

# Archdiocese of San Francisco

## Archdiocese of San Francisco



# Confirmation Guidelines

## Confirmation Guidelines



## THE ARCHDIOCESE OF SAN FRANCISCO

OFFICE OF RELIGIOUS EDUCATION AND YOUTH MINISTRY

ONE PETER YORKE WAY, SAN FRANCISCO, CA 94109-6602 (415) 614-5650 FAX (415) 614-5658

September, 2009

Dear Parish Catechetical Leaders for Confirmation,

It has been with great anticipation that these Guidelines for Confirmation are presented. For years parish leaders have asked us for help with the preparation of adolescent candidates for Confirmation. The Office of Religious Education and Youth Ministry hopes that this will provide support for you as you prepare your sacramental process.

This guidebook does not dictate how parishes are to structure their programs. Certainly, you know best how the needs of your community with its ethnic and multi-cultural diversity will best form these young people in their faith. We do stress the importance of including all the components outlined in this resource in order to have a comprehensive and developmental program leading to faithful discipleship in Jesus.

It is important that a team of people from your parish work with these youth. No one person can speak to the needs of all of our candidates for Confirmation. Remember to develop Comprehensive Youth Ministry as the base for all you do.

We are Disciples of Christ, the Lord with Good News to share for our youth, their parents and the whole community. Work diligently in sharing your gifts, seeing the gifts of our candidates and evangelizing to the Lord. Remember that we are partners with families, the parish community, the Catholic schools and the public schools. We must support the formation done in all of these entities.

As St. Paul so rightly put: "I thank my God every time I think of you." Thank you for your generous gift of self. We are so grateful to work collaboratively with each of you.

The Office of Religious Education and Youth Ministry







# FORWARD FORWARD

The Archdiocese of San Francisco Office of Religious Education and Youth Ministry has developed these guidelines for Confirmation to be a help in parishes developing their sacramental programs. Our parish catechetical leaders – youth ministers, directors/coordinators of faith formation, Confirmation coordinators and catechists- hopefully will find valuable insights and materials for use with the preparation of adolescents for the sacrament. It is hoped that this addresses many of the concerns and questions parish leaders bring to the archdiocesan office.

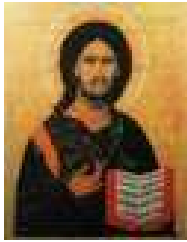
Each sacramental preparation program should be well-balanced, systemic and developmental as well as based on the model of the Rite of Christian Initiation of Adults. It also needs to be effective for the candidates and families who come asking for this preparation. The Office of Religious Education and Youth Ministry attempts to implement these objectives.

No guidelines would be effective without the collaborative effort that many in this ministry have given to create this work. We thank each one who participated for their thoughtful and quality work on these guidelines. We are especially thankful to the youth ministers, directors of religious education, Office of Worship and the Department of Catholic Schools for their support.

The pastor in each parish and those he appoints to insure that programs take place have a very important part in the preparation for Confirmation. The Archdiocesan Office of Religious Education and Youth Ministry also is responsible for providing resources and guidance for the implementation of the Archbishop's directives and those provided by Canon Law and the *National Directory for Catechesis*. To this effort the following goals for candidates for Confirmation programs are derived:

-  To center Confirmation preparation in total parish youth ministry
-  To separate out readiness for the sacrament from immediate preparation
-  To create more consistent and uniform programs offered in the Archdiocese
-  To encourage Confirmation programs that adequately prepare candidates for the sacrament and form them into full, active disciples in their communities

These guidelines may be downloaded from our website: [www.sforeym.googlepages.com](http://www.sforeym.googlepages.com) or ordered through our office - OREYM – 415-614-5650 (for hard copy or CD-ROM)



# TABLE OF CONTENTS

## TABLE OF CONTENTS

<b>Letter</b>	<b>2</b>
<b>Forward</b>	<b>3</b>
<b>Table of Contents</b>	<b>4</b>
<b>Introduction: <i>Call to Discipleship</i></b>	<b>6</b>
<b>History of Confirmation</b>	<b>8</b>
<b>Youth Ministry: the Church &amp; San Francisco</b>	<b>10</b>
<b>Objectives</b>	<b>13</b>
<b>The Process</b>	<b>14</b>
<b>Discipleship 1: Curriculum Themes</b>	<b>17</b>
<b>Junior High and High School</b>	
<b>Discipleship 2: Curriculum Themes</b>	<b>20</b>
<b>Discipleship 3</b>	<b>22</b>
<b>Site Map</b>	<b>24</b>
<b>Appendix</b>	<b>27</b>
<b>Interview</b>	<b>28</b>
<b>Sample Interview-Discipleship 1</b>	<b>29</b>
<b>Sample Interview-Discipleship 2</b>	<b>31</b>
<b>Acre Assessment</b>	<b>33</b>
<b>Orientation</b>	<b>34</b>
<b>Orientation- Discipleship 1</b>	<b>35</b>
<b>Orientation- Discipleship 2</b>	<b>37</b>

<b><i>Rite of Welcome</i></b>	<b>38</b>
<b><i>Retreats</i></b>	<b>39</b>
<b>The Young Church of Today</b>	<b>40</b>
<b>Walking with Jesus</b>	<b>44</b>
<b>Acts of Justice- Service</b>	<b>46</b>
<b>Theological Reflection Questions</b>	<b>47</b>
<b>Discernment</b>	<b>48</b>
<b>Prayer &amp; Ritual</b>	<b>50</b>
<b>Prayer Service- Discipleship 1</b>	<b>51</b>
<b>Prayer Service- Discipleship 1</b>	<b>53</b>
<b>Entrance Ritual-Discipleship 2</b>	<b>55</b>
<b>Rite of Recognition-Discipleship 2</b>	<b>57</b>
<b>Rite of Promise</b>	<b>59</b>
<b>Affirmation of Names</b>	<b>61</b>
<b>Renewal of Baptismal Promises</b>	<b>64</b>
<b>Blessing of Sponsor and Candidate</b>	<b>69</b>
<b>Commitment for the Journey</b>	<b>72</b>
<b>Ritual of Affirming Candidates</b>	<b>74</b>
<b><i>Discipleship 1: Jr. High Curriculum</i></b>	<b>76</b>
<b><i>Discipleship 1: High School Curriculum</i></b>	<b>87</b>
<b>Confirmation Dates - Office of the Archbishop</b>	<b>97</b>
<b>Final Details</b>	<b>100</b>



# INTRODUCTION: Call to Discipleship

Catechesis: An education of children, young people, and adults in the faith of the Church through the teaching of Christian doctrine in an organic and systematic way to make them disciples of Jesus Christ (*Catechism of the Catholic Church*, Chapter 5; pp. 426-427)<sup>1</sup>

God calls. We respond. As catechists, Confirmation coordinators, Catholic school staff, Youth Ministers, Campus ministers, parents and sponsors, we seek to invite our youth into a life of discipleship with Jesus. This is not always an easy task today. Young people in the Archdiocese are growing up in a fast paced world exposed to a diverse range of ideas, philosophies, religions and values. Most can access information instantly over the Internet or through text conversations with peers, using technological devices that challenge the monitoring abilities of parents, educators and grandparents. Our youth have varying needs, and are of diverse backgrounds and family constellations. Some who come for Confirmation have been educated their whole lives in the Catholic school system. Others come from public schools and may not have been involved in a faith community since First Communion. All are seeking God and relationships in a teen culture that is ever changing.

In talking with those who work with young people around the Archdiocese, we have heard repeated requests for guidance and clarification in the area of ministry to adolescents in the 21<sup>st</sup> century. How do we share our faith most effectively with youth in today's world? What themes are appropriate for junior high and high school students today? What teaching methodologies are age-appropriate? How should we use technology? What standards of certification should catechists, youth ministers, campus ministers and Confirmation coordinators meet in order to teach in the diocese? How do we as parish communities and

---

<sup>1</sup> Catechism of the Catholic Church, United States Catholic Conference, Washington, DC, c. 1994, pg 426-237.

school communities invite youth into Church, faith, and discipleship?<sup>2</sup> These conversations are mirrored at the national level, as bishops, educators, pastors, and youth ministers' dialogue on the need for a modern approach to adolescent catechesis.<sup>3</sup>

These guidelines have been developed by the Office of Religious Education and Youth Ministry in conversation with parishes, youth ministers and Catholic educators in order to give guidance to those in religious education of youth and Confirmation preparation in the Archdiocese of San Francisco. They are intended to give direction, not definitive answers. They are intended to work in conversation with the *Sacrament of Confirmation Guidelines* issued by the archdiocese in October 1980 (hereafter "San Francisco 1980 Guidelines"), and with the Code of Canon Law. They are, as the San Francisco 1980 Guidelines indicate, intended to support the goal of every community to incorporate as fully as possible the baptized Christian into the life of the Eucharistic community.<sup>4</sup> They have also been developed in conversation with *Doctrinal Elements of a Curriculum Framework for the Development of Catechetical Materials for Young People of High School Age*. ("High school Age Catechetical Curriculum") which the United States Conference of Catholic Bishops approved in November 2007. For purposes of this document, we are assuming that youth are between the ages of 11-18, or junior high to high school age.

It is our hope that these guidelines can serve as a resource to Youth Ministers and Catechists in guiding youth in life-long faith formation. We recognize that ministry is a dynamic process. Although we intend to present standards and ideas for best practices, as in any endeavor, guidelines must always be used with sensitivity to the people and the context in which they are applied. Being Christ like and pastoral while teaching in accordance with the Church is the goal. Our office is available to answer questions and to offer additional resources.

---

<sup>2</sup> Conversations between parish youth ministers and high school campus ministers at Reclaiming Youth meeting, February 21, 2009 at the Pastoral Center in San Francisco.

