

Guidelines for the Sacrament of Confirmation

Baptism, the Eucharist, and the Sacrament of Confirmation together constitute the “sacraments of initiation,” whose unity must be safeguarded. It must be explained to the faithful that the reception of the sacrament of Confirmation is necessary for the completion of baptismal grace. For “by the sacrament of Confirmation, [the baptized] are more perfectly bound to the Church and are enriched with a special strength of the Holy Spirit. Hence they are, as true witnesses of Christ, more strictly obliged to spread and defend the faith by word and deed.” (*Catechism of the Catholic Church*, 1285.)

The Goals of Confirmation Preparation are:

1. To provide catechesis based on the above understanding of Confirmation, and also an understanding of the Confirmation Rite and its symbols. (See Curriculum, pages 11-13.)
2. To provide a positive experience of the parish community for the candidates and their families.
3. To provide teaching and witness by lay catechists on the duties and responsibilities of fully initiated Catholics.
4. To connect the candidate with the parish community by explaining and inviting participation in liturgical worship and ongoing parish services and activities.
5. To provide parents/guardians and/or sponsors with and updated understanding of Confirmation through special Catechetical sessions for them. (See Curriculum, pages 3-10.)

Requirements for Participation in Confirmation Sacramental Program:

1. The Candidate has been baptized and received the sacrament of Eucharist.
2. The family is registered as members of the parish. If unregistered, registration occurs at the time of Catechesis for Parents (for territorial parishes).
3. The candidate has attended and completed **every prior year** of religious instruction in a parish Religious Education program (See *Guidelines for Catechesis*, July 1, 1998, E) or Catholic School. If the candidate has not attended on a regular basis since receiving First Eucharist, he/she must attend a remedial program before entering the program of proximate (immediate) catechesis on the Sacrament of Confirmation. (See Appendix, page 22.)
4. Proximate preparation for parent/child takes place in the parish in which the family is a registered member.
5. Sacramental preparation is separate from and in addition to the regular religious formation/education and youth ministry that occurs in school or parish programs.

Requirements for Reception of the Sacrament of Confirmation:

Before being admitted to the Sacrament of Confirmation, the candidate should complete all of the following elements:

1. The life of the candidate and practice of the faith (including weekly attendance at Mass and reception of the Sacrament of Reconciliation and Eucharist) shows that he/she is ready for Confirmation.
2. Participation in any parish rituals in preparation for Confirmation. (Appendix, page 22.)
3. Attendance and successful completion of proximate (immediate) catechesis on the Sacrament of Confirmation. (See Curriculum, pages 11-13.)
4. Participation in a group and/or individual service to the parish and wider community. (Appendix, pages 15-18.)
5. Attendance at the parish Confirmation retreat experience. (Appendix, page 21.)
6. The candidate must be in the 9th or 10th Grade.

Participants:

1. Candidates (See * below)
2. Parent(s) or Guardians
3. Sponsors (Requirements listed in Appendix, page20.)
4. Lay Catechists
5. Priest, Deacon (optional involvement in parish program)
6. Parish Community

*** Catholic School Candidates for the Sacrament of Confirmation:**

In some parishes candidates for Confirmation consist of both students of the Parish Religious Education Program and those who attend Catholic schools. It must be noted that those students who attend diocesan or parish Catholic Schools are already receiving religious education on a daily basis, just as the parish students are receiving religious education through the High School or Youth Ministry Program. Therefore, it is not necessary for them to participate in the on-going (remote) catechesis that happens in the parish for religious education students. But, as candidates for Confirmation, Catholic School students are required to participate in the following elements of the Confirmation Sacramental program at their local parish:

- Participation in the life of the parish community (including but not limited to weekly attendance at Mass and reception of the Sacraments of Reconciliation and Eucharist) shows that s/he is ready for Confirmation.
- Participation in any parish rituals in preparation for Confirmation.
- Attendance and successful completion of proximate (immediate) catechesis on the Sacrament of Confirmation.
- Participation in any group service projects to the parish and wider community, in addition to any service projects that may be done at the Catholic school.
- Attendance at a parish retreat experience.

Elements of the Confirmation Sacramental Program

I. Catechesis on the Sacrament of Confirmation

A. Curriculum for Parents/Sponsors

The times of sacramental preparation are usually “teachable moments” for parents as well as for their children. They are opportune times to update parents concerning the Church’s teaching about the sacraments. The reason for holding Parent Sessions is to aid parents in developing an adult understanding of the place of sacraments in their lives, and hopefully, this will encourage more frequent reception on the part of those who may not have been connected with the Church.

The curriculum for catechesis of parents and/or sponsors (below) is divided into several parts accompanied by sample questions. You are invited to develop other questions. The doctrinal elements are referenced to the Catechism of the Catholic Church; the paragraph numbers are noted in parentheses.

I. Definition and Meaning of Sacrament

(Content for this segment is found in *Guidelines for the Sacrament of Reconciliation*, p. 2-3).

II. Historical Overview and Development

- The in the Western Church the understanding of the Sacrament of Confirmation today includes different aspects, which developed during the ages:
 1. Confirmation is the fulfillment of Baptism – is one of the sacraments by which a person is initiated into the Church.
 2. Confirmation enables one to “defend” the Catholic Church – the “soldier” aspect.
 3. Confirmation strengthens one to accept the mission of Jesus and the Church as one’s own mission.
- Tracing the historical development of the sacrament, and looking at its meaning during different times in the Church can help us to see how these three understandings developed.

A. The Early Church – The First 300 Years

- In the Early Church, one Rite existed by which a person was initiated into the Church.
- This Rite included what we consider to be the three sacraments of Baptism, Confirmation, and Eucharist.
- Reception occurred in that order in the ceremony.
- The Presider was the Bishop and the Rite included:
 - Profession of faith
 - Immersion in water
 - Anointing with oil
 - Clothing with a white garment
 - Laying on of hands
 - Calling down of the Holy Spirit
 - Reception of Eucharist
- Reception occurred at Easter Vigil Service.
- Preparation took two to three years, and this is the basis of today’s RCIA (Rite of Christian Initiation of Adults).
- Reason for having such an extended process, was that the community wanted to be sure person was:
 - Sincere in their conversion to Jesus.
 - Serious about their commitment to follow Jesus, despite the possibility of being put to death.
 - Practical reasons also existed. The Church was under persecution and thus was in hiding as an underground Church and wanted to be sure the person was not there to turn them into authorities.

B. The 4th Century

- Early 300's Emperor Constantine declared Christianity the official religion of the empire. As a result:
 - Persecutions ended.
 - The number of persons wanting to become Christian increased.
 - The practice of initiating whole families and young children and infants became widespread.
 - The Bishop was unable to preside over every ceremony, thus the ceremony was broken up and Confirmation celebrated at a different time.

C. By the 5th Century

- Infant baptism became the norm, with the reception of Eucharist following immediately.
- Bishop later presided over rite which included:
 - Laying on of hands.
 - Anointing with oil.
- This resulted in the order of reception being Baptism, Eucharist, and Confirmation.

