

Catechesis for Confirmation

"When the day of Pentecost came it found them gathered in one place. . . All were filled with the Holy Spirit. They began to express themselves in foreign tongues and make bold proclamations as the Spirit prompted them."

Acts 2:1

"The sacraments of Christian initiation - Baptism, Confirmation, and the Eucharist - lay the foundations of every Christian life. The sharing in the divine nature given to all men through the grace of Christ bears a certain likeness to the origin, development, and nourishing of natural life. The faithful are born anew by Baptism, strengthened by the Sacrament of Confirmation, and receive in the Eucharist the food of eternal life. By means of these Sacraments of Christian initiation, they thus receive in increasing measure the treasures of the divine life and advance toward the perfection of charity."

Catechism of the Catholic Church #1212

Catechesis for Confirmation

Rationale: There is much diversity in the age and practice of Confirmation in the United States. In the Diocese of Buffalo, Confirmation is celebrated in the adolescent years. This affords the parish a significant opportunity to foster the maturing faith of those who are confirmed. The fully initiated Christian is not the fully mature Christian. Catechesis is lifelong and the Christian community must provide meaningful opportunities for continuing growth in faith beyond Confirmation.

Goals: That students may begin to integrate the knowledge they have gained through their religious education with the faith that has been growing since Baptism into a lived experience of their Catholic identity.

That students can discover their giftedness and talents and use those gifts in service of the Church and the world.

Objectives: To examine the purpose and meaning of sacraments and the link of all sacraments to Baptism and Eucharist.

To foster a deeper understanding of the sacramental symbols and rituals of the Sacraments of Initiation.

To explore how the Creed is a definitive outline of what we believe and begin to deepen our understanding of the Catholic/Christian faith.

To promote the need for a life time journey of growing in faith and wisdom.

To develop an understanding of the mission of the Church and to empower the students to evangelize and live out their faith in the world.

BEFORE YOU DO ANYTHING WITH THIS CURRICULUM, PLEASE READ THE FOLLOWING VERY IMPORTANT INFORMATION ON SACRAMENTAL CATECHESIS AS IT SPECIFICALLY RELATES TO CONFIRMATION:

Sacramental Catechesis is to be understood as a component of the overall catechetical endeavor. It must never supplant or culminate the catechetical process. Sacraments are not an **ENDING** but rather should be understood as celebrated moments on our life-long journey with Christ within a faith community. As such, sacramental formation is to be understood as a process with a limited number of sessions that ought to be separate and distinct from the regular, well-developed, and continuous educational process. It is a supplement which is supported by, and in its turn, supports all our Christian activities. The sole purpose of Sacramental catechesis is to prepare the Baptized to understand the sacrament which they are about to receive. The goal of Sacramental Catechesis is to gain a deeper understanding of the symbols and meaning of the specific sacrament for which preparation is undertaken. Critical to this process is the centrality of the Sacraments of Baptism and Eucharist. They are the focal points of our Christian identity and all sacraments ought to be referenced to them.

Therefore, it is critical that the immediate preparation for a sacrament be rooted in Sacramental Catechesis and primarily considered a process that is more liturgical in nature than catechetical. We need to foster in the sacramental candidates a connectedness to the community and the whole body of Christ while developing a sense of sacramental theology, prayer, and a proper understanding of the symbols and rituals involved. This is not to minimize the sacrament so much as to properly emphasize it. Readiness ought to be defined in terms of openness to the action of the Trinitarian God in a life already committed to Christ. A faith community that believes this and is fully committed to the faith development of all its members is the best focus for sacramental formation. Despite the prevalence of a more individualistic sense of sacraments in general, the reality is that it is the whole community that celebrates and provides the impetus for the sacraments. Our Baptism entitles us to sacraments not as a duty, or as an end unto themselves, but as a moment of praise, prayer, and grace which we ought to desire with our whole being.