<sup>3</sup> See papers submitted through the National Initiative on Adolescent Catechesis, a partnership between the National Federation for Catholic Youth Ministry, the National Catholic Education Association and the National Conference for Catechetical Leadership. Conversation is on-going through an on-line symposium. See [www.adolescentcatechesis.org](http://www.adolescentcatechesis.org)

<sup>4</sup> Sacrament of Confirmation Guidelines, Archdiocese of San Francisco, October 1980, p. 1-8



# HISTORY OF CONFIRMATION

## HISTORY OF CONFIRMATION

The San Francisco 1980 Guidelines recount the history of the sacrament of Confirmation within early Church and describe changes in understanding of the sacrament in light of Vatican II. Citing The Rite of Confirmation [full cite] promulgated on August 15, 1971 and the Rite of Christian Initiation of Adults [full cite] promulgated on January 6, 1972, the San Francisco 1980 Guidelines highlight the following as the current belief of Church with regard to Confirmation:

1. Confirmation is a Sacrament of Initiation through which a person becomes “more like Christ” and bound more intimately to the Church.”
2. In Confirmation the Holy Spirit is given to strengthen and assist the Christian to be an “active member of the Church and to build up the Body of Christ”, “to spread and defend the faith by word and deed”.
3. For adult converts, Confirmation is to be received after Baptism and before Eucharist to effectively express the fullness of Christian Initiation in the Eucharist. While this is also ‘the norm for those baptized as children, it is permissible, for pastoral reasons, to delay the reception of Confirmation to a more mature age.’<sup>5</sup>

According to the San Francisco 1980 Guidelines, Vatican II-inspired pastoral renewal changed the practices of Confirmation preparation within the San Francisco diocese. Traditionally, Confirmation preparation had taken place in parochial schools and CCD programs using the Baltimore catechism. This gave way during the 1970’s to the development of religious education programs within parishes and greater involvement of the parish communities, parents and pastors in the formation process. Some of the features of diocesan religious education programs for Confirmation at the time that the 1980 Guidelines were promulgated included a retreat, service projects, personal interviews to help the candidate assess readiness, and programs for the parents of the candidates. Some parishes were beginning to move the age for Confirmation to the high school years.<sup>6</sup> Developing common parish programs, developing

---

<sup>5</sup> Ibid, p 7.

<sup>6</sup> Ibid. p.8



the means to involve youth in programs after Confirmation, helping sponsors to understand their role and finding the means to involve sponsors and the parish community in the Confirmation process were emerging trends in the diocese.

Over the last 19 years, parishes of the San Francisco Archdiocese have continued to grow in the spirit of Vatican II and their understanding of the sacrament and process for Confirmation. Service projects, retreats and catechesis are a part of most Confirmation programs today. The age for Confirmation and the curriculum used still vary. Although most parishes do not have full time paid Youth Ministers, many have developed active youth ministry programs. Increasingly, youth ministry is done in multicultural contexts.

Currently in the San Francisco Archdiocese, there is a need for guidance on the curriculum for Confirmation preparation and religious education for junior high and high school leading up to the reception of the sacrament. There is also a need for guidance on how to minister to youth after the sacrament of Confirmation. Increasingly, there is a desire to invite youth into church after Confirmation with the hope that this sacrament is not the end, but the beginning of a mature faith journey in community.



# YOUTH MINISTRY: YOUTH MINISTRY: the Church & San Francisco

Much of this country's concept of youth ministry emerged from the CYO program, which was established by Bishop Sheil in the Archdiocese of Chicago in 1930.<sup>7</sup> Originally the CYO program was a parish-based athletic program for elementary and catholic high school youth which began as a program for boxing and later expanded to include other sports. In 1932, the CYO Center was established in Chicago and the Catholic Youth Bureau was established in Washington. In the 1940's, the Vatican asked the United States Bishops to unite the separate groups of Catholic youth ministry groups, and the National Council of Catholic Youth was formed.

Gradually, ministry with youth moved from the idea of being a specific isolated endeavor to a multi-faceted one carried out within a community of faith. In 1976, The Department of Education of the United States Catholic Conference promulgated *A Vision of Youth Ministry*, which articulated a new philosophy for ministry with adolescents. Specifically, this vision was expressed as, "Youth Ministry is the response of the Christian community to the needs of young people and the sharing of the unique gifts of youth with the larger community." ( p.6)

In 1997, the United States Conference of Catholic Bishops promulgated *Renewing the Vision: A Framework for Catholic Youth Ministry*.<sup>8</sup> *Renewing the Vision* continues the work begun in earlier documents to make ministry to young people comprehensive, parish based and a community undertaking. Currently, there is a need in the diocese for guidance on Youth Ministry within the RTV framework. While some parishes are implementing comprehensive youth ministry through programs that promote intergenerational education, others continue to base their programs in the CYO model.

The Office of Religious Education & Youth Ministry (OREYM) would like to promote Youth ministry in the San Francisco Archdiocese as firmly within the philosophy of *Renewing the Vision*, which has the following foundational themes:


---

<sup>7</sup> The National Federation for Catholic Youth Ministry website, <http://www.nfcym.org/about/history.htm> accessed 2/5/2009.

<sup>8</sup> *Renewing the Vision: A Framework for Catholic Youth Ministry*, United States Conference of Catholic Bishops Washington, D.C.: United States Catholic Conference, Inc, 1997

- Developmentally appropriate: The development of a person's faith is a life-long process that unfolds as the person matures in age and experience. Effective ministry with adolescents provides developmentally appropriate experiences, programs, activities, strategies, resources content and process. It takes into account youth's emotional needs and vulnerabilities, culture, sensitivities and social needs.
- Family Friendly: The home is the primary context for the nurturing, celebrating, sharing and living of the Catholic faith. The parish, home and schools work in partnership with one another to support the faith growth of the adolescents.
- Intergenerational: The life of the parish creates a rich opportunity for adolescents to develop relationships, a sense of belonging to Church and experiential exposure to the Catholic faith.
- Multicultural: Our diocese is rich with many cultures. Ministry with adolescents recognizes that diverse experiences must be integrated into all aspects of ministry. We encourage and promote adolescents awareness of, celebration of, and appreciation of their own culture, and the culture of others.
- Community Wide Collaboration We promote networking between parishes, schools, organizations that serve youth and civic communities in order to develop shared commitments, to promote the healthy development of adolescents, to share resources, to promote respect and understanding, and to allow for creativity in meeting the needs of adolescents.
- Leadership Ministry with adolescents uses all the resources available in a faith community including adult and youth leaders in a variety of roles necessary for comprehensive ministry.
- Flexible and Adaptable Programming The needs and life situations of the family and adolescents today are diverse. Program structures must be adaptable and flexible to meet particular situations. Programming can include age-specific settings, intergenerational gatherings, community-wide programs, small group programs, and mentoring programs which use currently available technology.

There are three important and interdependent goals which guide the Church's ministry to youth. These goals articulate what it means for the Catholic community to respond to the needs of youth and to involve youth in sharing their gifts and talents with the Church. These goals express the Church's vision for ministry with young people while allowing for creativity in developing programs. They are :

-  To empower young people to live as disciples of Jesus Christ in our world today

- ✚ to draw young people to responsible participation in the life, mission and work of the Catholic faith community
- ✚ To foster the total personal and spiritual growth of each young person.<sup>9</sup>

Within the current framework of *Renewing the Vision*, the model for Youth Ministry and Confirmation preparation that this archdiocese would like to establish has three parts. The first component:

**Discipleship 1** ideally takes place for a period of one year during the junior high or early high school years. This is religious education carried out using multiple formats and covering several core themes.

**Discipleship 2** for the sacrament of confirmation, takes place for a period of one year. This component focuses on sacramental preparation and involving youth in the life of the parish.

**Discipleship 3** takes place after Confirmation and continues into early adulthood, as the youth continue to grow in their relationship with their community and with Christ. These three parts can be understood as three stages of discipleship: Stage one, or Seeking, Stage two or Discerning and stage three or Mystagogy.

It is our hope that this model can provide a structural framework that parishes and deaneries can use to meet the needs of the young people in their programs.

---

<sup>9</sup> *Renewing the Vision: A Framework for Catholic Youth Ministry*, United States Conference of Catholic Bishops Washington, D.C.: United States Catholic Conference, Inc, 1997, p. 9-17



# OBJECTIVES

The objectives of a solid Confirmation preparation set the tone. Objectives help develop the program, the atmosphere of the events and calls young people to discipleship. In moving toward adult faith these objectives will guide our programs. These candidates are not adults and often are not able to make adult decisions. They are however active disciples of the Lord Jesus called to hearing the Holy Spirit at this time in their lives and finding value in continuing into adulthood.

- ✓ To encourage adolescents into deepening their Baptismal call and gifts for discipleship in the Catholic Church
- ✓ To fully initiate young disciples into the Church and the value of Church membership
- ✓ To nurture a lifelong relationship with Jesus Christ
- ✓ To see social justice and service as an integral part of one's life as a fully initiated individual
- ✓ To become reflective Catholic individuals in the use of theological reflection for daily life
- ✓ To equip youth in the practice of daily prayer
- ✓ To become full-active members of the liturgical rituals and sacramental celebrations of the Church
- ✓ To become a discerning, oral individual in light of the scriptures and Church teachings



# THE PROCESS

## THE PROCESS

This process is divided into three specific time periods and formats. Care needs to be taken in all of these periods to provide age-appropriate faith growth and catechetical formation. The components of this general process are more specifically discussed below. While parishes are free to determine how to best implement the Confirmation Process within their specific context we recommend that Confirmation Coordinators remain in conversation with our office for continual updates and training of Confirmation teams. Generally, we recommend the following specific guidelines to parishes in developing the Confirmation Process:

- ✚ Conferring of the sacrament be based on the candidate's readiness
- ✚ Confirmation preparation be a two year process,
- ✚ The confirmation process takes place within parishes, not schools. The reason for this is that sacraments are celebrated within the parish Church community. Young people will graduate from schools and hopefully not parish life. We encourage young people to develop lifelong relationships with parishes, so that faith formation can be on-going.

The most effective catechetical programs for adolescents are integrated into a comprehensive program of pastoral ministry for youth that includes catechesis, community life, evangelization, justice and service, leadership development, pastoral care, and prayer and worship.<sup>10</sup> Such programs aim to empower young people to responsible participation in the life, mission, and work of the Catholic faith community; and to foster the total personal and spiritual growth of each young person.<sup>11</sup>

### Discipleship 1

- ✚ A one year process for growth into readiness for next phase- Discipleship 2
- ✚ Initial interview from pastoral staff person with the candidate and family
- ✚ Orientation of candidates and family to the process with written objective, time-line and other valuable information that is needed.

---

<sup>10</sup> Renewing the Vision: A Framework for Catholic Youth Ministry, United States Conference of Catholic Bishops Washington, D.C.: United States Catholic Conference, Inc, 1997

<sup>11</sup> National Directory for Catechesis, United States Conference of Catholic Bishops, Washington, DC, c. 2005, pg. 201.