D. 1200's – 4th Lateran Council (1215 AD)

- The order remained this way (Baptism, Eucharist, Confirmation) until during the 4th Lateran Council the age of receiving First Eucharist was moved to between 7-15 years old.
- This restored the reception of the sacraments of Initiation to their original order of Baptism, Confirmation, and Eucharist.

E. 1500's Council of Trent (1545-1563)

- In reaction to the Protestant Reformation, the Council of Trent affirmed Confirmation as a sacrament.
 - Confirmation took on the meaning that it strengthened one to defend the Catholic Faith – a "Soldier of Christ."
 - Theologians began to see the Rites of Initiation as three separate sacraments: Baptism, Confirmation, and Eucharist.
 - Prior to Council of Trent Confirmation was viewed as one of the sacraments of initiation, but this understanding was stressed less afterwards.

F. 18th – 19th Centuries

- Confirmation was delayed until after reception of First Eucharist.
- This resulted in more emphasis being placed upon the need to understand the truths of the Catholic Faith before being confirmed.
- Thus, Confirmation was more readily understood as a sacrament in which one accepts and takes on the responsibility of living out the mission of Jesus and the Church, to spread the Good News of God's Kingdom.

G. Today

- All three understandings present in the way the Church views Confirmation:
 1. Confirmation is the fulfillment of Baptism – is one of the sacraments by which a person is initiated into the Church.
 2. Confirmation enables one to "defend" the Catholic Church – the "soldier" aspect, but defend it by living it.
 3. Confirmation strengthens one to accept the mission of Jesus and the Church, to spread the Good News of the Kingdom, as one's own mission.
- The Rite of Confirmation today looks back to earliest understanding of its connection with the other two Sacraments of Initiation:
 - Confirmation is celebrated within the Eucharist.
 - The candidate renews baptismal promises and receives Eucharist.

Read: CCC, page 325-326, #1285

Baptism, the Eucharist, and the sacrament of Confirmation together constitute the “sacraments of Christian initiation,” whose unity must be safeguarded. It must be explained to the faithful that the reception of the sacrament of Confirmation is necessary for the completion of baptismal grace. For “by the sacrament of Confirmation, [the baptized] are more perfectly bound to the Church and are enriched with a special strength of the Holy Spirit. Hence, they are, as true witnesses of Christ, more strictly obliged to spread and defend the faith BY WORD AND DEED.

- The RCIA process restores the original order of reception and the understanding that the three sacraments are the means of initiation into the Catholic Church.

Questions for Discussion

Think about and discuss each one of these meanings of the Sacrament of Confirmation and how it connects to your life and affects what you do in your everyday life.

- 1. Confirmation is the fulfillment of Baptism – is one of the sacraments through which a person is initiated into the Christian Community - the Church.**

What does initiation mean to you, that through Baptism, Confirmation, and Eucharist you became a full member of the Catholic Church?

- 2. Confirmation enables one to live the Catholic faith in today's world.**

What are some of the areas in which you need help from the Holy Spirit to live a better life as a follower of Jesus - at home, at work, in the world today?

- 3. Confirmation strengthens one to accept the mission of Christ and the Catholic Church as one's own, and to participate in that mission.**

The mission of Jesus and the Church is to spread the Good News of God's Kingdom. What are some of the ways you do this? Be specific and practical.

III. Meaning of the Signs/Symbols of the Rite of Confirmation

- Looking at the Rite of Confirmation will help us to understand the meaning of Confirmation:
 1. Renewal of Baptismal Promises
 - This shows that Confirmation follows and is connected with Baptism
 2. Laying on of hands
 - Since the earliest biblical times, this action has signified the calling down of God's Spirit, and during the time of the Early Church, the Holy Spirit.
 3. Anointing with Oil
 - Oil has always been a sign of abundance, joy, richness, limber, healing, soothing, radiance.

Read: CCC, page 328, #1295, 1296

By this anointing the confirmand receives the “mark,” the *seal* of the Holy Spirit. A seal is a symbol of a person, a sign of personal authority, or ownership of an object. Hence soldiers were marked with their leader's seal and slaves with their master's.... Christ himself declared that he was marked with his Father's seal. Christians are also marked with a seal: “It is God who establishes us with you in Christ and has commissioned us; he has put his seal on us and given us his Spirit in our hearts as a guarantee.” This seal of the Holy Spirit marks our total belonging to Christ, our enrollment in his service forever, as well as the promise of divine protection in the great eschatological trial.

IV. The Effects of Confirmation

- With Confirmation we receive the same outpouring of the Holy Spirit that the apostles received on Pentecost.

Read: CCC, page 330, #1302, 1303

It is evident from its celebration that the effect of the sacrament of Confirmation is the special outpouring of the Holy Spirit as once granted to the apostles on the day of Pentecost.

From this fact, Confirmation brings an increase and deepening of baptismal grace:

- **it roots us more deeply in the divine filiation which makes us cry, “Abba, Father!”;**
- **it unites us more firmly to Christ;**
- **it increases the gifts of the Holy Spirit in us;**
- **it renders our bond with the Church more perfect;**
- **it gives us a special strength the Holy Spirit to spread and defend the faith by word and action as true witnesses of Christ, to confess the name of Christ boldly, and never to be ashamed of the Cross.**

Questions for Discussion

The effects of Confirmation are:

- It roots us more deeply in the divine filiation which makes us cry, “Abba, Father!”
- It unites us more firmly to Christ.
- It increases the gifts of the Holy Spirit in us.
- It renders our bond with the Church more perfect.
- It gives us a special strength the Holy Spirit to spread and defend the faith by word and action as true witnesses of Christ, to confess the name of Christ boldly, and never to be ashamed of the Cross.

1. **Which of the above effects of Confirmation do you most need in your life today? Why?**
2. **Why do you want your son or daughter to be confirmed?**

V. The Role of the Sponsor for Confirmation

- A sponsor is one who accompanies a person on his or her journey of faith, helping a person to deepen one’s faith relationship with God.
- The first way a sponsor does this is by modeling what it means to be a person of faith who takes seriously their call to follow Jesus.
- In doing so, a sponsor can then guide the candidate on the road of discipleship.
- Sponsors bring the candidates to receive the sacrament, present them to the minister for the anointing, and will later help them to fulfill their baptismal promises faithfully under the influence of the Holy Spirit whom they have received.
- **Read CCC #1311** “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.”
- In view of understanding that Confirmation is a sacrament of initiation, it is desirable that the godparent at baptism, if available, also be the sponsor at confirmation. This change expresses more clearly the link between baptism and confirmation and also makes the function and responsibility of the sponsor more effective.