Retreats, community service, and other elements that are currently part of sacramental preparation programs ought to be evaluated and, if necessary, re-aligned to this paradigm. The absolute value of mentors, both peers and adults who may act as parish sponsors, is to be emphasized. We are relational people and we learn by watching the actions of others (good or bad) more effectively than we do from a book or a classroom. Therefore, a parish must provide models of authentic Catholic Christians to witness to their faith by their **ACTIONS**. These mentors should help the candidates discover their giftedness and how to use those gifts to build up the body of Christ. That is the essential work of the sponsor: to walk with the young person and help them continue their journey of faith with the help of the grace of Christ encountered in the sacraments.

There are a lot of materials available to support this understanding of Sacramental Catechesis. The Diocesan Sacramental Directives are a valuable place to start a process of sacramental formation. There are materials by various publishers that can assist a parish by providing guidelines and information for the formation of the candidates and foster a greater awareness of Sacramental Catechesis. The Diocesan Religious Education office is a source of information and direction as well as a place to obtain resources and even samples and ideas.

Catechesis for Confirmation

Outline	Activities	Critical Reflection
<p>I. Baptism and New Life in Christ</p> <p>A. Our Baptismal Identity</p> <ol style="list-style-type: none"> 1. Baptism is the entry point into the Church, not Confirmation 2. membership in any group brings with it benefits and responsibilities. 3. Confirmation is one of the three sacraments of initiation, the beginning of our faith journey, not the end. 4. Baptism brings us on the "path of salvation" where we begin to live in relationship with Jesus and other Christians. 5. it is through the Church that we receive faith and new life in Christ. 	<p>In small groups, discuss various groups/teams, etc. to which you belong. Discuss how you found out about the group you are a member of and how membership in the group is accomplished. What benefits in that group does member-ship grant? Does membership in this group require any responsibilities on the part of its members? How might others know you are a member of that group? Share the results with the whole class.</p> <p>Conduct a mock Baptism using the Rite of Baptism and what you have learned about the sacrament.</p> <p>Talk to your Godparents and parents about your Baptism and write a newspaper article about it. Include a picture, if possible, and as much information as the witnesses can remember.</p>	<p>In his time, Jesus invited various people to "Come follow me." If Jesus came to you today and extended the same invitation to you, what would your biggest obstacle be in accepting this invitation?</p>

Catechesis for Confirmation (Page 2)

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<p>6. Baptism is once and for all - it can never be rescinded. It changes everything.</p> <p>7. The primacy of Baptism is why we will renew our Baptismal promises at our Confirmation.</p> <p>B. The symbols of Baptism</p> <p>1. Water</p> <ul style="list-style-type: none"> • Life-giving water is the sacramental sign of new life along with the ritual words: "I baptize you in the name of Father, and of the Son, and of the Holy Spirit." • Water is essential for life and it is the key symbol for Baptism. • Baptism comes from the Greek meaning to <i>plunge into</i> or <i>to immerse</i>. We 	<p>Attend a Baptism in your parish and write a report to critique how the celebration sacrament followed the rite.</p> <p>Read through a copy of the Rite of Baptism. Have an example of the Baptismal candle, a Baptismal garment, Chrism, water, and a shell, and (if possible) a Paschal Candle. Describe the role of each in the Rite.</p>	<p>Through our Baptism we receive the Holy Spirit. Reflect on what that might mean for you in your life.</p> <p>Read Matt 16:24-26. What is required of a follower of Jesus?</p>

Catechesis for Confirmation (Page 3)

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<p>are "plunged" into the death of Jesus and "rise" to new life in Christ.</p> <p>2. Light</p> <ul style="list-style-type: none"> • A lighted candle is given to the baptized through the care of their parents and godparents. • This "spiritual light" is the life of God which changes us forever. It is given to us through the power of the Holy Spirit. This is called <i>sanctifying grace</i>. <p>3. White garment</p> <ul style="list-style-type: none"> • The white garment signifies that the baptized has become a "new creation." • At a Mass of Christian burial, a white pall is placed on the casket as a reminder of Baptism. 	<p>What is the source of water for Baptisms at your parish? Is it a fountain? A bowl? A traditional Baptismal font? Discuss how immersion could be possible for adults or infants in your parish.</p>	<p>Read Matt. 19:16-22. In this story, what prevented the young man from following Jesus? What prevents you from following Jesus all the time?</p> <p>Read Luke 6:46-49. According to this passage, what are two responses to Jesus? What are the implications of each response? Are people who follow Jesus today different from members of their contemporary society?</p> <p>Share a time when you felt God was doing something wonderful for you or for someone you love? or talk about a time when something happened that didn't seem to come from you, but from a greater power, from God?</p> <p>Read Luke 12:22-31. According to this passage, what attitude should followers of Jesus have toward life?</p>