- ✚ Catechesis for Junior High Candidates according to the *Archdiocese of San Francisco Religion Curriculum for Parishes and Catholic Schools*<sup>12</sup>
- ✚ Catechesis for High School Candidates as stated in these guidelines based on the *Doctrinal Elements of a Curriculum Framework for the Development of Catechetical Materials for Young People of High School Age*<sup>13</sup>
- ✚ Acts of Justice with Theological Reflection ( 5 – 10 Hours)
- ✚ Retreat (2-5 Hours) Optional\*
- ✚ ACRE Assessment before beginning Discipleship 2
- ✚ Participation in Parish Junior High Youth Ministry

## Discipleship 2

- ✚ A one year process for candidates who are 8<sup>th</sup> grade or older
- ✚ Initial interview and assessment of the Confirmation candidates readiness
- ✚ Orientation with Families, Sponsor (if it is possible for sponsor to attend) and candidates to the process with written objective, time-line and other valuable information that is needed.
- ✚ Rite of Welcome
- ✚ Catechesis according to the curriculum themes outlined in these guidelines
- ✚ Acts of Justice (15-20 Hours) with Theological Reflection
- ✚ Continual discernment as the process continues for the year.
- ✚ Participation in Parish Youth Ministry

---

<sup>12</sup> *Archdiocese of San Francisco Religion Curriculum for Parishes and Catholic Schools, Archdiocese of San Francisco, 2006*

<sup>13</sup> *Doctrinal Elements of a Curriculum Framework for the Development of Catechetical Materials for Young People of High School Age, United States Conference of Catholic Bishops, Washington, DC, c. 2008*

### Discipleship 3

- ✚ Process continues after the Sacrament of Confirmation until the young person has finished High School
- ✚ Youth Ministry in accordance with Renewing the Vision
- ✚ Regular gatherings of newly Confirmed with facilitator
- ✚ Acts of Justice with Theological Reflection
- ✚ Faith formation based on the topics of the High School Curriculum listed in these guidelines
- ✚ Development of continuing discipleship in the Church community
- ✚ Evangelization to witness in the world.
- ✚ Retreats and regular prayer and liturgical experiences





# DISCIPLESHIP 1: Curriculum themes

It is not unreasonable to expect that candidates for Discipleship 2 - immediate preparation for Confirmation within the Archdiocese of San Francisco have

- ✚ an age-appropriate knowledge of the major aspects of the Church's teaching,
- ✚ be called to transformation and reflection in daily life and
- ✚ foster a communal and personal identity as a Catholic Christian.

Our goal is to help candidates know that they are disciples of Jesus Christ who live that discipleship to the fullest possible potential.

**This is life-long adult religious formation.**

Our task as parish and archdiocesan leadership can best be summed up by Pope John Paul II's address at World Youth Day 1995 in the Philippines:

*What is needed today is a Church which knows how to respond to the expectations of young people. Jesus wants to enter into dialogue with them and, through his body which is the Church, to propose the possibility of a choice which will require a commitment of their lives. As Jesus with the disciples of Emmaus, so the Church must become today the traveling companion of young people... (Youth: Sent to Proclaim True Liberation).*

Each of us must take seriously our role in catechetical leadership for these young people.

A special concern in the catechesis of adolescents is catechesis for the Sacrament of Confirmation. In many dioceses in the United States, adolescence is the period in which the Sacrament of Confirmation is received and the process of Christian initiation is completed. The Church must make every effort through a revised and revitalized

catechesis to ensure that adolescents do not view their preparation for and reception of the Sacrament of Confirmation as the end of their formal catechesis. They must be encouraged to continue to participate in catechetical programs, the celebration of the Sunday Eucharist, and the practice of Christian living, they must be given the opportunity to serve the community in a variety of liturgical ministries.<sup>14</sup>

#### Curriculum for Junior High Candidates:

The curriculum for junior high preparation is the Archdiocese of San Francisco Kindergarten to 8<sup>th</sup> Grade Religion Curriculum for Parishes and Catholic Schools- February 2006<sup>15</sup>. The curriculum for high school is outlined in accord with the United States Conference of Catholic Bishops Doctrinal Elements of a Curriculum Framework for the Development of Catechetical Materials for Young People of High School Age. <sup>16</sup>

Candidates need to be formed and have a working knowledge of the following areas:

#### Junior High Curriculum Outcomes: (Appendix has grade 7 & 8 curriculum)

1. Describe the gradual stages of God's Revelation
2. Read, understand and pray the Sacred Scripture as the inspired Word of God
3. Know the basic teachings of the Church as identified in the Creed and Traditions; and show how these teachings are applied and lived out in the individual's life.
4. Interpret one's life and faith as gifts from God and recognize that both gifts must be cultivated and nurtured for eternal life.
5. Identify how liturgy is the primary way Catholics worship God
6. Demonstrate knowledge of the liturgical seasons and the importance of Sunday as the Lord's Day and other practices in the liturgical life of the Church.
7. Describe the person of Jesus Christ in the Paschal Mystery as the root of every liturgical celebration.
8. Describe the seven sacraments, their symbols and ritual.
9. Demonstrate Christ's redeeming life and our Baptismal response through a well formed conscience.
10. Describe the reality of original sin, evil in the world, and how our wounded nature is redeemed through the Paschal Mystery.
11. List and describe the Ten Commandments and apply them to a personal life of virtue to today's world.

---

<sup>14</sup> National Directory for Catechesis, United States Conference of Bishops, Washington, DC, c. 2005, pg. 200.

<sup>15</sup> Archdiocese of San Francisco Kindergarten to 8<sup>th</sup> Grade Religion Curriculum for Parishes and Schools, Office of Religious Education and Department of Catholic Schools, San Francisco, February 2006.

<sup>16</sup> Curriculum Framework for the Development of Catechetical Materials for Young People of High School Age, United States Conference of Catholic Bishops, Washington, DC, c. 2008

12. Give examples of works of mercy and action on behalf of justice and stewardship as Disciples of Christ.
13. Develop and practice forms of prayer including adoration, blessing, petition, intercession, thanksgiving and praise.
14. Demonstrate the skills necessary for a personal and communal life of prayer integrating the traditions of the home.
15. Demonstrate the skills needed to pray using Scripture and meditation.

Curriculum for High School Candidates:

High School Curriculum:

1. Revelation of Christ in Scripture
2. Who is Jesus Christ?
3. Mission of Jesus Christ (Paschal Mystery)
4. Jesus Christ's Mission Continues in the Church
5. Sacraments as Privileged Encounters with Jesus Christ
6. Life in Christ-Moral Formation

Some of these curriculum areas may best be suited for a retreat time. Suggestions of two areas are: Who is Jesus Christ? And Jesus Christ's Mission Continues in the Church. You may also take up the topic of Discipleship and Call.

More details of these areas may be found in the appendix.



# DISCIPLESHIP 2: Curriculum themes

Candidates who have been interviewed regarding their willingness and readiness to continue in the confirmation process to receive the sacrament then move into a more intense preparation – Discipleship 2. At this time the focus changes to a retreat time format based on the model of the Rite of Christian Initiation of Adults and the Period of Purification and Enlightenment.

This time of immediate preparation can extend from 6 months to one year depending on the parish program. The themes during this time are:

## ✚ Our Baptismal call and discipleship in the church

- Discernment of God's call (CCC, no. 1303)<sup>17</sup>
- Stewardship (CCC, no. 1303)
- Taking on a new name and being called by name
- Call to spread and defend faith (CCC, no. 1303)
- The Light of Christ in our faith
- Sent in mission to evangelize

## ✚ Scriptural basis

- The book of Isaiah foretold that the Spirit of the Lord shall rest on the hope for the Messiah (Is. 11:2; CCC, n. 1286)
- The Holy Spirit descended on the Church (Acts 8:14-17; CCC, nos. 1287-1288)

## ✚ Help of the Holy Spirit's gifts and fruits (CCC, nos. 1830-1832)

- Appropriating and living this sacrament: life in the Holy Spirit (CCC, no. 1694)

## ✚ The Sacrament of Confirmation

- Indelible character; this sacrament cannot be repeated (CCC, no. 1303-1305)
- Minister (CCC, nos. 1312-1214)

---

<sup>17</sup> CCC refers to Catechism of the Catholic Church, United States Catholic Conference, Washington, DC, c. 1994

- Essential element of the sacrament (CCC, n. 1300)
  - Laying on of hands and anointing with chrism
  - Sealed with the Holy Spirit
- Rite of Confirmation (CCC, nos. 1298-1300)



# DISCIPLESHIP 3

Young people need to continue being involved. Modeled on the RCIA the period of post baptismal catechesis or mystagogy gives the newly confirmed a place to continual formation and practice of their call to discipleship.

*The term “mystagogy” suggests, introduced into a fuller and more effective understanding of mysteries through the Gospel message they have learned and above all through their experience of the sacraments they have received. For they have truly been renewed in mind, tasted more deeply the sweetness of God’s word, received the fellowship of the Holy Spirit, and grown to know the goodness of the Lord. Out of this experience, which belongs to Christians and increases as it is lived, they derive a new perception of the faith, of the Church, and of the world. (RCIA #245)<sup>18</sup>*

## Renewing the Vision Goals

Youth ministry in the San Francisco Archdiocese is firmly rooted in *Renewing the Vision*, which articulates a guiding image of companionship to young people. This image is rooted in Gospel mission. It is relational and calls youth ministers to walk with youth in order to create disciples of Jesus Christ. *Renewing the Vision* sets forth three goals for youth ministry:

- ✚ To empower young people to live as disciples of Jesus Christ in our world today,
- ✚ To draw young people to responsible participation in the life, mission and work of the Catholic faith community, and
- ✚ to foster the total personal and spiritual growth of each young person.

*Renewing the Vision* articulates eight components that are essential for comprehensive ministry to youth as described below:

---

<sup>18</sup> Rite of Christian Initiation of Adults, International Commission on English in the Liturgy and the Bishops’ Committee on the Liturgy, National Conference of Catholic Bishops, c. 1988

Advocacy: The component of advocacy challenges the faith community to consider how well the needs of young people are being met and how well young people are integrated into the community.

Catechesis : Catechesis fosters youth's relationship with Jesus while deepening their understanding, practice and knowledge of the Catholic faith.

Community life : Community life nurtures the faith of young people by creating meaningful relationships with peers, and with caring adults. It seeks to integrate young people fully into the community.

Evangelization : The component of evangelization proclaims and witnesses the reign of God made flesh in Jesus and invites young people to enter into relationship with Jesus and live as disciples.

Justice and Service: The component of justice and service encourages young people to live fully Jesus' command to love one another, responding to the human needs of the local and global community while working to transform the social structures that perpetuate injustice.