- **Canon 893 of the Church's Canon Law** states the following about sponsors:
 - section 1. To perform the role of sponsor, it is necessary that a person fulfill the conditions mentioned in can. 874.
 - section 2. It is desirable that the one who undertook the role of sponsor at baptism be sponsor for confirmation
- This does not mean that the option of choosing a special sponsor for confirmation is not excluded.
- Choosing a sponsor for Confirmation is a very important decision, which requires the candidate and parents to ask and answer certain questions.
- They are:
 - Does the person participate fully in the life of the Church sacramentally by attending Eucharist weekly and receiving the Sacrament of Reconciliation frequently?
 - Does the person live a life of service by using his or her gifts and talents to serve the needs of others in the parish and wider community?
 - Is he or she a person of prayer?
- Pastors will see that the sponsors, chosen by the candidates or their families, are spiritually fit to take on this responsibility and have these qualities:
 - a. sufficient maturity to fulfill their function;
 - b. membership in the Catholic Church and their own reception of Christian initiation through baptism, confirmation, and eucharist;
 - c. freedom from any impediment of law to their fulfilling the office of sponsor.
- **Read: Canon 874, paragraph 1** (This is the basis of the pastors' responsibility.)
 To be admitted to undertake the office of sponsor, a person must:
 - #1 be appointed by the candidate for baptism, or by the parents or whoever stands in their place, or failing these, by the parish priest or the minister; to be appointed the person must be suitable for this role and have the intention of fulfilling it;
 - #2 be not less than sixteen years of age, unless a different age has been stipulated by the diocesan Bishop, or unless the parish priest or the minister considers that there is a just reason for an exception to be made;
 - #3 be a catholic who has been confirmed and has received the blessed Eucharist, and who lives a life of faith which befits the role to be undertaken;
 - #4 not labour under a canonical penalty, whether imposed or declared;

VI. The Gifts of the Holy Spirit and Confirmation

- In the sacrament of Confirmation we recognize that the Holy Spirit has a special role, and in an important way touches the lives of those confirmed through the Gifts of the Holy Spirit.
- During the Rite of Confirmation, in the Laying on of Hands, the Bishop prays for the coming of the Holy Spirit upon those about to be confirmed as he says:
- **Read Rites p. 318-319 # 41, 42**

**My dear friends:
 in baptism God our Father gave the new birth of
 eternal life
 to his chosen sons and daughters.
 Let us pray to the Father
 that he will pour out the Holy Spirit
 to strengthen his sons and daughters with his gifts
 and anoint them to be more like Christ the Son of God.**

- After silent prayer he continues with outstretched hands:

**All-powerful God, Father of our Lord Jesus Christ,
by water and the Holy Spirit
you freed your sons and daughters from sin
and gave them new life.
Send you Holy Spirit upon them
to be their Helper and Guide.
Give them the spirit of wisdom and understanding,
the spirit of right judgment and courage,
the spirit of knowledge and reverence.
Fill them with the spirit of wonder and awe in your presence.
We ask this through Christ our Lord. R. Amen.**

- Thus, we can see how important the Gifts are to Confirmation.

V. Scriptural Background for the Gifts of the Holy Spirit

- Many passages in the Hebrew and Christian Scriptures deal with the activity of the Holy Spirit.
- All of the Gospels, especially Saint Luke's, show the Holy Spirit as being very active in the life and ministry of Jesus:
 - a. He was conceived through the power of the Holy Spirit.
 - b. The Holy Spirit was present at his Baptism.
 - c. In his ministry the Holy Spirit is present, leading Jesus, and being with Jesus.
- **Read Acts of the Apostles 2:1-4** Here we find:
 - a. A description of the first Pentecost.
 - b. The descent of the Holy Spirit upon the apostles.
 - c. A change in the apostles so that they are now able to:
 - Reach out to others.
 - Tell the Good News of Christ.
 - Go forth to build up the Church, the Body of Christ.
- This was possible then and continues to be possible today, because in Confirmation the Holy Spirit bestows on each person what we call the "Gifts of the Holy Spirit."

Ask: What are The Gifts of the Holy Spirit?

- First listed by the prophet Isaiah
- Isaiah is describing the qualities of a promised king who would be faithful to God.
- Church later added piety to this list.

Read: Isaiah 11: 1-10

- If we believe that a person receives a strengthening of the Holy Spirit and these Gifts with Confirmation, it is important to examine them, to see what they mean in the life of an individual, to see the impact they have on
 - The person.
 - The community.

VI. The Gifts of the Holy Spirit (1830-1831)

- Some of these the words used to describe the Gifts of the Holy Spirit were used differently during the time of the Old and New Testaments than they are today.
- Therefore, it is important to understand their meaning in the historical context to have a correct understanding of them for our lives today.

A. WISDOM

- An openness that allows a person to recognize his or her potential, limits, and then to act accordingly – “to know oneself.”
- A combination of a person’s experience in the world and his or her reflection upon it.
- The realization that one must **rely** upon God for a vision or way of looking at life and the world, because of our human limitation.
- (Write on board next to Gift) **Seeing life from God’s viewpoint**

Ask: Is this easy to do?

B. UNDERSTANDING

- Gift that enables a **person of faith** to delve deeper into what God’s revelation **means** for his or her life
- Enables an ever maturing faith so that God’s presence becomes more discernable in every day life
- A person gains deeper insight through faith, they “see with the eyes of faith.”
- (Write on board) **Gives our life meaning. We recognize what God’s viewpoint means for us.**

C. COUNSEL – RIGHT JUDGEMENT

- Aids a person in decision-making – decisions still are the individual’s to make
- God provides direction, help, by speaking to us through creation, scripture, other people
- Person with the help of this Gift must choose to judge rightly and act justly
- (Write on board) **Decision-making**

D. FORTITUDE – COURAGE

- Used in the biblical sense – the willingness to leave behind the narrow confines of self and commit oneself to the infinite, by responding to God’s call to have faith in God.
- Examples – Abraham, Joseph, Peter and other disciples
- Affects the way a person lives and faces life, so it is done “firmly by faith instead of by fear.”
- Enables a person to profess faith in action, and not only word, despite difficulties, disappointments, suffering, lack of full understanding.
- (Write on board) **Faith in action**

E. KNOWLEDGE

- Meaning of the word is different from its use today.
- NOT knowledge of the mind, NOT an intellectual understanding of facts about God or our faith.
- Knowledge of the HEART – response of the whole person to God’s love – God’s call – God’s choice.
- An intimate relationship with God and an experience of God that touches and affects the whole person and all that one does.
- OT connotation - an intimacy as deep as that between husband and wife in the act of sexual union.
- To know God personally, to acknowledge God as God, to respond in love to others with justice and service.
- (Write on board) **Response**

F. PEITY – REVERENCE

- Refers to the love a person has for God as reflected in the reverence one has for God.
- Results in:
- Participation in worship of God because of love and not obligation.
- Concern for others because of God's love for them, and because God's holiness is reflected in them – God created all people.
- (Write on board) **Participation**

G. FEAR OF THE LORD – WONDER AND AWE

- OT connotation of fear – to owe allegiance to someone, not for negative reasons but positive ones – out of awe for that person.
- Recognition of the majesty of God and our dependence upon God.
- Fear – positive – fear of hurting our relationship with God, fear of doing anything to separate us from God, our loving Father.
- We “fear” to hurt the ones we love.
- (Write on board) **Obedience/love/wonder/awe**

The Gifts of the Holy Spirit

- Build upon faith-relationship a person already has with God.
- Are drawn upon throughout one's life.
- Help each person to recognize existing talents and to develop them for the good of the community, thus building up the Church – the Body of Christ.
- The confirmed Christian draws upon the Gifts in whatever life situation one finds oneself.
- **KEY:** The Gifts of the Holy Spirit enables one to live and act for others, to take on the mission of Jesus and the Church of spreading the Good News – all by using the special gifts and talents one has.