Catechesis for Confirmation (Page 4)

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<p>4. The Power of Baptism</p> <ul style="list-style-type: none"> • Baptism is not an empty symbol, but a powerful sign of our union with Christ. (Rom 6:3-4) • Baptism is sealed and nourished by the other two Sacraments of Initiation, Confirmation & Eucharist. <p>II. The Presence of the Holy Spirit</p> <p>A. The Sacraments of Initiation: a Brief History and Theology</p> <ul style="list-style-type: none"> • In the beginning, adults were brought into Christianity by celebrating all three Sacraments of Initiation together at the Easter Vigil as one event. • They were celebrated in a particular order: Baptism - Confirmation - Eucharist. 	<p>Read Ezekial 36:24-28 as a class. Think about it in silence and ask students to explain it in their own words.</p> <p>List specific ways people live out their Baptismal promises. Identify some ways that you could better live out your Baptismal promises in the coming week.</p> <p>Brainstorm words or phrases that describe the Holy Spirit. Using media of some sort, keep these words in a prominent place throughout the class.</p>	<p>Do you think that most Baptized Catholics feel commissioned to preach, teach, and serve others in Jesus' name? Explain.</p> <p>Think about where your life is right now. How can you give witness to the life, by virtue of your Baptism, that you share with Christ?</p> <p>Discuss ways that young people can live out their Baptismal promise to turn away from evil and follow Jesus.</p> <p>Jesus asks you now to be his hands, his eyes, his voice, and his heart in the world? How will you answer him?</p> <p>What are some initiation rituals in our culture or perhaps another culture you have heard about? What do these have in common with the Sacraments of Initiation?</p>

Catechesis for Confirmation (Page 5)

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<ul style="list-style-type: none"> • Coming out of the Baptismal waters, the newly Baptized were sealed with the gift of the Holy Spirit by anointing with oil and the laying on of hands by the Bishop. This is the beginning of our Catholic understanding of the sacrament of Confirmation. • The newly Baptized and Confirmed, were then welcomed in the Eucharist for the first time. • Over time, Baptisms began to occur at other times than at the Easter Vigil, for various reasons. The sacraments of Baptism & confirmation began to become separated and postponed until later. Infant Baptism became a common practice and the sacraments became even further separated. 	<p>Study the Rite of Confirmation and discuss how all the elements might happen at your confirmation.</p> <p>You have been Baptized and have had time to understand and respond to your baptismal call. Complete this sentence to show an understanding of your own call: "The Spirit of the Lord rests upon me. Therefore..."</p>	<p>Who is the Holy Spirit? Is it more difficult to discuss the Holy Spirit than to talk about God the Father and Jesus Christ, the son?</p> <p>Why is the Pentecost Experience so important to Christianity?</p>

Catechesis for Confirmation (Page 6)

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<ul style="list-style-type: none"> • The change in the accepted age for First Eucharist at the turn of the century to the age of reason (about 7), without changing the conformation age, altered the order of the sacraments of initiation. • Further confusing the situation was a developing understanding of the sacrament of confirmation as a sacrament of Christian maturity. This is neither theologically correct nor a historically sound position. • The sacraments of initiation must be properly understood in reference to each other with a proper emphasis being placed on our Baptism and the source & summit of our worship life - the Eucharist. 	<p>Attend the Triduum services in your parish and celebrate the reception of new Catholic-Christians at the Easter vigil.</p>	<p>Why is Pentecost considered the birthday of the Church?</p>

Catechesis for Confirmation (Page 7)

