

Sacramental Preparation Protocol for Confirmation

	Student Outcome
	The Sacramental Nature of the Church
	Teach that a sacrament is an efficacious sign of grace, instituted by Christ and entrusted to the Church, by which divine life of grace is dispensed to us through the work of the Holy Spirit (CCC, no. 1131).
	Teach that the Eastern Churches use the word “mystery” for sacrament and celebrate them in a similar but not essentially different way.
	Teach that Sacraments confer the grace they signify (1127). Teach that sacramental grace is the grace of the Holy Spirit which is given by Christ and proper to each sacrament (1129).
	Teach that sanctifying grace is the gratuitous gift God gives us to make us participants in his trinitarian life(1996).
	Teach that Jesus Christ is the living, ever-present sacrament of God (1088-1090).
	Present the Church as universal sacrament of Jesus Christ, the sacrament of salvation, the sign and the instrument of the communion of God and all. The Church is the sacrament of the Trinity’s communion with us; the Church has a sacramental view of all reality (774-780).
	Teach that redemption is mediated through the seven sacraments; Christ acts through the sacraments (1084-1085), the experiential sign of Christ’s presence (1115-1116). The sacraments are for healing and sanctification (1123, 1421).
	Teach that the sacramental economy consists in the communication of the fruits of Christ’s redemption through the celebration of the sacraments of the Church, especially the Eucharist (1076).
	Teach that the liturgical prayer of the Church is the summit toward which the activity of the Church is directed and it is likewise the font from which all her power flows (1073). Teach that when we celebrate the mystery of our salvation in the sacraments, we participate in the eternal, or heavenly liturgy (1139).
	Teach that Prayer is the raising of one’s mind and heart to God; Christian prayer is the personal and living relationship of the children of God with the Father, the Son, and the Holy Spirit (2558,2590).
	Teach that the essential forms of prayer are blessing and adoration, petition and intercession, thanksgiving and praise (2643-2644).
	Christian meditation is a prayerful reflection that begins above all in the Word of God in the Bible. It deepens our faith and fortifies our will to follow Christ (2705-2708).
	<i>II. The Sacraments of Initiation</i>
	<i>A. The Sacrament of Baptism</i>
	Teach that Baptism is the sacrament which is the birth of the baptized into new life in Christ. In Baptism, Original Sin is forgiven along with all personal sins. By it we become adoptive children of the Father, members of Christ, and temples of the Holy Spirit; it also incorporates us into the Church and makes us sharers in the priesthood of Christ (CCC, nos. 1279-1280).



	Present the meaning of the sacrament of Baptism by following the gestures and words in the rites of its celebration (1229-1245).
	Teach that adult baptism is the common practice where the proclamation of the Gospel is still new; catechumens preparing for initiation into Christian faith and life receive the gift of God in Baptism, Confirmation and Eucharist (1247).
	Teach that children also have a need of the new birth in Baptism to be brought into the realm of the children of God; parents are encouraged to seek baptism shortly after birth. The practice of infant baptism is an immemorial tradition of the Church (1250-1252).
	Teach that infants who die before Baptism are entrusted to God's mercy (1283).
	Teach that the essential elements of the Rite are the Immersion or the triple pouring of water on the head and saying the words of the formula (1239,1240). "N., I baptize you in the name of the Father, and of the Son, and of the Holy Spirit."
	Teach that the effects of Baptism are to take away original sin, all personal sins, and all punishment due to sin, incorporation into Christ and his Church, participation in the life of the Trinity, sharing in the priesthood of Christ, bestowing of the gifts of the Holy Spirit, and marking the baptized person with the indelible seal of Christ (1262-1274). By our baptism we become adopted children of God and members of the Church.
	Teach that the anointing with oil (sacred chrism) signifies the gift of the Holy Spirit. The newly baptized is incorporated into Christ who is anointed priest, prophet, and king (1241).
	Teach that the usual ministers of Baptism are the bishop, priest or deacon, but in an emergency, anyone with proper intention may baptize. (1256)
	Present the church's teaching on the necessity of baptism for salvation, baptism by blood, and baptism by desire (1257-1260).
	B. The Sacrament of Confirmation
	Teach that Confirmation is the sacrament in which the gift of the Holy Spirit received at Baptism is confirmed, strengthened, and perfected for living the Christian life and spreading the faith to others. Explain that in this sacrament we receive a permanent sign or character, so it cannot be repeated.
	Teach that in the Old Testament the prophets announced that the Spirit of the Lord would rest on the awaited Messiah. Show that the whole life and mission of Jesus were carried out in total communion with the Holy Spirit (1286). Teach that at Pentecost, the apostles received the Holy Spirit and were empowered to proclaim the mighty works of God. (Acts 8:14-17)
	Teach that the apostles gave the same Spirit to the newly baptized by the laying on of hands to complete the grace of Baptism (1288).
	Present the historical development of the sacrament of Confirmation from a single celebration with Baptism to the current separation of the two sacraments for those baptized before the age of reason. Compare the practices of the Eastern and Western Churches. (1289-1290)
	Teach the significance of anointing and of being sealed with the Holy Spirit (1293-1295).
	Teach that the essential rite of Confirmation is the anointing with Sacred Chrism which is done by the laying on of the hand of the minister who pronounces the sacramental words proper to the rite. These words are "Be sealed with the gift of the Holy Spirit", said as the