Questions for Discussion

1. **How do you see the Gifts of the Holy Spirit working in your life?**
2. **Which Gift of the Holy Spirit do you think you need the most in your life today?**
3. **Which Gift of the Holy Spirit do you think your child needs the most in his or her life today?**

B. Curriculum for Candidates

Proximate (immediate) catechesis on the Sacrament of Confirmation contains the following elements. Sessions based on these topics will prepare the candidate for receiving and living this sacrament. They will provide the candidate a solid understanding of Confirmation and its connection with the other sacraments of initiation, Baptism and Eucharist. The Rite of Confirmation, role of the Holy Spirit, and the responsibilities associated with being a confirmed Christian will also be addressed. These topics comprise what is to be taught in the sessions of proximate (immediate) catechesis on the Sacrament of Confirmation. They do not necessarily have to be taught in the order below. You may wish to do the sessions on Service and Choosing the sponsor early in the Confirmation Program.

I. In Baptism we are born anew of water and the Spirit.

- A. Original Sin
- B. Sin
- C. Sanctifying Grace
- D. Sacrament of Baptism
 - 1. Signs and symbols of Baptism
 - a. Water
 - b. Candle
 - c. White garment
 - d. Oil
 - 2. Meaning of Initiation
 - 3. Baptized into what?
- E. Gift of New Life in Christ
 - 1. Basis for life in Christ (CCC, 1213)
 - 2. Beginning of our Initiation

II. In Confirmation, we are sealed with the Spirit and strengthened in the grace of Baptism

- A. History of the sacraments of Initiation
 - 1. How did they begin?
 - 2. What do they all mean?
 - 3. Why do we have what we have today?
- B. Who is the Holy Spirit?
 - 1. Meaning of the word spirit
 - 2. Holy Spirit as the Third Person of the Blessed Trinity
 - 3. Names of the Holy Spirit
 - a. Advocate
 - b. Spirit of Truth
 - c. Spirit of Glory
 - d. Counselor
 - 4. Symbols of the Spirit
 - a. Cloud and light
 - b. Wind and fire
- C. Pentecost Story
- D. The Holy Spirit in the Church and In Us
 - 1. Seals us
 - 2. Changes us
 - 3. Transforms us

III. The Rite of Confirmation

- A. Words and Actions
 - 1. Laying on of hands
 - 2. Anointing with oil
 - 3. Exchange of peace

- B. Signs and Symbols: Sacred Chrism
 - 1. The uses of oil
 - 2. The meaning of Anointing
 - 3. Oil and the Spirit
 - 4. Jesus Anointed – Priest, Prophet and King

IV. Sealed, Changed, Transformed: The Gifts and Fruits of the Holy Spirit

- A. Jesus' Promise to Remain with us... The gift of Pentecost
- B. Gift of the Spirit given to us in Baptism
- C. The Seven Gifts of the Holy Spirit
 - 1. What are they?
 - a. Wisdom
 - b. Understanding
 - c. Right Judgment (Counsel)
 - d. Courage (Fortitude)
 - e. Knowledge
 - f. Reverence (Piety)
 - g. Wonder and Awe (Fear of the Lord)
 - 2. What do they mean?
 - 3. What meaning do they have to my life?
 - a. Formation of conscience
 - b. The moral life
 - c. My role in the Church
 - d. My role in daily life
 - 4. What am I to do with them?
 - a. Call to holiness
 - b. Call to share my faith
 - 5. Confirmation is just the beginning
- D. The Fruits of the Holy Spirit
 - 1. What are they?
 - a. Love
 - b. Joy
 - c. Peace
 - d. Patience
 - e. Kindness
 - f. Goodness
 - g. Fidelity (Faithfulness)
 - h. Gentleness
 - i. Self-control
 - 2. How do they help me live the life of a disciple of Christ?
 - a. With family
 - b. With peers/friends
 - c. Within the community

V. Eucharist: the fullness of initiation

- A. The completion of Initiation
 - 1. The order of the sacraments of initiation
 - a. RCIA (Rite of Christian Initiation of Adults)
 - b. Children vs. Adults/non-Catholics
 - 2. History of the Eucharist
- B. The source and summit of our faith: the most important thing we do
 - 1. Meaning of Eucharist
 - 2. Christ's Presence in the Eucharist
 - 3. We are Eucharist – the Body of Christ

- C. Full, active, and intelligent participation
 - 1. Institution Narratives
 - 2. Synoptic Gospels stories of institution
 - 3. Paul's view of Eucharist
 - 4. John's Gospel
- D. Recognizing Jesus in the Breaking of the Bread
 - 1. Emmaus story
 - 2. Other resurrection accounts of Eucharist
- E. History of the Mass
- F. History of the Eucharist

VI. Commissioning: Go and Make Disciples (Matthew 28:18-20)

- A. What is a Disciple?
 - 1. Called
 - 2. Challenged
- B. Living the Life of Faith
 - 1. Faith as a journey
 - 2. The Christian Way of Life
 - a. Doctrine
 - b. Sacrament
 - c. Morality
 - d. Prayer

VII. Life in Christ – Catechesis on the Call to Service

(For an extended outline to help in presenting catechesis in preparation for service, see Appendix, pages 14-18.)

- A. What is the Churches Tradition
 - 1. Old Testament
 - 2. New Testament
 - 3. Church Documents
 - 4. Catechism of the Catholic Church
- B. The Difference Between Charity and Justice
- C. Seven Themes on Catholic Social Teaching
- D. The Parish and Service
 - 1. Service to the Church Community
 - 2. Service to the Wider Community
 - 3. Examples of Service

VIII. Choosing a sponsor

(For an extended outline to help in presenting this topic, see Appendix, pages 19-20.)

- A. Who Is a Sponsor?
 - 1. The faith life of the sponsor
 - 2. As defined by Canon Law
- B. The Role of the Sponsor
 - 1. Luke 24:13-35
 - 2. To journey with the Candidate
 - 3. To share his/her story of Faith
- C. Who do I choose? How do I choose?
 - 1. Who models the Catholic faith best for me?
 - 2. Whose choice is it? Parents and Candidate

Life in Christ

Catechesis on the Call to Service

By virtue of our Baptism into Christ Jesus, and affirmed in the sacrament of Confirmation, Christians are called to live a life of service. The letter of James reminds us that faith and works go hand in hand (2:14-26). Our faith comes alive by the works we do for the least of our sisters and brothers, for what we do to them we do to Christ (Mt. 25:40). A life of service therefore is essential to the life of discipleship that we are called to live out through the Sacrament of Confirmation.