Leadership Development: Leadership development affirms the gifts of adults and youth for ministry and creates opportunities for these gifts to be realized and utilized.

Pastoral Care: Pastoral care promotes healthy adolescent development, supports the family and responds to young people in need.

Prayer and Worship: Prayer and worship celebrates the faith of young people through personal and communal prayer and the liturgical experiences, and incorporates young people in the sacramental and worship life of the faith community.



# SITE MAP

## SITE MAP

Discipleship 1	Discipleship 2	Discipleship 3
<u>Team Training for Discipleship 1</u>	<u>Team Training for Discipleship 2</u>	<u>Team Training for Discipleship 3</u>
<u>Interview with prospective candidate and family before process begins</u>	<u>Interview with candidate at the end of Discipleship 1 and to assess readiness for immediate preparation for the sacrament</u>	
<u>Orientation meeting for family and candidate as to process, dates and other important information.</u>  Prayer Service at Parent/Candidate Orientation Meeting: Discipleship 1	<u>Orientation meeting for family and candidate as to process, dates and other important information</u>	<u>Orientation on a regular bases to adolescents and families regarding youth ministry</u>
<u>Catechesis according to the Guidelines of the Archdiocese of San Francisco and the United States Conference of Bishops</u>	<u>Catechesis according to the Guidelines in this Handbook from the Archdiocese of San Francisco Office of Religious Education and Youth Ministry for immediate preparation.</u>	<u>Catechesis along themes continued from this Handbook and <i>Renewing the Vision</i></u>



<p><b>One <u>Retreat</u> of 2-5 hours is recommended but optional.</b></p> <p><b>Retreats:</b></p> <p><b>Walking with Jesus</b></p> <p><b>The Young Church Today</b></p>	<p><b>At least one <u>Retreat</u> of 5-8 hours along themes mentioned in this Handbook or other appropriate topics.</b></p> <p><b>Retreat: Walking with Jesus</b></p> <p><b>Retreat: The Young Church Today</b></p>	<p><b><u>Retreats, prayer and liturgy celebrations</u> on a regular bases for leadership development and continued discipleship</b></p>
<p><b><u>Acts of Justice – Service</u> with theological reflection 5-10 hours</b></p> <p><b>Theological Reflection Questions</b></p>	<p><b><u>Acts of Justice – Service</u> with theological reflection 15-20 hours</b></p> <p><b>Theological Reflection Questions</b></p>	<p><b>Acts of Justice – Service with theological reflection on a continual bases of living out ones call to discipleship</b></p>
<p><b><u>Discernment</u> time for the candidate to be able to voice where he or she is on this journey of discipleship and if he or she is ready to move into a more intense preparation for the sacrament</b></p>	<p><b><u>Discernment</u> time for the candidate to be able to voice where he or she is on this journey of discipleship and readiness for the Sacrament of Confirmation</b></p>	<p><b><u>Continual discernment</u> of one’s journey as disciple of Jesus Christ and the life choices to be made including vocational call.</b></p>

<u>Prayer and Ritual</u>	<u>Prayer and Ritual</u>	<u>Prayer and Ritual</u>
<p><b>Opportunities to share prayer and ritual throughout the process.</b></p> <p><b>Optional:</b>  <b>Ritual of Baptismal Promises</b></p> <p><b>Prayer Service- Discipleship 2</b></p>	<p><b>Opportunities to share prayer and ritual throughout the process.</b></p> <p><b>Rite of Welcome</b></p> <p><b>Optional:</b>  <b>Prayer Service - Discipleship 1</b></p> <p><b>Entrance Ritual</b></p> <p><b>Rite of Recognition</b></p> <p><b>Rite of Promise Rite of Affirming of Names</b></p> <p><b>Renewal of Baptismal Promises</b></p> <p><b>Blessing of Sponsor and Candidate</b></p> <p><b>Commitment to the Journey</b></p> <p><b>Ritual of Affirming Candidates</b></p>	<p><b>Opportunities to share prayer and ritual throughout the process.</b></p>

# APPENDIX



# INTERVIEW

## INTERVIEW

The Office of Religious Education and Youth Ministry recommends that the Confirmation coordinator or members of the Confirmation team interview each candidate at the beginning of the beginning of the process. This can be done with the family and the adolescent. Some candidates will be coming out of parish based faith formation programs, and others out of Catholic school religion classes. The purpose of the interview is to assist the Confirmation coordinator in determining whether the candidate (1) has the basic catechetical background to receive Confirmation, and (2) to get to know the candidate and his or her family, if they are not known to the Confirmation coordinator already. Building a relationship with the candidate, sponsors and family is a very important part of the Confirmation process. The Confirmation coordinator needs to balance the need to encourage commitment to the process with a welcoming attitude.

The second interview takes place any time during the Discipleship 1 period and before the Discipleship 2 - immediate preparation begins. This is done with the candidate and a member of the Confirmation Team to assess readiness for the sacrament and a willingness to continue in the process.

# Sample Interview Questions - Discipleship 1

The purpose of this interview is to connect with the candidate and family and make them feel welcome and to invite them into the experience of Confirmation. Try to be sensitive to where the candidates are, and avoid the impression that you are evaluating or interrogating. Your goal is to encourage participation in your program, not to “screen” the candidates.

## Starting the Conversation ( 5-10 minutes)

Thank the candidate for coming. Ask them how they are doing today. Invite conversation as much as possible by being open and asking open ended ( can't be answered with a yes or no) questions. Example: “ Tell me about.....” or “ You see interested in” or “ I see that you have a tee shirt on that says...tell me more about that”, etc.

Possible nonthreatening topics of conversation: Hobbies, sports and other activities that the teens may be involved in, favorite classes or teachers in school, stories about siblings, family pets, family vacations or other experiences. ( i.e. “ How was your summer?”)

## Continuing the Conversation ( 10-15 minutes)

After the initial warm up conversation, move into the topic of faith and confirmation. You may want to tell the candidate a little about your parish program. The candidates will likely expect some discussion about their attitude toward religion. Keep this conversation nonthreatening as well. If possible, acknowledge the prior involvement of the teen/family in the parish. Possible topics/conversation starters are:

1. How do you feel about our parish, generally?
2. What parish events have you enjoyed participating in/helping with in the past?
3. Can you remember a time you enjoyed going to Mass? What made it special?
4. Are there any songs or prayers that have special meaning for you?
5. Do you ever ponder any questions about your faith or God that are challenging?
6. What do you hope for the Confirmation program?

## Ending the Conversation

Thank the candidate and family for coming in to talk with you. Stress that the intent of the process is to help the young person make a decision about Confirmation that they can feel good about. They should not worry if, at the beginning of the process, they are unsure of what they believe or they have questions. Reassure them that questions are good and that there will be many opportunities during the year to ask questions and to discuss what they think with you, members of the Confirmation team, and their peers. End with a statement that keeps the door open, such as “ See you at Mass”, “See you at our next meeting” “ email me with questions “ or “ I’ll get back to you about\_\_\_\_\_”

# Sample Interview Questions- Discipleship 2

This conversation takes place at the end of the first year of the Confirmation program and before the beginning of the year in which your program focusing on the sacramental preparation for Confirmation. Ideally, this conversation should be facilitated by someone who has been with the teen throughout the process. It is important that this interview be positive. Therefore, if the Confirmation coordinator and teen have not had a positive relationship, another person should handle this interview. The purpose is not to intimidate the candidate but to help them with discernment in their faith journey. Note that youth may not be able to articulate their faith clearly. Be alert for other signs of commitment to Christ and Church.

## Starting the Conversation ( 5-10 minutes)

Welcome the candidate, and acknowledge their participation in your program up to this point. If possible, affirm the candidate's participation in the program, as well as the delight of the community that the candidate wants to be confirmed. Indicate that this interview is to further support the candidate in his or her journey. Possible topics of introductory conversation are: the candidate's participation in a parish event, activity, or service project, the candidate's impression of the process up to this point, the candidate's planned activities for the upcoming year. Conversation about the candidate's school, family, sports or other interests may be appropriate topics of conversation as well. Remain open and inviting, using open ended questions to facilitate the conversation. ( i.e. " Tell me more about that" " What did you think about....." "Sounds like you really enjoyed that experience")

## Continuing the Conversation ( 10-15 minutes)

Once you have established a connection with the candidate, move into the topic of faith and confirmation. Possible questions are:

1. What has been your favorite part of the Confirmation process so far?
2. Were there any challenges for you last year? Do you have suggestions about how we could better serve the needs of the candidates?
3. Was there a time you felt particularly close to God?

4. How have you grown in your relationship with God over the last year?
5. What do you like about being Catholic?
6. What saint did you choose and why?
7. How do you pray?
8. Do you have ideas about how you would like to use your gifts after this process is over?

It might also be appropriate to ask the candidates to respond to questions in written form after the in person interview, if you feel that it is necessary. Many teens are more comfortable responding to questions in writing than answering them in person. However, it is always best to try to connect with teens face to face, as written communication can be limited.

#### Ending the conversation

Thank the candidate for coming in and sharing with you. Be especially gracious if the teen has shared intimate information with you. Tell the candidate that you look forward to seeing him or her at your next Confirmation meeting. Invite the candidate to talk with you further about questions or concerns.





# ACRE ASSESSMENT

## ACRE Assessment <sup>19</sup>

In order to assess the candidate's understanding and practice of the faith, the Coordinator should administer the ACRE assessment prior to the beginning of the catechetical component of the program for High School students and after the catechesis done with Junior High Students (usual 8<sup>th</sup> grade). The purpose of NCEA ACRE is to evaluate the effectiveness of the student's progress in their formation in the faith. To evaluate the effectiveness of student learning you need to assess the students who are the beneficiaries of the teaching sessions for which you are responsible.

The ACRE results can then be used to determine which catechetical themes would benefit the confirmation class as a whole, as well as to determine whether an individual candidate needs additional study and formation.. Since candidates often come to confirmation programs with a range of experiences and catechetical background, the Coordinator can determine how to design the program to best meet the needs of the candidates.

ACRE assessment booklets can be ordered online from [website reference] or from our office. The website provides information about how the test is to be administered in order to be considered valid. ACRE will provide the assessment results to the parish and archdiocese.