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<ul style="list-style-type: none"> • Since the second Vatican Council, the Rite of Christian Initiation of Adults (RCIA) has restored this process for adults being welcomed into the Church whether as a Baptized person of another Denomination (transfer) or as a catechumen (unbaptized person). • Baptism and Eucharist each mark us with an indelible character that cannot be taken away. <p>B. Signs of the Holy Spirit</p> <ul style="list-style-type: none"> • The Holy spirit is not just a feeling or a word or an experience, the Spirit is the third person in the Trinity. • Therefore confirmation is more than just an empty ritual - it is entering into a closer relationship with the Trinity. 	<p>In what ways do you see the Church guided by the Holy Spirit? Give specific examples.</p> <p>What images of the Holy Spirit are portrayed in the following passages: Gen 1:2; 1 Kings 9:11-13; Matt 3:16-17; John 14:16-17; Acts 2:1-3, and Rom 8:26-27?</p>	<p>What truths about the Holy Spirit and Confirmation do the symbols of wind and fire communicate?</p> <p>How can you prepare yourself to receive the Gift of the Holy Spirit at your Confirmation.</p>

Catechesis for Confirmation (Page 8)

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<ul style="list-style-type: none">• The New Testament has three words to describe the Holy Spirit. <i>Paraclete</i> (John 14:16); <i>Spirit of Truth</i> (John 14-17); and <i>Spirit of Glory</i> (1 Peter 4:14).• <i>Cloud - light - wind (breath) - fire</i> are all used in the language of scripture to describe the Holy Spirit.• Pentecost is the particular entry of the Holy Spirit into the Church after the ascension of Jesus. (Acts 2:1-4) <p>C. The Spirit transforms us</p> <ul style="list-style-type: none">• Just as the Spirit transformed the disciples at the first Pentecost, the spirit continues to be present in the followers of Christ.	<p>Using family pictures, magazines, and newspaper, make a collage showing a picture of the Holy Spirit at work in your life. In the center, put the primary images of the Holy Spirit.</p> <p>Read Gal. 5:3-23, Col. 3:12-17; and 1 Tim. 6:11-12. write a description of a spirit-filled Christian whom you admire. Make sure you include why you have chosen this person.</p>	<p>When have you been filled with the Spirit and heard God proclaiming you as the beloved?</p> <p>How can you let the Holy Spirit be active in your life? What signs do you show in your every day life that you have received the gift of the Holy Spirit?</p>

Catechesis for Confirmation (Page 9)

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<ul style="list-style-type: none"> • The grace of confirmation will bring the Holy Spirit, new energy, enthusiasm, and courage to those confirmed. • Those confirmed must cooperate with the grace of the Holy Spirit and use gifts to build up the body of Christ. <p>III. The Gifts of the Holy Spirit</p> <p>A. The Holy Spirit helps us to proclaim the Gospel with our lives. This is called <i>witnessing to our faith or authentic living</i>.</p> <ul style="list-style-type: none"> • Actions speak louder than words. People act based on what they believe. Words without actions to support them are meaningless or hypocritical. 	<p>Design a stole that the Bishop could wear at Confirmation using the symbols of the Holy Spirit.</p> <p>Make a list of issues that confront teenagers today and how the gifts of the Holy Spirit can help a young person do what is right.</p> <p>Discuss what it means to "spread the faith by word and action."</p> <p>Write a reflection on what it means to "confess the name of Jesus boldly."</p> <p>In small groups, talk about a situation you have been in that made standing up for your belief in Jesus difficult.</p>	<p>What do you think might cause someone to be ashamed of the cross?</p>

Catechesis for Confirmation (Page 10)

Outline	Activities	Critical Reflection
<ul style="list-style-type: none"> • We are not in this alone. We live and pray within a community of believers and disciples of Christ who are living out their Baptismal promises. • The activating force behind the work of the faithful is the Holy Spirit. <p>B. The Gifts the Spirit Gives</p> <ul style="list-style-type: none"> • The laying on of hands is a unique sign of blessing and of conferring authority and grace. • In the early Church, laying on of hands was commonplace. It was how the apostles passed on the gifts of the Holy Spirit they had received at Baptism. 	<p>Read Acts 8:14-17. discuss how there has been a relationship yet distinction between Baptism and the laying on of hands (the Holy Spirit) since the earliest times of the Church.</p> <p>In a small group, define each gift of the Holy Spirit. Decide how this gift can help you grow as disciples of Jesus and as members of the Church.</p>	<p>What gifts do you possess and how can you share these gifts with the Church?</p> <p>Some people consider youth the "Church of today" while others think of young people as "the Church of tomorrow." Which of these statements best reflects how you view yourself as a member of the Church? Why?</p>