I. Catechesis on Service:

Candidates need to understand why we do service and that we do not do service to get confirmed. We do works of charity and justice because we are Catholic Christians who are called to do service. Therefore, the following is the suggested catechesis for parents and candidates on service.

A. Our Church's Tradition

1. Old Testament Scriptures

- a. Deuteronomy 14:28-15:11 – the need to care for the poor, the needy and the alien among you.
- b. Micah 4:3 – the call for peace and an end to violence
- c. Micah 6:8 – what God requires of us
- d. Psalm 82:1-4 – the call to defend those judged unjustly, the poor, the orphaned.
- e. Proverbs 31:8-9 – the need to speak out against injustice and for the poor

2. New Testament Scriptures

- a. James 2:14-17, 26 – faith and works go hand in hand, one is dead without the other.
- b. 1 Corinthians 13:4-8, 13 – the greatest thing that we can do is love; the qualities of love.
- c. Matthew 25:31-46 – Jesus says, “What you did to the least, you did to me.”
- d. John 13:1-20 – What Jesus did, we must also do – the Mandatum – the mandate for the Christian to live a life of service.
- e. Mark 10:21-25 – Jesus and the *fundamental option* for the poor

3. Church Documents

- a. *The Second Vatican Council and “Gaudium et spes/The Pastoral Constitution on the Church in the Modern World”* (1964) – emphasizes the scriptural view of the persons dignity rather than the philosophical view of natural law
- b. *Papal Documents*
 - Pope Leo XIII – “On the Condition of Labor” (1891)
 - Pope John XXIII – “Christianity and Social Progress” (1961)
 - Pope Paul VI – “The Development of Peoples” (1967)
 - Pope John Paul II – “On the 100th Anniversary of ‘On the Condition of Labor’ “ (1991) and “The Gospel of Life” (1993)

4. The Catechism of the Catholic Church

- a. Paragraphs 1928-1948 – A summary of the Church's traditions on its social justice teachings
- b. Paragraph 2258-2317 – The Fifth Commandment – Respect for life; Dignity of the human person; Safeguarding peace
- c. Paragraphs 2425-2449 – The Seventh Commandment – Social Justice and Economics; Solidarity between rich and poor nations; Preferential Option for the Poor

B. The difference between **doing charity** and **doing justice** –

1. **Charity differs from Justice.** As Catholics, we are mandated by the gospel to do both charity and justice.
2. **Charity** is private individual acts that respond to immediate needs. Charity provides direct services like food, shelter and clothing, which must be repeated constantly. These actions are due to the effects of injustice in the world or in our local community.

3. **Social Justice** is public, collective acts that respond to long-term needs promoting social changes in institutions and societies. Social Justice addresses structural injustices like unjust public policies, governmental institutions, etc. Social Justice works to get at the root causes of injustice and attempts to work toward their change.
- C. Seven Themes on Catholic Social Teaching – The Social Teachings of the Catholic Church come with a long history and tradition. They can be broken down to seven basic principles which support our call to service and discipleship.
1. **The Life and Dignity of the Human Person.** In the Catholic social vision, the human person is central, the clearest reflection of God among us. Each person possesses a basic dignity that comes from God, not from any human quality or accomplishment, not from race or gender, age or economic status. The test of every institution or policy is whether it enhances or threatens human life and dignity. We believe people are more important than things.
 2. **Human Rights and Responsibilities.** Our dignity is protected when human rights are respected – the right to life and those things that make life truly human: religious liberty, decent work, housing, health care, education, and the right to raise and provide for a family with dignity.
 3. **The Call to Family and Community.** The human person is not only sacred, but also social. We realize our dignity and achieve our rights in relationship with others in our families and communities. No community is more central to society than the family.
 4. **The Dignity of Work and the Rights of Workers.** Work is more than a way to make a living; it's a vocation, participation in creation. Workers have basic rights to decent work, just wages, to form and join unions, and to economic initiative, among others. The economy exists for the human person, not the person for the economy.
 5. **The Option for the Poor.** People who are poor and vulnerable have a special place in Catholic teaching. The Scriptures tell us we will be judged by our response to the "least of these." We need to put the needs of people who are poor first.
 6. **Solidarity.** As Pope John Paul II reminds us, we are one human family despite differences of nationality or race; the poor are not a burden, but rather they are our sisters and brothers. Loving our neighbor has new global dimensions for the 21st century.
 7. **Care of God's Creation.** We show our respect for the Creator by our stewardship of creation. Care for the earth is not just an Earth Day slogan, it is a requirement of our faith. We are called to protect people and the planet, living out our faith with all of God's creation. This environmental challenge has fundamental moral and ethical dimensions that cannot be ignored.

II. The Parish and Service

- A. Students, parents and sponsors need to understand that service projects are to lead them towards living a life of justice. We do not do service projects to get confirmed. We do service – we do justice – to show that we are ready and willing to live the life of a fully initiated Catholic Christian.
- B. Justice and service activities are not something that is reserved for the Confirmation preparation process. Justice and service activities should begin in grade one of the catechetical processes. To begin having the students do justice and service activities at the outset of the Confirmation preparation process sends a message that we are doing these activities to earn the sacrament. Some age appropriate Justice and service activities are found in the curriculum guidelines that have been approved by the Diocese of Beaumont.
 1. Various justice/service activities are contained in the *Guidelines for Curriculum, Grades 1 – 6* (adopted July 1, 1998) and *Guidelines for Curriculum, Grades 7 & 8* (adopted May 22, 2001).
 2. During the normal catechetical process, students might experience justice/service activities that reach both the parish community and wider community.

- C. Service to the Church Community
1. Service to the Church or Parish community can take on different forms. Service to the Church community can be in the Liturgical, Formational (catechesis, youth ministry), Pastoral (parish council, family life), or Service Ministries (parish outreach to those in need).
 2. Students need to realize that as baptized Catholic Christians, we are called to use the gifts that God has given us to serve the Body of Christ.
- D. Service to the Wider Community
1. Central to the mission of the Church is the call to evangelize and the call to serve the poorest of the poor. When we do service to the wider community, we are sharing the gospel of Jesus in our actions. Remember Jesus said what you do to the least you do to me.
 2. Service/Justice is much more than a handout. Our call is not to do simply charity. The call of the Christian is to go beyond charity to do Justice.
 3. Justice involves educating ourselves in the situation and working to better or to change the situation of a particular person, community, or even the world.
- E. During the Confirmation preparation process, parishes may require candidates to be involved in service to the parish community and to the wider community. Parishes may require candidates to complete a certain number of hours in each area, or be involved in a certain number of activities in each area.
1. In service to the Church/Parish Community, students may be involved in one or more of the following...
 - a. Liturgical Service as ushers, greeters, choir members, lectors, altar servers, gather the children team members
 - b. Formational Service as catechist aides
 - c. Pastoral Service as parish council members, family life team members. May also include assistance at parish dinners/socials and church upkeep.
 - d. Pastoral Outreach involved in service to members of your parish community who are ill, elderly, in need of assistance. This may also include assistance in the parish-giving tree during advent, food collections, and other parish outreach opportunities.
 - e. Service to the parish community is not limited to these specific items. The confirmation coordinator or parish DRE may have other parish opportunities for service that are not listed above.
 2. In service to the Wider Community, students may be involved in one or more of the following (this is by no means an exhaustive list).
 - a. Volunteerism
 - *Catholic Charities Hospitality Center* or other local Soup kitchens
 - Local food banks or homeless shelters
 - Delivering meals for meals on wheels
 - Shopping or yard work for local shut-in elderly or ill members of your parish community
 - Animal shelters
 - Habitat for Humanity
 - English as a second language or reading programs
 - At School or town library
 - Local hospital or nursing home
 - Big Brothers/Big Sisters Program or local tutoring programs. Set up times for tutoring sessions with disadvantaged kids.
 - Visit those in prison or their families
 - Catholic Charities or another organization that works with legal and illegal immigrants
 - Local community clean-up
 - Working with young clients at a cystic fibrosis or cerebral palsy center
 - Working with L'Arche community for persons with disabilities or with the Special Olympics.