You can order the NCEA ACRE student assessment materials on line 12 months of the year from NCEA's outsourcer for order fulfillment, scoring, and reporting: Computerized Assessments and Learning, LLC (CAL) in Lawrence, Kansas. Call toll-free 1-866-406-3850 or order on-line at <http://ncea.caltesting.org/>. [Click here](#) to view and print the brochure and order form

---

<sup>19</sup> <http://www.ncea.org/Assessment/index.asp>



# ORIENTATION ORIENTATION

## Role of the Candidate

The Confirmation candidate is to discern whether he or she wishes to be confirmed in the Catholic faith. The candidate is expected to bring a positive attitude to the process, as well as an active and critical mind. The candidate is to be encouraged to ask questions, to discuss faith with his or her sponsor, and to prayerfully consider whether he or she is called to the life of discipleship. The candidate is not expected to have “all the answers” but rather to feel a desire to be confirmed. The candidate’s process should include involvement in a community of faith, regular attendance at Mass, involvement in service, catechetical instruction, and prayerful reflection.

## Role of the Family

The role of the family is to support the Confirmation process by sharing faith with the candidate, assisting the candidate in finding and executing Acts of Justice - service projects, and otherwise supporting the candidate’s discernment process. In some programs, the family might participate in the Confirmation program at the request of the Confirmation coordinator. Possible ways that the family can participate might include providing food for Confirmation sessions or events, volunteering to chaperone retreats and other outings, volunteering to speak to the Confirmation class about one’s faith journey or assisting the Confirmation coordinator in preparing materials for class. We encourage Confirmation coordinators to creatively involve parents in the Confirmation program, as appropriate.

## Role of the Sponsor

A sponsor is one who journeys with the candidate. It is much more than just an honorary position. The sponsor is involved in the candidate’s life in many ways. The sponsor should be:

- a baptized Catholic in good standing
- fully initiated
- at least 16 years of age
- either male or female
- one who is sufficiently mature to fulfill their function as a sponsor
- a person who gives example and witness to the Catholic faith through their discipleship in word and action
- who is willing to journey with the candidate during the confirmation process as much as possible

The sponsor is more like a mentor or spiritual guide than an instructor. The role of the sponsor is to support the candidate by attending sessions, as required by the Confirmation program, by making time for on-going contact and relationship with the candidate, and by attending the Rite of Confirmation. Ideally, the sponsor would participate in the Rite of Welcome ritual described below, but is not required to attend. (This recognizes that the sponsor may not be chosen at the very beginning of the program, and that thought should be used in discerning sponsorship.) By canon law, the sponsor cannot be the candidate's parent, since the parent already plays an important role in the candidate's faith life. The sponsor is to be another adult to whom the candidate can turn for guidance and support.

#### Role of the parish community

We encourage the Confirmation process to take place as much as possible within the candidate's community of faith. Coordinators should avoid an isolated process that has nothing to do with the wider community. The role of the parish community is to support the candidates in their faith journey, and to welcome them as mature Christians whose gifts and talents are needed. Possible ways that a parish community could support its confirmation candidates are through prayer, by acting as sponsors, and by offering opportunities for the candidates to engage in service. Confirmation coordinators are encouraged to make the candidates visible to the parish community in liturgy, through involvement at parish events, and through parish communications.

# Orientation Meeting- Discipleship 1

---

## Orientation Meeting for Parents or Guardians and Candidate: Discipleship I

The purpose of this session to welcome families and candidates into the Confirmation process and to communicate basic information about program expectations. More importantly, this is your opportunity to create a warm inviting environment for the candidates and their families, to build a spirit of cooperation, and to invite candidates and families into deeper participation in your parish. This meeting takes place after your interviews of the candidates.

### Sample Agenda:

Opening Prayer

Welcome and Introductions

Group Icebreaker

Role of parents and candidate

Program components:

- ACRE test
- Acts of justice ( 5-10 hours): examples of service project opportunities in your community, and/or scheduled service project opportunity for entire group
- Faith themes for the year, and how parents can support at home
- Retreat ( 3-5 hours, optional)

Commonly Asked Questions

Closing

# Orientation Meeting - Discipleship 2

## Orientation Session for Parents, Guardians, Sponsors and Candidates—Discipleship II

The purpose of this session is to welcome the candidates, sponsors and families into the second year of the program, to give basic information about the preparation for the sacrament of Confirmation, and generate a spirit of support and cooperation.

### Sample Agenda:

Opening Prayer

Welcome and Introductions

Role of Candidate, Sponsor and Family

Results of ACRE test for the group

Program information

- Acts of Justice ( 15-20 hours)-examples service opportunities in your parish and community/service opportunities scheduled for entire group
- Faith Themes
- Retreat

Commonly Asked Questions

Closing



# RITE OF WELCOME

We encourage Confirmation coordinators to begin Discipleship 2 - immediate preparation stage with a Rite of Welcome. This ritual can be a prayer service that takes place within the context of the parent and candidate meeting. It can also be a part of a regular Sunday liturgy, or a special liturgy for the confirmation class. The purpose of the Rite of Welcome is to begin the Confirmation process in a public and formal way. It should include a method by which the Confirmation candidate indicates his or her willingness to participate in the program, as well as the community response to support the candidate on his or her faith journey. Sponsors should be encouraged to participate.

Many of your Confirmation Textbooks include Rites of Welcome for the candidates. You are encouraged to use one of them or samples included. (See section on Prayer and Ritual)



# RETREATS

We recommend that the Confirmation candidates have one day or evening retreat experience as part of the Confirmation process. The purpose of a retreat is to allow the candidate time to reflect, to have prayer experiences, and to build community. A retreat can also be an opportunity to further explore suggested faith themes, and to engage in experiences not readily available in a classroom setting.

We recommend themes that relate to the Sacrament of Confirmation. While retreats can be occasions to deepen a candidate's spirituality, we do not recommend that Confirmation coordinators go into retreats with specific goals or outcomes in mind. We also caution against retreats that are solely entertainment oriented, or which attempt to force conversion experiences. As with all programming, retreats need to take into account the needs, vulnerabilities and sensitivities of youth. The Office of Religious Education and Youth Ministry is happy to assist in planning retreats and to make referrals for retreat resources and programs.

This is sacred time apart from everyday life. Just like Jesus spent time in the desert to pray and reflect so young people need this experience. This time can be a powerful time of discipleship. If done well the retreat can be one of the most transforming events provided.

Remember to integrate the retreat with what you are doing in the process of preparing candidates for Confirmation. Not all students have the same needs on retreat so keep in mind the multiple needs of your students.

Young people who have already made their Confirmation and want to witness to their discipleship are perfect people to help with the retreat team. Work with them in preparing their talks and activities. They will be a great example to the candidates.

A special note needs to be made in relation to candidates for serious reason cannot attend his or her parish Confirmation retreat. It is strongly suggested that another Catholic retreat can be honored. Check with your deanery Confirmation or youth ministry retreats or the Catholic high school retreats.

# SAMPLE RETREAT: SAMPLE RETREAT: The Young Church of Today

## The Young Church of Today<sup>20</sup>

- **Goals:** Explore the unique gifts that young people bring to the Church
  - Learn how to discern gifts and offer them to the community
  - Discuss “Baptismal Call” & using gifts for others
  - Empower participants and help them empower others.

**Time:** 1 hour, 15 minutes

**Materials on hand:** Laptop, Speakers, Originals of handouts, Music, Butcher Paper

**Materials to request:** Projector, Screen(or use wall), copies of handouts, a couple large dark markers

**Handouts:** 1. Quotes on Baptismal Call (I will write this)  
2. Think Sheets 30-31 (discerning gifts)  
3. Think Sheets 32-35 (opportunities to lead)  
4. Steps of Discernment (I will write this)

---

### Gathering & Welcome:

- Play \_\_\_\_\_ as participants arrive, project lyrics.
- Introductions
- Opening Prayer: Project the slide of Cardinal Newman w/ quote

**5 min.**

**Slide**

#1 Song lyrics

#2 Newman

---

<sup>20</sup> Retreat created by Stefani Roybal, July 2009



- Spontaneous prayer

**Ice Breaker:**

**5 min**

**Why are we here?**

**5 min**

- Ask participants why they came to this camp
- What are some things that they would like to do in their churches or schools (*GET VOLUNTEER TO WRITE ON BUTCHER PAPER*)
- This is a leadership conference, so the assumption is that you want to learn how to lead well. Good! Jesus wants you to lead well too, and this will look different for each of you.
- BAPTISMAL CALL: What does this mean? What does it mean to be baptized into Christ? All Sacraments are gifts, and like they say in Spiderman....with great gifts, comes great \_\_\_\_\_ (responsibility)
- Quotes about baptismal responsibility.....emphasize that they have been given rights and duties. If they think that they aren't important in the church....if someone tells them that they are too young to have anything good to give.....if they think everything should be done by someone else (priest)....remind them of these quotes.
- God does not ask us to do something without giving us the tools we need.

#3 Quotes  
(handout when they leave)

**God's Gifts**

**5 min**

- Who has been Confirmed? You have received these gifts already: (show 7 gifts) In fact, anyone who calls upon the Holy Spirit can receive these gifts.
- Who has heard of these? (show fruits of the Spirit) These are all things that God gives us whenever we ask.
- There is even another passage in scripture that talks about gifts of the spirit (show this one)
- That's \_\_\_\_\_ gifts. Well, these are only a few. God's gifts are not limited to what made it into the book. So let's start exploring them.
- Charisms –gifts from God

#4 Isaiah

#5 Galatians

#6 Corinthians

#7 Charisms

10 min

**Handout: Making a Difference for Good**

Take about 5 minutes by yourself to answer these questions on the sheet.

Circle the two gifts that you feel very strongly about.

Partners: 1. Share with your partner your top two gifts

2. Share with your partner an example of when you have used one Of the gifts

3. Share with your partner how you feel when you are using a gift.

4. Share with your partner how you think you could use this gift in the church.

**Discerning God’s Gifts**

5 min

Call on someone in the room to share tells the room about their gifts, ask them how they came to know this. What were some signs that maybe this was a gift from God.

DISCERN = to cut away (not just making a decision)

**Handout** on how to discern our gifts – go over it briefly

*Use the story that was shared as an example of how a gift is discerned*

#8 Discernment

How discerning our gifts makes a difference in what we do (we can say Yes to what we should be doing and say No to what we shouldn’t.....good for energy, time management, avoid burnout, leaves room for others)

#9 Discernment

**Using God’s gifts in the church**

5 min

**Handout** of leadership opportunities. Have them take just a few minutes to check off some things that interest them. Have them think about how their gifts could be used in one of the ministries listed. Encourage them to contact their parish or school to find out how they can get involved.

**Art Project:**

15 min

Group up by church or school.

