joshua Snyder, former Diocesan RCIA Coordinator

Mr. Roger Pisani, Diocesan RCIA Director

Sr. Mary Beth Coyle, IHM, Director for Religious Education

Religious Education Advisory Board:

Rev. Terry Odien, Pastor, Holy Saviour, Westmont

Rev. Michael Matveenko, Pastor, Assumption, Pomona

Mrs. Theresa Budniak, DRE, Assumption, Atco

Mr. RoseMarie Fantini, CRE, St. Edward, Pine Hill

Sr. Mary Gough, IHM, Coordinator Volunteer Ministries, St. Thomas More, Cherry Hill

Sr. Catherine Kane, OSF, DRE, St. Isidore, Vineland