Catechesis for Confirmation (Page 11)

Outline	Activities	Critical Reflection
<p>• Isaiah 11:2-3a: <i>The spirit of the LORD shall rest upon him: a spirit of wisdom and of understanding, a spirit of counsel and of strength, a spirit of knowledge and of fear of the Lord (translated initially as piety) and his delight shall be the fear of the Lord (CCC 1830-1831).</i></p> <p>C. How does one live out life in the Church after initiation?</p> <ul style="list-style-type: none"> • Membership in the body of Christ includes: participating in Mass on Sundays and Holy Days; sharing the faith with others; learning more about the Church and its members, striving for holiness, and living a moral life. 	<p>Read Gal. 5:22. what are the fruits of the Holy Spirit? How have you used one or more of these gifts to build up the Kingdom of God?</p>	

Catechesis for Confirmation (Page 12)

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<ul style="list-style-type: none">• The Eucharist links us to the body of Christ. The other members help us to more fully and effectively live out our faith. It is by regularly gathering and praying with the Body of Christ that we increase the bond and receive the benefits of belonging to Christ.• This will not be easy. We must take up our cross and follow Christ (1 Cor. 1:23). <p>IV. The Oil of Salvation and Conformity to Christ</p> <p>A. Oil</p> <ol style="list-style-type: none">1. Value and importance of oil in our society as well as in history.	<p>Write down one cross you feel you are being asked to carry at this time. Write a prayer to the Holy Spirit asking for help and see if you can identify one gift that, if strengthened, could help you with this cross.</p> <p>Compose a prayer asking the Holy Spirit to help you to be open to grace and allow God to be the center of your life.</p>	<p>The Church is like oil for the world. Explain what this statement means based on the history and theology of the sacred oils.</p>

Catechesis for Confirmation (Page 13)

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<ul style="list-style-type: none"> • Oil has been significant to the human race for thousands of years - life-essential to ancient people. • Many uses: cooking, preserving wood, moisturizing and protecting skin, nutritional and medicinal applications, etc. <p>2. Use of oil in Old Testament</p> <ul style="list-style-type: none"> • Abundance and joy, relaxation and cleansing, soothing and health, strength. • Consecration (1 Samuel 16:1-13) • Oil symbolized God's desire to bless, heal, and consecrate. <p>3. Tradition of oil in the Church</p>	<p>Look up holy chrism in the "Catholic Encyclopedia." Develop a multimedia presentation or poster board to summarize what it says.</p>	<p>Discuss the responsibilities of someone anointed with the gift of the Holy Spirit.</p> <p>Do you feel like an insider or outsider in the Church? Explain. If your answer is "outsider," what would help you feel more a part of your parish/Church</p>

Catechesis for Confirmation (Page 14)

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<ul style="list-style-type: none">• Chrism is a fragrant oil which helps us to be faithful disciples and empowers us more fully to share in the mission of Christ.• Anointing with Chrism (blessed oil) signifies the presence of the Holy Spirit.• The oil signifies God's blessing, healing, and our belonging to his service (consecration).• Together with the laying of hands, these are the sacramental symbols of Confirmation.• This brings to the candidate the Gift of the Holy Spirit and the indelible seal of Jesus.		

Catechesis for Confirmation (Page 15)

Outline	Activities	Critical Reflection
<ul style="list-style-type: none"> • We share fully in the mission of the Church as we become fully initiated members of the body of Christ. • The Bishop blesses the sacred oil of <i>Chrism</i>, the <i>oil of the sick</i>, and the <i>oil of catechumens</i> at the Chrism Mass during Holy week each year. <p>B. Living Like Christ</p> <p>1. Christ Means <i>The Anointed One</i> in Greek.</p> <ul style="list-style-type: none"> • Confirmation helps us be transformed in to the likeness of Christ begun at our Baptism. • We are intricately connected to Christ (John 15:5). 	<p>Think of someone you know who really tries to live like Christ. List the qualities of that person. Select one quality from the list you have generated that you would like to have yourself and write an essay discussing how Jesus exhibited this quality and how you could develop it in yourself.</p>	<p>What are some ways you show you are a Christian? What is the most effective way to testify to your faith in your home, school, community, parish, workplace?</p> <p>What is good about being Catholic? How does being Catholic affect your everyday life?</p>