Each person decorates the butcher paper “gift” with the following:

- 1.) your gifts
- 2.) your concerns about the world
- 3.) one way you will try to use your gifts in the next 6 months

#10 Example



4.) write a prayer to the Holy Spirit asking for help.

**Empowerment:**

**10 min**

As leaders, it is important to know our gifts, but it is also important to recognize other people's gifts. Why? (get their responses)

It's important because you don't have all the gifts (sorry!)

It's important because you won't be around forever, someone has to take your place.

It's important because great things can be done when we put our gifts together.

#11

Empowerment

Jesus gave his ministry away...he told his disciples that they would do even greater things than him....because they were going to have the Holy Spirit. And because he empowered them to go on and empower others. "Go and make disciples"

What are some ways that we can empower others?

*(VOLUNTEER WRITES THEM ON BUTCHER PAPER)*

#12 Greater things

#13 Go make disc.

**Empowerment Exercise:** Have everyone stand up and get into a circle. Those who are tapped take one step forward. Turn around. Inner circle: put your hand on the shoulder of the person in front of you. Say something to that person that empowers them. Now outer circle take two steps to your right. Outer circle: put your hand on the shoulder of someone in front of you and say something that empowers them. Inner circle, take two steps to your right. Everyone, put your hands on the shoulders of the person in front of you. Close your eyes and let us pray.....

**Closing Prayer:** Lead them in a silent prayer for the other person.

Hand out quotes as they leave

# SAMPLE RETREAT: SAMPLE RETREAT: Walking with Jesus

## RETREAT EXAMPLE #1 ONE-DAY PROGRAM: *WELCOMING STAGE*<sup>21</sup>

**Theme:** *Walking with Jesus*

**Objectives:**

1. To provide the retreatants with the opportunity to reflect on their own faith journey.
2. To provide the retreatants with the opportunity to prayerfully reflect on their relationship with Jesus.

**Schedule:**

9:00 Arrival and Welcome

9:30 Opening Prayer

- Begin with a reading from Scripture. (psalm 139: 1-3, 4-6, 7-10, 13-14)
- Introduce the theme of the retreat
- Explain how the Scripture reading the theme
- Period of quiet reflection
- Invite retreatants to express in a silent or vocal prayer a hope that they have for the day
- Close with a song that reflects the theme

9:50 Take Care of Business

- Introduce team members
- Explain rules for the day
- Use of facilities
- Schedule

10:00 Icebreakers

- People Bingo

---

<sup>21</sup> Confirmation Preparation Process Resources 2001, Archdiocese of Los Angeles, used with permission.

- Handout pencils and bingo cards with 25 squares (1 free, 24 with activities listed- can use a hula hoop, can sing, etc.)
- Retreatants gather 24 different signatures from people who can do the listed activities.

Confirmation Preparation Process Resources 2001 9.3

- After the cards are filled out, signers demonstrate their ability to do the listed activity.
- Summarize stressing the importance of working together and following instructions throughout the street.

3:00 Input II to Large Group

Topic: "Come Follow Me" (Matthew 4:18-22)

Show a video of a contemporary follower of Jesus (Oscar Romero, Mother Teresa, etc.)

**OR**

One or two team members share how they try to the invitation of Jesus.

### **Suggested format for Input II**

I. Introduction

II. Divide the talk into two periods of growth and discuss the following questions.

A. Prior to deciding to follow Jesus

1. Who do you know is a faithful follower of Jesus?
2. What is your attitude toward people who try follow Jesus?
3. How do you think a follower of Jesus lives out this commitment?

B. After deciding to following Jesus

1. Who or what influenced your decision to follow Jesus?
2. How did your attitude change towards people who try to follow Jesus?
3. How did your understanding change about how a follower of Jesus is to live out this commitment?
4. What difficulties have you encountered in trying to be faithful to Jesus?
5. What has been fulfilling in responding to the invitation of Jesus?

III. Summary

3:30 Small Group Discussion

Confirmation



# ACTS OF JUSTICE- ACTS OF JUSTICE- Service

Service ( Acts of Justice) We recommend that Confirmation candidates engage in acts of justice as part of the confirmation process. Generally, we recommend 5-10 hours of service during the Discipleship 1 process and 15- 20 hours during the Discipleship 2 process. These Acts of Justice will give a broader meaning to the expression of discipleship. Service can be done within the family, within the parish community, or within the wider community. Confirmation Coordinators can determine the number and context of service hours required.

In choosing service projects, consider the concerns of the youth in your program as well as the needs in your community. Consider both direct service , (such as serving in a soup kitchen, collecting food and clothing for the needy, or working with the elderly or confined) and service which addresses structures of injustice ( such as participating in a walk for hunger awareness, beginning a recycling program, or participating in a voter registration drive).

Youth who are involved in service projects as part of catholic high school may receive credit for service hours done during the confirmation process. We encourage Confirmation coordinators to be pastoral and inclusive in discerning whether service projects conducted outside the parish are appropriate for confirmation program credit.

An important component of service is theological reflection conducted with preparation before and reflection after the service project is completed. The reason for the reflective process is to encourage the candidates to view service as an integral part of discipleship. We also encourage Confirmation coordinators to engage the candidates in general discussions about their individual service projects and to strive for at least one service experience that involves the entire Confirmation group at some point during the program. This communal project can take place within the parish, or outside the parish as part of a service trip, or participation in an archdiocesan sponsored program.

# Sample Theological Reflection Questions

Sample Theological Reflection Questions:

1. Why did you choose this service opportunity?
2. What did you learn that you didn't know before you participated in this opportunity?
3. During the service, what were some of your thoughts and feelings about what you were doing?
4. Afterwards, did you notice any thoughts and feelings about the experience? What were they?
5. What did this experience teach you about yourself?
6. How does this experience fit with being a follower of Jesus Christ?
7. Has this experience moved you to take other action in the future? What is it?

The Spirit of the Lord is upon me,

Because He has anointed me to bring glad tidings to the poor.

He has sent me to proclaim liberty to captives and

Recovery of sight to the blind,

To let the oppressed go free,

And to proclaim a year of favor from the Lord.

Luke 4:18-19



# DISCERNMENT

Discernment of where the candidate is with his/her faith journey is critical. Students come with well-grounded faith identity and knowledge, some with a lived practice but no common Church language to support the practice, some with little or no practice of the faith in their lives.

To all of these candidates we say “Welcome”.

This is the beginning of a new form of evangelization. The candidate is presented through the prompting of the Holy Spirit and our job is to work with him/her to engage them in continued formation.

Discernment in Discipleship 1 - the catechetical stage is to have an initial interview with the candidate and parents/guardians to find out how the candidate

- ✚ is practicing the faith,
- ✚ identifies with the faith as a disciple of Jesus Christ and
- ✚ has knowledge of this life we call Catholic.

This is not a time to turn youth away but to invite, encourage, engage and help them to be open to the Holy Spirit in their lives.

Along with the interview the Office of Religious Education and Youth Ministry encourages each candidate to take the ACRE Assessment from National Catholic Education Association <http://www.ncea.org/Assessment/index.asp>. This assessment helps the Parish Catechetical Leader to deliver the best possible programming by knowing the strengths and needed areas of



growth for each candidate. Assessment for readiness of the sacrament must include how one is practicing and has knowledge of the faith.

If the candidate is 7<sup>th</sup> or 8<sup>th</sup> grade we suggest that this be done the year before the Discipleship 2 -immediate preparation for Confirmation. If the candidate is in high school it is suggested that it be taken before the initial interview. In identifying needed areas of growth the suggestion is that for both age groups mini-courses are offered to get candidates up to speed before being admitted to the Discipleship 2 -immediate preparation for the sacrament.

Before being admitted to the Sacrament of Confirmation a discernment period happens for the young person in saying “yes” to wanting to receive the sacrament. This is a very important step in completing one’s initiation sacraments. In saying “yes” it is made at the developmental stage of the person who is growing into full adulthood. It is not expected that one has completely become an adult through the process. The young person does however take an active, age appropriate, discipleship role in the Church and his or her community.



# PRAYER & RITUAL

## PRAYER & RITUAL

Total youth ministry includes catechetical activities in which the message is proclaimed, community is fostered, service is offered, and worship is celebrated. The need for a variety of approaches should be taken into consideration in preparing social, recreational and apostolic programs as well as retreats and other spiritual development activities.<sup>22</sup>

Prayer and ritual are vital to a great Confirmation process. We are formed as disciples through personal and communal prayer and the rituals of our Catholic faith. These experiences form one in spiritual renewal as well as help the adolescent move more deeply into a personal relationship with Jesus Christ.

---

<sup>22</sup> Ibid. NCD #228

# Prayer Service - Orientation - Discipleship 1

Sample 1

## **BEGINNING THE JOURNEY PRAYER SERVICE AT PARENT/ CANDIDATE ORIENTATION MEETING<sup>23</sup>**

### **Introduction**

This prayer service can be used at the end of a parent/ candidate meeting or when candidates are gathered at the beginning of the Confirmation Process.

### **Materials**

Song: "Messiah" by Tom Franzak

Small smooth rocks (may be purchased at a plant & garden store)

Markers or gold liquid pen

Prayer Table with one larger rock

### **Order of Service**

**Leader:** Let us pray. In the name of the Father, of the Son and he Holy Spirit. Amen

**Song:** "Messiah" by Tom Franzak

**Reader:** A reading from the Gospel of Matthew (Mt 16:13-19)

**Response:** You are the Christ, the son of the living God. Give us strength to follow you.

**Leader:** Who do you say I am?

Some say a prophet

Some say Elijah

**Response:** You are the Christ, the Son of the living God  
Give us strength to follow you.

---

<sup>23</sup> Confirmation Preparation Process Resources 2001, Archdiocese of Los Angeles, used with permission.

**Leader:** There are so many stars. And so many people look to them. As if they could take them somewhere. But they are just like you me. Looking for the answers everywhere.

Confirmation Preparation Process Resources 2001 8.4

**Response:** You are the Christ, the Son of the Living God.  
Give us strength to follow you.

**Leader:** We can look to the Riding Star.  
The Star who leads us out of the night.  
Shows us how to live in the light.  
Show us the heavenly way.

**Response:** You are the Christ, the Son of the living God.  
Give us strength to follow you.

**Reflection:** Each of us brings a special gift or quality to his or her *Church*. Blessed are you, for you are the rock, and on this rock we will build our Church. Look within yourself. What gift do you bring? Take a rock and draw an image of your gift. On the reverse side write your name. When you have finished, place it on the prayer table.