- b. Extended opportunities
 - Annual *Crop Walk* or *Walk for Muscular Dystrophy*
 - Register voters
 - Be involved with political or issue campaigns: hunger, abortion, literacy, human dignity
 - Food Fast or Operation Rice Bowl from *Catholic Relief Services*
 - Adopt a Highway or a Road for clean-up
 - Create a *Catholic youth for justice* Website
 - Letter writing for *Amnesty International* for the release of political prisoners or to state legislators to end to the Death Penalty in Texas
 - Raise awareness of poverty issues in other parts of the world, *Texas/Oklahoma/Honduras Initiative*
 - Create a parish sweatshop experience to raise aware and to get people to avoid purchasing clothing and sneaker made in sweatshops.
 - Film an “*Infomercial*” on poverty and hunger in your local area to be run on cable-free access channel with suggestions on what can be done to do justice in these areas.
 - Begin a letter writing campaign or an email campaign to make people aware of the effects of hunger and homelessness in your area and around the world.
 - Create a squatter’s village on Church property to raise awareness of homelessness in our nation’s cities and towns.
 - Begin educating the local community on the devastation that AIDS is having on the community, while volunteer with an AIDS organization or hospice.
 - Create 100 evening meals for a local soup kitchen or food pantry for the poor last 10 days of the month when welfare checks run out.
- c. Donations
 - Coordinate or work with a local food collection
 - Sponsor children or elderly in overseas missions
 - Collect new books for a local library
 - Hold a baby shower for *Birthright* or for another organization that works with unwed mothers or teens.
 - Run a hunger banquet with proceeds going to Oxfam International, Catholic Charities Hospitality Center, or another local hunger organization. This demonstrates the inequities of work economy. Two-thirds in attendance eat rice and beans; other one-third are broken up so that 5% receive a full meal with meat and the others only get vegetables with their rice and beans.
 - Organize an Advent Giving Tree in your local parish community.
 - Donate to local thrift stores (i.e., St. Vincent de Paul Society).
- F. Arrange for young people to make a public commitment to serving others as Jesus calls them to do either at a weekend Mass or by signing a Confirmation Service Commitment card which will be presented at Mass and somehow displayed in Church over the next month or so.
- G. Allow students the opportunity to reflect on and share their thoughts about service with other members of the parish community either in a written form (in the parish bulletin, bulletin insert, or confirmation booklet) or in a public manner (short reflections on service following the homily at Mass, at youth group or religious education sessions, with younger children or younger adolescents).

Requirements of the Sponsor for Confirmation

In preparing for the Sacrament of Confirmation, each candidate chooses a person to be his/her sponsor. A sponsor is one who offers support and care to the candidate and models for the candidate what it means to be a fully initiated Catholic. In addition, the “sponsor’s function is to take care that the person confirmed behaves as a true witness of Christ and faithfully fulfills the duties inherent in this sacrament.” (Can. 892)

Therefore, it is important that the role of sponsor is not merely an honorary role. The sponsor should be someone who knows the candidate well and can witness before God and the parish community as to the person’s readiness to receive the Sacrament of Confirmation. The Introduction to the Rite of Confirmation indicates that the role of the sponsor does not end with Confirmation but is meant to be an ongoing one in which the sponsor later helps the confirmed person to fulfill his/her baptismal promises faithfully under the influence of the Holy Spirit. Because of the connection between Baptism and Confirmation it is desirable that the godparent of Baptism also be the sponsor for Confirmation, if possible. (*Rites*, #5)

To be a sponsor one must fulfill the conditions listed in *The Rites of the Catholic Church*. The pastor is responsible for seeing that the sponsor, chosen by the candidates or his/her family is spiritually qualified for the office and satisfies these requirements:

The Roles and Responsibilities of Sponsors for the Sacrament of Confirmation

I. A sponsor is a companion on the journey of faith

- A. A sponsor is one who accompanies a person on his or her journey of faith, helping the person to deepen one’s faith relationship with God.
- B. A sponsor guides the candidate for the sacrament of Confirmation on the road of discipleship.
- C. A sponsor walks with the candidate giving spiritual assistance when called upon. (CCC, #1311)
- D. A sponsor’s function is “to take care that the person confirmed behaves as a true witness of Christ and faithfully fulfills the duties inherent in the sacrament” (Canon 892).

II. A sponsor is a model of faith

- A. A sponsor takes seriously their own call received in baptism and confirmation, and models what it means to follow Jesus.
- B. A sponsor must be willing to be a model of faith for his or her entire life and the life of the candidate. Just as a Godparent in Baptism, the role of the sponsor does not end with the reception of the sacrament.

III. The relationship between Baptism and Confirmation

- A. Baptism, Confirmation and Eucharist are the Sacraments of Initiation.
- B. Confirmation completes what was started in Baptism.
- C. Sponsors bring the candidates to receive the sacrament, present them to the minister for anointing, and will later help them fulfill their baptismal promises faithfully under the influence of the Holy Spirit.
- D. In view of understanding that Confirmation is a sacrament of initiation, it is desirable that the godparent at baptism, if available, also be the sponsor for confirmation. This expresses more clearly the link between baptism and confirmation and also makes the function and responsibility of the sponsor more effective (see also, CCC, 1311).