	candidate is anointed on the forehead. (1290-1301). In the Eastern churches the anointing is also done in other parts of the body with the words “The seal of the gift of the Holy Spirit”.(1320)
	Teach the components of the Rite of Confirmation & their significance, to include the renewal of baptismal promises, the profession of faith, the invocation of the Holy Spirit, the anointing, and the sign of peace. (1297-1300)
	Explain that only those already baptized can and should receive this sacrament which can only be received once. It imprints a spiritual mark on the baptized person’s soul. To receive Confirmation efficaciously the candidate must be in the state of grace. (1306-1310)
	Teach that the original minister of Confirmation was the bishop. In the Latin Rite, the ordinary minister of Confirmation is the Bishop. For adults being baptized, the priest (pastor) ordinarily baptizes, confirms and gives First Eucharist within the same Mass. For adults entering the Catholic Church from another Christian denomination with a valid baptism, the pastor receives a profession of faith and confirms and gives First Eucharist. (1312-1313)
	Teach that preparation for Confirmation should lead toward a more intimate union with Christ and a greater familiarity with the Holy Spirit, particularly his gifts and fruits. A candidate should be in a state of grace; baptized persons celebrate the sacrament of Reconciliation prior to being confirmed. (1309)
	Teach that candidates for confirmation select a sponsor. A godparent from Baptism is most appropriate to stress the connection between the two sacraments. Sponsors must be in communion with the Church and be confirmed.(1311)
	Teach that the effects of confirmation are a perfecting of the grace of Baptism, a rooting of the recipient more deeply in the divine sonship, a binding more firmly to Christ and to the Church, and a reinvigorating of the gifts of the Holy Spirit within his soul. Explain that the outpouring of the Holy Spirit gives a special strength to witness to the Christian faith. (1316-1317)
	C. The Sacrament of the Holy Eucharist
	Explain that this is the sacrament which re-presents in the Mass the sacrificial Death of Christ and his Resurrection—making it possible for us to eat his Body and drink his Blood (1323, 1364). Present the Mass as a sign of unity, a bond of charity, a paschal banquet, in which Christ is consumed, the mind is filled with grace, and a pledge of future glory is given to us.
	Present an overview of the parts of the Mass and their significance. The gathering or Introductory Rites, the Liturgy of the Word, the presentation of the offerings, the Liturgy of the Eucharist, the Dismissal (1348-1355).
	Teach that the presider (priest or bishop) is acting in persona Christi – it is Christ himself that is presiding, preaching, receiving the offerings, and saying the Eucharistic prayer, (1566, 1570).
	Teach that the essential elements are Bread (unleavened in Latin Church, leavened in Eastern Churches) and wine from grapes (CCC, no. 1412; CIC, cc. 924 §§1-3, 926, 927).