**Response:** (As candidates approach they may say. "I am the rock, and on this rock we will build Church.")

**Leader:** May the Lord bless these candidates. We ask the Holy Spirit to be your strength your light. May God bless you in the name of the Father, the Son and the Holy Spirit.

**All:** Amen.

# Prayer Service - Orientation - Discipleship 1

Sample 2

## **BEGINNING THE JOURNEY** **PRAYER SERVICE AT PARENT/ CANDIDATE ORIENTATION MEETING**

24

### **Introduction**

This prayer service can be used at the end of a parent/ candidate meeting or when candidates are gathered at the beginning of the Confirmation Process.

### **Materials**

Song: "Messiah" by Tom Franzak

Small smooth rocks (may be purchased at a plant & garden store)

Markers or gold liquid pen

Prayer Table with one larger rock

### **Order of Service**

**Leader:** Let us pray. In the name of the Father, of the Son and he Holy Spirit. Amen

**Song:** "Messiah" by Tom Franzak

**Reader:** A reading from the Gospel of Matthew (Mt 16:13-19)

**Response:** You are the Christ, the son of the living God. Give us strength to follow you.

**Leader:** Who do you say I am?

Some say a prophet

Some say Elijah

**Response:** You are the Christ, the Son of the living God  
Give us strength to follow you.

---

<sup>24</sup> Confirmation Preparation Process Resources 2001, Archdiocese of Los Angeles, used with permission.

**Leader:** There are so many stars. And so many people look to them. As if they could take them somewhere. But they are just like you me. Looking for the answers everywhere.

Confirmation Preparation Process Resources 2001 8.4

**Response:** You are the Christ, the Son of the Living God.  
Give us strength to follow you.

**Leader:** We can look to the Riding Star.  
The Star who leads us out of the night.  
Shows us how to live in the light.  
Show us the heavenly way.

**Response:** You are the Christ, the Son of the living God.  
Give us strength to follow you.

**Reflection:** Each of us brings a special gift or quality to his or her *Church*. Blessed are you, for you are the rock, and on this rock we will build our Church. Look within yourself. What gift do you bring? Take a rock and draw an image of your gift. On the reverse side write your name. When you have finished, place it on the prayer table.

**Response:** (As candidates approach they may say. "I am the rock, and on this rock we will build Church.")

**Leader:** May the Lord bless these candidates. We ask the Holy Spirit to be your strength a light. May God bless you in the name of the Father, the Son and the Holy Spirit.

**All:** Amen

# Entrance Ritual- Sponsors/Candidates- Discipleship 2

## Entrance Ritual of Confirmation Candidates<sup>25</sup> (May be used as Rite of Welcome)

Sunday \_\_\_\_\_

Mass \_\_\_\_\_

Candidates and sponsors will process into the Church as part of the entrance procession of the Mass.

(After the Homily)

**Celebrant:**

At this time, I invite those young people from \_\_\_\_\_ Parish who are preparing to receive the Sacrament of Confirmation and their sponsors to come forward and stand on the steps in front of the altar facing the congregation. I also want to acknowledge and invited their catechists to come forward: (call by name)

**Celebrant:**

My dear friends, is it your desire to complete your initiation into the Catholic Church through the sacrament of Confirmation?

**RS:** Candidates: Yes

Are you willing to follow Jesus and the Gospel, living a life of charity and love, constantly strengthened by prayer?

**RS:** Candidates: Yes

---

<sup>25</sup> Sample copy thanks to Dan Faloon, Parish Catechetical Leader, St. Ignatius Catholic Church in San Francisco, CA.

**Celebrant:**

(Turn to the assembly)

Parents and all gathered here in this assembly, are you willing to give support to these young people by our constant prayer and your living example of the Gospel.

**RS:** Yes

(To the assembly)

My dear friends, these young people have shared their desire to be accepted as candidates to complete their initiation into the Catholic Church. Please stand and join me in prayer. Please extend your hands in blessing over all these young people.

Let Us Pray:

Gracious God, in the name of Christ and the parish community of \_\_\_\_\_ we accept and ask you to bless these young men and women, as they prepare to complete their initiation into the Church through the Sacrament of Confirmation.

You have filled them with the desire to become perfect Christians. As they grow in wisdom and knowledge, respond to their hopes and answer our prayers. We ask this through Christ, Our Lord.

**RS:** Amen.

As a sign of affirmation and support, let us offer these young people a round of applause.

And now, let us bring our Prayer of Petition before our Loving God.

**Prayer of the Faithful**

Direct the teens and their sponsors to return to their seats after the Prayer of the Faithful.



# Rite of Recognition (Mass) - Discipleship 2

## Rite of Recognition of Confirmation Candidates<sup>26</sup>

(May be used as Rite of Welcome)

Sunday \_\_\_\_\_  
(immediately after the homily)

### Celebrant:

At this time, I invite those young people from St. \_\_\_\_\_ Parish who are preparing to receive the Sacrament of Confirmation and their sponsors to come forward and stand on the steps in front of the altar facing the congregation. I also invite their catechists to come forward: (Call up by name)

When all are in place and addressing the assembly:

### Celebrant:

Dear parents, sponsors, catechists and members of the assembly: These young adults have asked to complete their initiation into the sacramental life of the Church through the sacrament of Confirmation. In the name of God's holy Church I invite you to give your recommendation on their behalf. Please respond: **"They have"**.

Have these young adults shown themselves to be sincere in their desire to complete their initiation into the Church?

**R: They have**

Have they listened well to the Word of God?

**R: They have.**

Have they tried to live as faithful followers of Christ?

**R: They have.**

Have they taken part in the community's life of prayer and service?

**R: They have.**

---

<sup>26</sup> Sample copy thanks to Dan Faloon, Parish Catechetical Leader, St. Ignatius Catholic Church in San Francisco, CA.

Addressing the Confirmation Teens:

**Celebrant:**

My dear young adults, your parents, sponsors, catechists and this entire assembly have spoken in your favor. The Church in the name of Christ accepts their word and calls you to the sacrament of Confirmation.

Now you must let the whole Church know that you have heard Christ calling you and that you desire to follow him.

Is it your desire to enter fully into the life of the Church through the sacrament of Confirmation?

**Response: Yes**

My dear young adults, I am happy to declare you among the Elect of God. You have been chosen to complete your initiation into the People of God. God is always faithful to those whom God calls. On your part you must strive to know, love and serve the Lord each passing day. Continue to rely on your parents, sponsors and catechists for the help you will need to be faithful in living the way of life that Jesus teaches us.

Addressing the Assembly:

Dear friends, you have spoken in favor of these young adults. Accept them as chosen in the Lord. Encourage them to live in the Way of the Gospel. Offer them the support of your love and concern. And above all, be a good model to them of Christian living so that by your example they may grow deeper in the faith of the Church.

(As a sign of our support invite the community to applaud them. Send them back to their seats after the Prayer of the Faithful.)

# Rite of Promise

## **RITUAL OF PROMISE CONFIRMATION CANDIDATES & SPONSORS EUCHARISTIC LITURGY<sup>27</sup>**

(May be used as Rite of Welcome)

*As the candidates formally begin this part of the preparation for Celebration of Confirmation*

### **Introduction to Ritual of Promise**

This ritual should be done in the Fall of the first year after candidates have begun their sessions. It is a ritual that affirms the significance of the promise of the candidates to continue their journey towards confirmation by placing immediately after it the promise of the sponsors and the entire assembly to support the candidates.

### **Set-up Materials**

Before the ritual begins, meet with sponsors. Explain their role, the meaning of this ritual, and give them 36" long white ribbons secured with a small lapel pin cross that will go over the candidates' heads.

**Entrance Procession:** During song, the candidates and their sponsors are led into the Church by the cross bearer. They will have reserved seating in the front pews. After the Homily, candidates will be asked to stand.

**Presider:** Inviting the candidates to stand, asks, "Why have you come here today?"

**Candidates:** To continue our journey toward Confirmation.

**Presider:** Why are you choosing the Sacrament of Confirmation?

**Candidates:** We wish to grow on our Catholic Faith and complete our initiation sacraments.

---

<sup>27</sup> Confirmation Preparation Process Resources 2001, Archdiocese of Los Angeles, used with permission.

**Presider:** God has created the world and each of us; it is only in God that all living things have their existence. God fills our minds with light so that we may come to know and worship Him. He also sent His faithful witness, Jesus Christ, so that we might have life and have more abundantly. Are you ready, with the help of the Holy Spirit, to grow in discipleship and witness the Message of Jesus?

**Candidates:** We are.

**Presider:** Sponsors, please stand. My brothers and sisters, you have accepted the role of sponsor, are you ready to help these candidates come to know and follow Christ.

Confirmation Preparation Process Resources 2001 8.6

**Sponsors:** We are.

**Presider:** Address the assembly and ask, "People of God do you Promise to pray for and support these candidates?"

**Assembly:** We do.

**Presider:** The Cross is a mark of our belonging to Christ. Sponsors, hold up the white ribbon and cross given to you earlier. Creator God, bless these crosses as signs of the candidates' commitment to continue their journey in faith as followers of Jesus. May this white ribbon remind them of Baptism, and their Initiation into the Catholic Church. May the Holy Spirit bless these sponsors and candidates as they begin this special relationship of friendship, witness and prayer.

**All:** Amen.

**Presider:** Sponsors, place the ribbon and cross over the shoulders of your candidates.

Allow Sponsor and Candidate to express appreciation and affirmation of this new relationship with a hug, handshake or embrace.

# Affirmation of Names

## **COVENANT CALL TO CONVERSION AFFIRMING OF NAMES<sup>28</sup>**

### **Introduction**

Covenant Call to Conversion, Affirming of Names is based upon the story of the testing of Abraham. Participants are invited to reflect on either their baptismal name or their chosen confirmation name, and their willingness to offer their own lives. This offering of themselves is a symbolic gesture of the kind of sacrifice Jesus made for all of us. This ritual may be done during a catechetical session.

### **Set-up**

#### ***Before the Ritual***

- ☑☑ Make sure the candidates know they will be asked to share their baptism/confirmation name at this ritual. If they are electing to keep their baptismal name, ask them to research why this person's life is an example in their own life.
- ☑☑ Take Mexican pebbles, (black, smooth stones that you can purchase in bags at stores like Home Depot). With gold paint pens, write each candidate's name on one side of the stone. Place them around the room you are using for this prayer services.
- ☑☑ Have about ten extra paint pens. (perhaps gold ones)
- ☑☑ Have one different and larger stone with Jesus written on it.
- ☑☑ Select four readers and give them copy of the text. Have a list of the names of all the candidates.