Catechesis for Confirmation (Page 16)

Outline	Activities	Critical Reflection
<ul style="list-style-type: none"> • "You are my friends." (John 15:14) • Jesus commands us to "love one another." (John 15:17) • Our commitment is given freely, generously, expecting nothing in return; not because we have to. <p>2. Discipleship</p> <ul style="list-style-type: none"> • A disciple is one who follows and learns from Jesus. • Our Church teaches that Jesus became one of us (incarnation) "in all things but sin." He was fully human, not God in human disguise. • He had a special place for those who were sick or rejected by others. 	<p>Role play. Imagine that a friend has asked you about becoming Catholic. Divide the class into pairs. One partner is to take the role of the friend, the other takes the role of a Baptized Catholic. Include such things as: the attractions of being a Catholic, the challenges of being Catholic, what makes a Catholic unique, and why you personally want to be a Catholic.</p>	<p>Name one person you feel has a deep faith. What spiritual qualities do you admire about him/her?</p> <p>How do teenagers informally evangelize, catechize, and teach the Good News to other teenagers?</p>

Catechesis for Confirmation (Page 17)

Outline	Activities	Critical Reflection
<ul style="list-style-type: none">• The gospels are our source of information on what Jesus was like. He cared deeply for people, made friends (and enemies), he was a compelling and impressive person who drew people to him. He rejoiced with friends, wept with them, went to weddings and funerals and kept the Jewish law.• He gave his life for us all (John 15:13). <p>3. A Christian way of life</p> <ul style="list-style-type: none">• Taking an attitude of Christ, recognizing God as our Father and seeing all as brothers and sisters in Christ.	<p>Matt. 5:1-12 contains "The Beatitudes." Stage a debate with some people taking the stand that the Beatitudes do not apply any more in our modern world because they are irrelevant. The other group must contend that the Beatitudes are alive and well, offering specific support from personal experience, news stories, etc.</p>	<p>If it were suddenly illegal to be a follower of Jesus, what evidence might the prosecution use to prove you were a Christian?</p>

Catechesis for Confirmation (Page 18)

Outline	Activities	Critical Reflection
<ul style="list-style-type: none"> • Growing in the knowledge of our faith, especially the Beatitudes and Ten Commandments. • Avoiding the evil of sin and understand the value of virtue. • Regularly praying and celebrating the sacraments. <p>V. The Eucharist, Prayer and Unity</p> <p>A. We are the Church</p> <ul style="list-style-type: none"> • Our membership begins at Baptism • We live in "communion" with each other, not in isolation • Like a body depends on all its members, so we all depend on each other (1 Cor. 12:12-26). 	<p>List five virtues as a disciple you need to have. Why are these virtues necessary?</p> <p>Read Luke 24:13-35. At what point do the disciples recognize Jesus?</p> <p>Write a prayer to God telling God what it means to be chosen for his service.</p>	<p>Imagine if everyone who was Catholic and received the Eucharist lived as Jesus lived. What might change in your family life? In your dealings with others? In the world you see around you?</p>

Catechesis for Confirmation (Page 19)