IV. Canon Law and the Sponsor

- A. Canon 874, paragraph 1 of the Church's Code of Canon Law sets forth five criteria for being a sponsor for both baptism and confirmation. To be a sponsor a person must ...
 1. be appointed by the candidate for baptism, or by the parents of whoever stands in their place, or failing these, by the parish priest or the minister; to be appointed the person must be suitable for this role and have the intention of fulfilling it;
 2. be not less than sixteen years of age, unless a different age has been stipulated by the diocesan Bishop, or unless the parish priest or the minister considers that there is a just reason for an exception to be made;
 3. be a catholic who has been confirmed and has received the blessed Eucharist, and who lives a life of faith which befits the role to be undertaken;
 4. not labor under canonical penalty, whether imposed or declared;
 5. not be either the father or the mother of the person to be baptized.
- B. Canon 893 of the Church's Code of Canon Law states regarding sponsors:
 1. Section 1 states that to fulfill the office of sponsor for the sacrament of Confirmation, all the criteria of Canon 874 must be met.
 2. Section 2 states "It is desirable that the sponsor chosen be the one who undertook this role at baptism."
 - a. This does not mean that the option of choosing a special sponsor for confirmation is excluded.
 - b. Choosing a sponsor for Confirmation is a very important decision, which requires the candidate and parents to ask certain questions.
 - c. They are:
 - Does the person participate fully in the sacramental life of the Church by attending Eucharist weekly and receiving the Sacrament of Reconciliation frequently?
 - Does the person live a life of service by using his or her gifts and talents to serve the needs of others in the parish and wider community?
 - Is he or she a person of prayer?
 - d. Pastors will see that the sponsors, chosen by the candidates and their families, are spiritually fit to take on this responsibility and have these qualities:
 - Sufficient maturity to fulfill their function;
 - Membership in the Catholic Church and their own reception of Christian initiation through Baptism, Confirmation, and Eucharist;
 - Freedom from any impediment of law to their fulfilling the office of sponsor.

V. Preparation of the Sponsor

- A. Sponsors, whether living locally or at a distance, need to be adequately prepared in the roles and responsibilities of being a sponsor, in adolescent faith development, and in a basic understanding of the sacrament of Confirmation.
- B. This may be done through a variety of means:
 1. Sponsor sessions;
 2. Sponsor/Candidate sessions;
 3. Video taped sponsor materials;
 4. Written materials or letters sent to sponsors.
- C. Theology for sponsor session or sponsor/candidate sessions is the same as that of the parent preparation sessions.

The Confirmation Retreat and Parish Rituals

The Confirmation Retreat

The Confirmation Retreat is meant to focus on the immediate preparation for the reception of the Sacrament. It is not meant to be a catch-up for all the things that “*should have been covered.*” Whether the retreat format is one-day, an overnight, or a weekend gathering, all should contain the same basic elements. The retreat gives to those preparing an experience of Church that allows them to see that God is present with them, in them and among them. It is a time away to focus on God, the Church, and their relationships with both and with each other.

Elements – What needs to be contained within a retreat for those preparing for the celebration of the sacrament of Confirmation?

- *Prayer* – these young adults need to be afforded the opportunity to pray in a variety of different manners/ways. Prayer is essential to the retreat experience.
- *Sacrament of Reconciliation* – A celebration of this sacrament that allows the young people to look at all areas of their lives before receiving the sacrament is necessary.
- *Catechesis on Life in Christ and the Holy Spirit* – young people need to be challenged to grow in their faith by learning of the experiences of others, while at the same time learning more about the faith and Church to which they belong.
- *Witness Talks* – young people and adults sharing with the Confirmation candidates their own experience of faith.
- *Community Building* – an essential element in any youth retreat, community building activities allow youth to build and strengthen their relationships with each other.

Process – Some ways in which these five elements can be used during the Confirmation Retreat are:

- *Individual Reflection*
 - Journaling
 - Meditation
 - Letter writing to God
 - Graffiti Sheets
- *Small Group Activities, Competition, Faith Sharing*
 - Ice Breakers/Games
 - Consensus Building
 - Poster Creation
 - Skits
 - Affirmations
- *Large Group Activities*
 - Sharing of Posters, Skits, Slogans
 - Ice Breakers
 - Prayer
 - Free Time
- *Youth and Adult Witness Talks (Possible Topics)*
 - Being A Friend
 - What is the Church to Me?
 - Who is the Holy Spirit?
 - How has Confirmation Changed My Life?
 - God has Forgiven ME! (Reconciliation)
- *Peer Ministry*
 - Small Group Leaders
 - Giving Witness Talks
 - Mentors

Ritual Celebrations

Ritual celebrations for major life events, such as reception of a sacrament, allow young people to enter into the process with a positive experience of the Catholic Church and the parish community. Some parishes may choose to mark the candidates' entrance into the preparation process for the Sacrament of Confirmation with a special ritual during Sunday liturgy.

The manner in which this ritual is celebrated may vary from parish to parish. It may take the form of the parish praying over the candidates, or having the candidates declare their intent by signing a book or covenant agreement. In whatever way this ritual is celebrated, it should reflect commitment to the preparation process and the solemnity and reverence of a liturgical celebration.

The *Rite of Acceptance into the Order of the Catechumenate* from the Rite Book for the Rite of Christian Initiation of Adults (RCIA) is one model for developing such a ritual. Although the RCIA rite would need to be adapted for use as a Rite of Acceptance as a Candidate for the Sacrament of Confirmation, it could serve as a wonderful beginning of the preparation process.

Other Elements and Issues of the Confirmation Sacramental Program

Confirmation Name

Baptism, the Eucharist, and the sacrament of Confirmation together constitute the “sacraments of Christian initiation,” whose unity must be safeguarded. It must be explained to the faithful that the reception of the sacrament of Confirmation is necessary for the completion of baptismal grace. For “by the sacrament of Confirmation, [the baptized] are more perfectly bound to the Church and are enriched with a special strength of the Holy Spirit. Hence, they are, as true witnesses of Christ, more strictly obliged to spread and defend the faith by word and deed. (CCC #1285)

In view of this understanding *The Code of Canon Law* does not contain any canons that stipulate choosing a Confirmation name. Each person is baptized into Christ with the name given by one's parents. There is no reason to choose another name for Confirmation because with Baptism we have already received our name in the Church, a name we receive for all eternity (CCC #2159). With baptism we have put on Christ and have been sanctified in the Lord's name. It is this name, our baptismal name that we should use for Confirmation, whether or not it is the name of a saint.

The 1983 *Code of Canon Law* changed the requirement concerning the baptismal name with Canon 855 - “Parents, sponsors and the pastor are to see that a name foreign to a Christian mentality is not given.” While it is highly suggested that a saint's or Christian virtue be the basis for the baptismal name (CCC #2156), “a Christian name in the sense of a saint's name is not required but only one that is not alien or offensive to Christian sensibilities.” (*The Code of Canon Law: A Text and Commentary*, p. 619)

The Pastor/Parochial Vicar's Role in the Confirmation Sacramental Program

The place of the parish priest in a Confirmation Sacramental Program is to make contact with the candidates, to “touch in” at important junctures. Some examples of times when this can happen during the proximate preparation are:

- Providing catechesis on the sacrament of reconciliation and an opportunity to celebrate the sacrament at different times during the program
- Being a member of the retreat team, and offering Reconciliation and Eucharist during the retreat
- Interviewing the candidates during the program concerning their attendance participation in the Eucharist, and at the end of the preparation to determine their readiness for the sacrament.