	Teach that the Eucharistic Prayer contains the words of consecration “This is my body which is given for you” and “This cup is the New Covenant in my Blood that will be shed for you”. (CCC, nos. 1352-1355). Explain that these words together with the action of the Holy Spirit bring about a change of the whole substances of bread and wine to the substances of the body and blood of Christ. We call this transubstantiation. (1376-1377)
	Explain that the sacrifice of the cross and the sacrifice of the Eucharist are one and the same sacrifice. The priest and the victim are the same; only the manner of offering is different. (1362-1367)
	Teach that the worship due to the sacrament of the Eucharist, whether during the celebration of the Mass or outside it, is the worship of <i>latria</i> , or adoration given to God alone. (1378-1381) The consecrated hosts are guarded with the greatest care in a <i>tabernacle</i> . The Church brings them to the sick, presents them for solemn <i>adoration</i> and bears them in processions. (1418)
	Teach the requirements to receive Holy Communion: be in a state of grace (not conscious of being in mortal sin), observation of the one hour fast prior to receiving, a spirit of recollection and prayer, an appropriate disposition of respect. The faithful should receive communion whenever they participate in Mass if properly disposed; they are obliged to receive once per year during the Easter Season. (1385-1489)
	Teach that the effects, or fruits, of Holy Communion are an increased union with Christ and his Church, a renewal of the life of grace received at Baptism and Confirmation, an increased love for neighbor, a strengthening of charity, forgiveness of venial sins, and protection from grave sin (1391-1398)
	Explain that a Catholic minister may give Holy Communion to a member of another ecclesiastical community if in grave necessity they ask of their own free will, are properly disposed, and hold to the Catholic faith regarding this sacrament. (1398)
	Teach that Eucharist means thanksgiving. The Eucharist is a sacrifice of thanksgiving to the Father, a sacrificial memorial of Christ and his Body, and the presence of Christ by the power of his word and of his Spirit. (1358) The sacrifice of praise is possible only through Christ who unites the faithful to his person, to his praise, and to his intercession. The sacrifice of praise to the Father is offered through the Son (1361)
	III. Life in Christ
	Teach that through Baptism, Christians are alive in Christ and participate in the life of the Risen Lord, striving to imitate him in thought, word, and action. (1694) Through the sacraments the faithful receive the grace of Christ and the gifts of the Holy Spirit which make them capable of living a new life as children of God in Christ. (1698)
	Teach that living as a disciple of Jesus requires (all of the following):
	Learning how to know the Holy Spirit’s promptings and actions in your life, with the help of the Holy Spirit (CCC, no. 1694).
	Responding to the call to spread and defend faith (CCC, no. 1303).
	Adherence to Jesus and acceptance of his teaching (CCC, nos. 520, 618, 767, 1693).
	Conversion of heart and life, and the formation of conscience (CCC, no. 1248).
	Worshiping and loving God as Jesus taught (CCC, nos. 618, 767).



	Living a sacramental life and a life of prayer (CCC, nos. 562, 915, 1816, 1823, 1986, 2262, 2347, 2427, 2466, 2612).
	Putting Jesus' moral and spiritual teaching into practice.
	Serving the poor and marginalized.
	Fulfilling responsibility for the mission of evangelization.
	Fulfilling responsibility for stewardship. (CCC, no. 1303).
	Discernment of God's call for your vocation (1303). Vocations include Marriage (1625-1642), Holy Orders (1533-1553), Consecrated life (914-933), Single Life
	A prayerful life. Prayer is the foundation for knowing and following the will and actions of the Holy Spirit (CCC, nos. 1309, 1073, 2670-2672).
	Learn Sacred Scripture (CCC, nos. 50-51, 94-95, 1066).
	Live the sacraments (CCC, nos. 1071-1072, 1091-1092).
	Love the Catholic Church—the Church that Christ began.