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<ul style="list-style-type: none"> • This unity is deepened and strengthened in Confirmation. But confirmation is not an end, it moves us toward the ultimate sacrament: Eucharist. • This supports our conformity to Christ and our incorporation into the body of Christ. • In the Eucharist we share in the life, death, and resurrection of Jesus. <p style="text-align: center;">B. The Eucharist is the Source and Summit of our Faith.</p> <ul style="list-style-type: none"> • According to The Constitution of Sacred Liturgy from the Second Vatican Council: <i>Nevertheless the liturgy is the summit toward which the activity of the Church is directed; at the same time it is the font from which all her power flows. For the aim</i> 	<p>Paul tells us in 1 Cor 10:17: "we, though many, are one body..." In small groups discuss some practical ways your parish can promote this unity in its liturgical and pastoral life.</p> <p>Break into six groups and ask each group to read one of the following passages and tell what it says about unity. Share the results with everyone. John 4:20-25; Luke 17:11-19; Mark 7:24-30; Acts 2:5-13; Acts 10:1, 22-34, 37-44; Eph 4:1-6; 1 Cor 12:12-31.</p>	<p>When the Church is most faithful to its mission, it brings unity. The word "Catholic" means universal. The Catholic Church believes strongly in the dignity of all people. Does this resonate with who you are and how you live?</p> <p>Why is communal worship part of the Christian life? What significant moments in young people's lives could be celebrated within the Christian community?</p>

Catechesis for Confirmation (Page 20)

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<p><i>and object of apostolic works is that all who are made sons of God by faith and baptism should come together to praise God in the midst of His Church, to take part in the sacrifice, and to eat the Lord's supper.</i> (paragraph 10)</p> <ul style="list-style-type: none"> • The Eucharist is the memorial of Jesus' death and resurrection, a living representation of Christ's saving acts. • We worship as one people as we participate in the Eucharist. A Eucharistic community is a living sign of unity in a bond of love. • The breaking of the bread symbolizes that Jesus is the one bread of life broken and shared among all of us. 	<p>Read James 5:13-20, Acts 2:42-47, and 1 Tim 3:1-13. how does the Christian community live out the practices suggested in these passages?</p> <p>Invite some people you know who are involved in various ministries to come to your school or parish to share what their ministry is about. Write about one or more of the ministries you heard about and tell what you could do to support that ministry.</p>	<p>In addition to Liturgy, in what other ways can you participate in communal prayer?</p> <p>What kinds of service work have you done? With whom have you done service work? What were the benefits? What were the struggles? Why do people do service work?</p>

Catechesis for Confirmation (Page 21)

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<ul style="list-style-type: none"> • We are called to full, conscious, and active participation in the liturgy. We can not be occasional or casual Catholic Christians if we truly understand the Eucharist. <p>C. Teachings of the Church</p> <ol style="list-style-type: none"> 1. In order to be fully united, we must know and accept that the Church teaches. <ul style="list-style-type: none"> • The Nicene creed summarizes our faith. • The Scriptures, particularly the Gospel tell the story of Jesus and situates his life and message in the totality of the Word of God. • The Catechism explains Church teachings in depth. The Second Vatican Council documents 	<p>Read and study the Nicene Creed. What does it tell us about the Holy Spirit? What do we mean when we pray this Creed every Sunday?</p>	<p>How do you see God communicating with you? How do you communicate with God?</p>

Catechesis for Confirmation (Page 22)

Outline	Activities	Critical Reflection
<p>define specifically for our times how the Church views itself.</p> <ul style="list-style-type: none"> • It should be our lifelong goal to become as familiar as possible with the teachings of the Church. • Some topics of interest in today's world about which the Church teaches: racism, war and peace, economic and social justice, abortion and euthanasia, and capital punishment. <p>D. Meeting God in Prayer</p> <ul style="list-style-type: none"> • Prayer is dialogue with God. • There are many ways to pray. • Liturgy (Mass or the Eucharist) is the primary form of communal prayer. 	<p>Prepare an examination of conscience to be used before the sacrament of Confirmation.</p>	

Catechesis for Confirmation (Page 23)

Outline	Activities	Critical Reflection
<ul style="list-style-type: none">• Private prayer like the Liturgy of the Hours, the Creed, the Lord's prayer, along with the other prayers of the Church is important.• Praise, petition, thanksgiving, blessing, intercession, and reparation (sorrow) are reasons for prayer.• Sacraments are a form of prayer. They are also communal prayers. Sacraments give us a way for our prayer to connect with our daily lives and our world. They build up the body of Christ and bring into our world Christ's acceptance, forgiveness, healing, and challenge to our world.	<p>Read Matt 6:5-15, Matt 18:10-20, and Luke 11:9-13. what do these passages say about prayer?</p>	