Other issues that a priest may address are:

- “Catholic and Proud of It!” which deals with some of the anti-Catholic bias they encounter in the community and schools. This allows them to surfacing the issues that they have encountered.
- sexual morality

Remedial Instruction

At times students come forward for the Sacrament of Confirmation who have not been attending religious instruction on a regular basis, or who have not attended since they received their First Eucharist. Since proximate (immediate) preparation for Confirmation focuses on the sacrament, it is important to provide remedial instruction for such students before they enter the Confirmation Program. The amount and kind of remedial work needed is a pastoral decision based upon previous attendance and what would be best to bring the student up to where his or her classmates are concerning an understanding of the Catholic Faith.

Remedial instruction can be done in a variety of ways, depending upon the situation. Where there are several students of a similar age and lack of religious instruction, a remedial class can be created for them, or if only one or two students come forward, you may involve the parents in working with the student at home and bringing him or her in for a quarterly evaluation. The books listed below are overviews of our Catholic Faith that can be used in either format, a special class or individual study, and guidance is available from the Office of Evangelization and Catechesis if there are questions concerning this issue.

- **William H. Sadlier, Inc** (www.sadlier.com)
 - *One Faith, One Lord: A Study of Basic Catholic Belief* (Appropriate for Grades 7 & 8)
- **RCL · Resources for Christian Living** (www.rclweb.com)
 - *Path Through Catholicism* (Appropriate for High School)
- **Benziger Publishing Company** (www.glencoe.com/benziger)
 - *The Catholic Faith: An Introduction* (Appropriate for High School)

Approved Texts and Resource Material

For Parents/Sponsors

Videos:

- Sacraments of Faith: Confirmation: Strengthening, Signing, Sending (SA-009)
- Celebrating Sacraments: Confirmation: Celebrating Faith (SA-032, SA-042)

Books:

- Luebering, Carol, *Handing on the Faith: Your Child's Confirmation* (Cincinnati, OH: St. Anthony Messenger Press), 2000.
- Reichert, Richard J., *Confirmation Sponsor Manual* (Dubuque, IA: Brown-ROA), 1997.
- Moore, Joseph J., *When a Teenager Chooses You – as Friend, Confidante, Confirmation Sponsor* (Cincinnati, OH: St. Anthony Messenger Press), 2000.
- Bowman, Peg, *At Home with the Sacraments – Confirmation* (Mystic, CT: Twenty-Third Publications), 1991.
- Bausch, William J., *A New Look at the Sacraments* (Mystic, CT: Twenty-Third Publications), 1977, 1996.

Other Resources:

- **Catholic Updates** (St. Anthony Messenger Press) (www.AmericanCatholic.org)
 - Confirmation: A Deepening of Our Christian Identity*, Carol Luebering (C1095)
 - Confirmation: Anointed for Fuller Witness*, Sandra DeGidio, O.S.M. (CU 0984)
 - Who Is the Holy Spirit?* Elizabeth Johnson (C0695)
 - From Pentecost to Vatican II: Ten 'Peak Moments' of Church History*, Alfred McBride, O. Praem. (CU 0687)
 - What Are Sacraments?* Joseph Martos (C0895)
- **Millennium Monthly** (St. Anthony Messenger Press)
 - Jesus and the Spirit* by Brennan R. Hill (P0198)
 - Holy Spirit, Giver of Life* by Virginia Smith (P0398)
 - The Holy Spirit: Gift to the Church* by Bishop Robert F. Morneau (P0498)
 - Pentecost: The Spirit Empowers Us* by Thomas Richstatter, O.F.M., S.T.D. (P0598)
 - Confirmation: Sacrament of the Spirit* by Thomas Richstatter, O.F.M., S.T.D. (P0898)

For Candidates:

For Proximate Catechesis on the Sacrament of Confirmation

By Using the texts listed below all of the material contained in the Curriculum for Candidates (Appendix, pages 11-13) will be covered.

Sacramental Series:

- **Living the Good News** (www.livingthegoodnews.com)
 - *Confirmation – Anointed and Sealed with the Spirit*
 - Leader's Guide (CO-025)
 - Rituals and Retreats
 - A Journal for Older Candidates (ages 13-17)
- **Harcourt Religion Publishers** (www.harcourtreligion.com)
 - Celebrating Our Faith (*This series is designed for grades 8/9*)
 - Student Text (CO-006)
 - Catechist Manual (CO-005)
 - *Sealed with the Spirit* (*This series is designed for grades 10/11*)
 - Student Text (CO-011)
 - Catechist Manual (CO-012)

- **Hi-Time*Pflaum** (www.pflaum.com)
 - *Confirmation – Confirming My Commitment to Christ*
 - Student Text
 - Teacher Edition (CO-027)
 - FAQs About Confirmation – What You Want to Know (CO-026)
 - The All-Purpose, Hands-On Confirmation Director’s Manual (CO-028)

- **Saint Mary’s Press** (www.smp.org)
 - *Confirmed in a Faithful Community – A Senior High Confirmation Process*
 - Candidate’s Handbook (CO-018)
 - Catechist’s Guide (CO-017)
 - Coordinator’s Manual (CO-016)
 - Catechist’s Theology Handbook (CO-015)
 - Sponsor’s Guide (CO-014)
 - A Video Orientation for the Coordinator (SA-051)
 - Sponsor’s Video (SA-050)

- **William H. Sadlier, Inc** (www.sadlier.com)
 - *The Spirit Sets Us Free – Confirmation Preparation for Youth*
 - Student Text (CO-013)
Available in English, Vietnamese, Bi-lingual (English/Spanish)
 - Catechist’s Guide
Available in English, Vietnamese, Bi-lingual (English/Spanish)
 - Director’s Manual - *Available in English only*
 - Video: *The Spirit Sets Us Free – Celebration of the Spirit Mass with J. Glenn Murray, S.J.*

- **Twenty-Third Publications**
 - *Confirmed in the Spirit – Prayer Services for Confirmation Classes and Retreats* (CO-041)

Videos:

- *The Choice – Sacrament of Confirmation*, Franciscan Communications (SA-025)
- *Celebrating Sacraments – Confirmation: Celebrating Faith*, Twenty-Third Publications (SA-032)
- *Sacraments – God’s Amazing Grace: Initiation, Healing, Service*, Twenty-Third Publications (SA-052)
- *The Spirit Sets Us Free – Celebration of the Spirit Mass with J. Glenn Murray, S.J.*, William H. Sadlier, Inc. (PU-022)

Catholic Youth Updates (www.AmericanCatholicYouth.org)

- *Baptism – First But Forever* (Y1200)
- *Eucharist – Say Yes!* (Y0300)
- *The Sunday Zone – Keeping the Lord’s Day Holy* (Y0301)
- *Holy Spirit, Giving Your Life the Light Touch* (Y0998)
- *Confirmation – 7 Symbols in 1 Sacrament* (Y0497)
- *Gifts of the Holy Spirit – Yours to Open and Use* (Y0695)
- *Discipleship – Going Places with Jesus* (Y0401)