

Sacramental Preparation Protocol for Adult Confirmation

	Teaching Objectives
	General Principles for Sacramental Catechesis (National Directory for Catechesis)
	Present a comprehensive and systematic formation that includes the 4 Pillars of Creed, Sacraments, Morality (Life in Christ), and Prayer
	Integrate knowledge of the faith with living the faith
	Center catechesis on initiation into the life of the Triune God
	Present the Christian life as a lifelong journey to the Father, in the Son and through the Spirit.
	Plan with the characteristics of the learner in mind.
	Involve the community of faith.
	Enable reflection on the experience of the believer through a period of Mystagogy.
	Salvation History
	Teach that Divine Revelation is God's act of self-communication to humanity (50,68).
	Explain that Scripture reveals to Christians the economy of their salvation, unfolded through God's activity in human history. (104,141)
	Show that Sacred Tradition and Sacred Scripture are bound closely together and communicate with one another. (80,97)
	Explain that Scripture shows Christians God's eternal desire to be in a covenant relationship with all humanity. (70-73)
	Explain that the Word became flesh in Jesus Christ that all people might know God's love (620-621).
	Teach that God has revealed himself fully in and through his Son who is the definitive Word of the Father. There will be no new public revelation. (50,53,65)
	Teach that it is only by the name of Jesus, which means "God saves", that people can be saved from their sins and restored to a living relationship with God. ((430,452)
	Prayer
	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). Explain that the Christian is called to center one's heart on Christ in prayer with the desire to live faithfully in union with God and to build God's kingdom.
	Teach that the essential forms of prayer are blessing and adoration, petition and intercession, thanksgiving and praise (2643-2644); USCCA, p.467-8.
	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).
	Teach that the Lord's Prayer as taught by Jesus is the model of all Christian prayer. (2763)



	Explain that through the living Tradition of the Church, the Holy Spirit continues to teach people to pray to discover God's will for their daily lives. (2650-2652)
	Teach that prayer requires time, attention, effort and personal discipline (2726-2728).
	Develop familiarity with the <i>Our Father</i> , <i>Hail Mary</i> , <i>Act of Contrition</i> , <i>Apostles Creed</i> , <i>Grace Before Meals</i> , and Prayer based on the <i>Beatitudes</i> .
	<i>The Sacramental Nature of the Church</i>
	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 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).
	<i>The Sacraments of Initiation: 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).
	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 on 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 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)
	Trace the historical development of the Sacrament of Confirmation from its origin as part of a single Initiation Rite to the current practice (in baptized persons) of delaying Confirmation until some time after the reception of First Eucharist.
	Teach that the 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 at the last judgment. (1295-1296)
	<i>Eucharist</i>
	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)
	<i>The Sacrament of Marriage</i>
	Teach that God has called man and woman to love; to an indissoluble conjugal union. (1659-1660)
	Explain that the nuptial covenant of God with Israel prepared for and prefigured the new covenant established by Jesus Christ, the Son of God, with his spouse the Church (1609-1611)
	Teach that Christ restored the original order of matrimony and raised it to the dignity of a sacrament, giving spouses a special grace to live out their marriage. (1661)
	Explain that matrimonial consent is given when a man and a woman manifest the will to give themselves to each other irrevocably in order to live a covenant of faithful and fruitful love. Consent must be conscious and freely given. (1662-1663)
	Teach that the sacrament of Matrimony establishes a perpetual and exclusive bond between the spouses; God himself seals the consent of the spouses. (1638-1642)



	<i>The Sacrament of Reconciliation</i>
	Explain that the new life of grace received in Baptism does not abolish the weakness of human nature nor the inclination to sin (concupiscence), so Christ instituted this sacrament for the conversion of the baptized who have been separated from him by sin (1425-1426).
	Teach that interior penance is the movement of a contrite heart drawn by divine grace to responds to the merciful love of God. It entails sorrow for sins committed, an intention to not sin again, and a trust in God's help. (1430-1433)
	Teach that the essential elements of the sacrament of Reconciliation are the acts of the penitent (contrition, confession, satisfaction) coming to repentance through the action of the Holy Spirit, and the absolution of the priest in the name of Christ. (1440-1449)
	Explain the difference between mortal and venial sins.
	Teach how to make a good confession.
	Explain the need to confess mortal sins at least once per year and prior to receiving Holy Communion. (1457)
	Explain that the authority to forgive sins through the sacrament of Reconciliation is given to the priests and bishops.
	<i>Life in Christ</i>
	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 the following actions and attitudes: <ul style="list-style-type: none"> • 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. • Understand and follow the Ten Commandments and the Beatitudes. • 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). • Understanding and promoting the Church's Social Teachings. Serving the poor and marginalized.