### **Worship Space**

If using the Church building, use the altar as the site to place the rocks. If the Church is not the ideal choice for your group, any room with a special table to act as an altar will suffice.

### **Environment Note**

---

<sup>28</sup> Confirmation Preparation Process Resources 2001, Archdiocese of Los Angeles, used with permission.

As candidates enter the room there should be meditative music playing and soft lighting

### **Ministers Needed**

Presider

Four readers

### **Order of Service**

**Presider:** In the name of the Father, and of the Son, and of the Holy Spirit.

**All: Amen.**

**Presider:** We have come here today to celebrate the gift of naming. When God touches us, wonderful and new things happen.

The Presider talks about his/ her own confirmation name. How he/ she came to choose it and what it has meant to them.

Please listen to God's word. —**Reading Genesis 22:1-18**

**Reader 1:** God tested Abraham Reader

**Reader 2:** "Abraham!"

**Reader 3:** "Here I am"

**Reader 4:** God's voice is heard again today as the names of the candidates are called one by one. (If possible, read each candidate's name.)

**Reader 1:** Are you ready to offer what is most precious to you in the way that Abraham offered his most dear possession, his son Isaac?

**Reader 2:** Are you ready to surrender the gift of your very self?

**Reader 3:** Abraham made his preparations set out with his son Isaac to the place of which God had told him.

**Reader 4:** Let us now locate our personalized stones, and then gather around the prayer center; the stone with our Savior's name on it.

(Allow time for each to find their stones. When all are around the altar, continue the reading.)

**Reader 1:** On the third day Abraham caught sight of the place from altar

**Reader 2:** When they came to the place of which God told him.

**Reader 3:** Abraham built an altar there and made ready to offer his only son.

**Reader 4:** Another Son has become the cornerstone of the living altar.

**Reader 1:** Today we offer our own Isaacs- our very selves- to the building up of this living temple.

**Reader 4:** Write your confirmation name on the other side of the stone. As you place your stone on the altar say something like; I am named Mike, and I would like to be confirmed with that name. I hope to be strong like the Archangel Michael. Or, I am called Mike, and I ask God to confirm me with the name Peter because I would like to be like our first church leader.

(With a large group, names could previously be written on rocks to keep the time down.)

**Closing Song:** "You are Mine," by David Haas collection entitled, *"Who Calls You by Name,"* volumes one and two. Available through GIA, 7404 S. Mason Ave, Chicago, IL 60538

# Renewal of Baptismal Promises

## RENEWAL OF BAPTISMAL PROMISES<sup>29</sup>

### Introduction

The ritual of the Renewal of Baptism Promises bring young people in touch with their baptismal commitment and the responsibilities that sacrament. The ritual could follow a catechetical session based on the Creed, commitment or baptism.

### Set-up Materials

Each candidate needs a little cup of water.

Each candidate needs a little slip of paper with a phrase.

A credal piece of Music, and player.

Some suggestion:

☒☒ Grayson Warren Brown's: "The Creed (We Believe)"

☒☒ Christopher Walker's: "We Believe"

☒☒ John Michael Talbot's: "Creed"

### Environmental Note

All the cups of water should be in place.

All the slips of paper need to be ready.

### Worship Space

Ideally you will gather around your baptismal font in the church. If the font is not available, do this ritual with a large bowl acting as a font.

### Ministers Needed

Presider (one of the priests or the Confirmation Coordinator)

---

<sup>29</sup> Confirmation Preparation Process Resources 2001, Archdiocese of Los Angeles, used with permission.



## **Order of Service**

**Presider:** In the name of the Father, and of the Son, and Of the Holy Spirit

**All:** Amen.

**Presider:** Today we will call upon our God, and we will renew our baptismal promises.

### **Renunciation of Sin**

Dear friends, let us pray for ourselves, our families and our friends. Through Jesus we have been called to live in God's light. Through the paschal mystery we have been buried with Chris in baptism, so that we may rise with him to newness of life. Let us renew the promises we made in baptism, when we rejected Satan and his works and promised to sever God faithful in the Holy Catholic Church.

And so I ask all Present:

**Presider:** Do you reject sin so as to live in the freedom of God's Children?

**All: I do.**

**Presider:** Do you reject the glamour of evil, and refuse to be mastered by sin?

**All: I do.**

**Presider:** DO you reject Satan, Father of sin and price of darkness?

**All: I do.**

### **Profession of Faith**

**Presider:** Do you believe in God, the Father almighty, creator of heaven and earth?

**All: I do.**

**Presider:** Do you believe in Jesus Christ, his only Son, our Lord, who was born of the Virgin Mary, was crucified, died, and was buried, rose from the dead, and is now seated at the right hand of the Father?

**All: I do.**

**Presider:** Do you believe in the Holy Spirit, the holy Catholic Church, the Communion of Saints, and the forgiveness of sins, the resurrection of the body, and the life everlasting?

**All: I do.**

**Presider:** This is our faith! This is faith of the Church!

Song: (see notes above)

**Presider:** We would now like to invite our candidates to come close to the front, read their statement and then pour their water into the font. As they finish would a response:

**All: Thanks be to God.**

Allow the candidates to read their statements.

**Presider:** I now invite you to share the gift of God's peace with one another, to love and support one another to live as Jesus would want you to live.

**Presider:** This ends our prayer, "Go in peace" to live the Gospel message.

**All: Thanks be to God.**

**(Cut and distribute to each candidate just prior to the Profession of Faith)**

1. Help me to avoid evil
2. Let me enjoy the goodness of God
3. Help me to open my heart to God
4. Let me enjoy being a child of God
5. Help me to admit my weakness and allow God to help
6. Help me to express sorrow for my Sins
7. Let me thank God for my many Blessings
8. Help me to live by the words Jesus gave to us

9. Help me to always walk in the light of Christ?

10. Help me to avoid those things which are evil

11. Help me to live within the church,  
Bringing

12. Help me to use words of kindness to all I meet

13. Help me to pray for my enemies

14. Help me to be generous

15. Help me to avoid stubbornness

16. Help me to love my family

17. Help me to show respect to my Teachers

18. Help me with the gift of wisdom

19. Make the gift of wonder and awe present in my life

20. Help me to make good decisions

21. Help me to take care of my body

22. Help me get along with my siblings

23. Give me Right Judgment

24. Help me to be more understanding

25. Help me to pray for world peace

26. Allow me to be reverent in all that I do

27. Help me to understand the gifts of the Spirit

28. Help me to use the gifts of the Spirit

29. Show me your truths light to all
30. Help me to love those who are difficult
31. Help me to understand your will
32. Help me when things are hard
33. Help me when people hurt me
34. Help me love life
35. Help me to care for our world
36. Help me to make the right decisions
37. Help me to become more peaceful
38. Allow me to do your will

# Blessing of Sponsor and Candidate

## RITUALS AND PRAYER SERVICES DURING THE CONFIRMATION PREPARATION PERIOD YEAR II<sup>30</sup>

### BLESSING OF SPONSOR AND CANDIDATES

#### **Introduction**

This Ritual should follow a Sponsor and Candidate Session.

#### **Set Up Materials**

- ☐☐A 'holy table'
- ☐☐Little vessels for oil (one per candidate/ sponsor pair is ideal)
- ☐☐Body Oil
- ☐☐Several wrapped gifts on the "Holy Table"
- ☐☐CD of Taize, "Veni Sancte Spiritus"

#### **Worship Space**

Ideally you will gather around the "Holy Table."

#### **Environment Note**

The lighting of a candle can change the mood, but do it when the group is quiet and make enlarged gestures.

#### **Ministers Needed**

1. Presider
2. Readers

---

<sup>30</sup> Confirmation Preparation Process Resources 2001, Archdiocese of Los Angeles, used with permission.

## **Order of Service**

### **Gathering Song**

Candle is lit at this point

**Presider:** God brings us together as a community to be reminded of God's faithfulness to us and promise to be ever present. We have the awesome privilege of preparing to celebrate God's presence in an even deeper, fuller way. Jesus told us whenever two are more are gathered; there I am. Our relationship that of sponsor and candidate, is a special one. One that is growing. Hopefully both of us will grow to know one another and God more and more during this journey

**Reading:** I Corinthians 12: 1-11

Confirmation Preparation Process Resources 2001 8.15

**Presider:** The preside shares about gift... the gift of friendship, the developing and renewing relationship between candidate and sponsor. In a moment, we will share in an ancient practice of anointing. Share the values of anointing, how it gives strength, and how it is a holy experience.

**Reading:** Exodus 30:22-33

**Presider:** Invite the sponsor to take some oil and place it on the hands of their candidate as they pray for their candidate's growth toward holiness. Softly in the background play the music "Veni Sancte Spiritus."

**Reading:** Mark 14:3-9

**Presider:** Invite the candidates to take some oil and anoint the hands of their sponsors and make up a prayer of how they will be praying for their sponsors' growth toward holiness. Softly in the background play the music "Veni Sancte Spiritus."

### **Communal Prayer**

**Petitions** (If the group is small, the leader invites the participants to voice their own prayers, using the response, "Lord, hear our prayer. "If the group is large, being with petition below and welcome prayers from the participants.)

For the hopes and the dreams, the challenges and the struggles of the young people of our parish, we pray...

For the hopes and the dreams, the challenges and the struggles of the sponsors of our youth, we pray...

For the unique gift that each of us is challenged to discover in order that we might share it in service to each other, we pray...

For our parish community, that it might challenge us, Confirmation candidates and families, to enter into a prayerful preparation for the sacraments, we pray...

**Presider:** Lord bless these candidates and sponsors and their relationships. Guide them and their families as they learn more about you, God. Go then, in the Peace of the Lord.

**All: Amen**

**Closing Song**

# Commitment for the Journey

## **COMMITMENT TO THE JOURNEY EUCCHARISTIC CELEBRATION WITH: CANDIDATE AND SPONSOR<sup>31</sup>**

### **Focus**

To recognize and celebrate the journey of faith that the young people are making toward the celebration of the Sacrament of Confirmation. This ritual marks the beginning of Year II, Confirmation Preparation.

### **Set-up Materials**

☐☐ Table near altar

☐☐ Candles (one per candidate)

Prepare a table near the altar with candles for each of the candidates. Votive candles may be used or personalized taper candles. This ritual could also take place after the Communion Prayer in which the candidates and sponsors would process out the church with the preside allowing the candidates to carry their lit candles.

### **Opening Song**

“Here I am Lord”

(Youth process into church prior to Mass with their sponsors.)

### **Introductory Rites**

☐☐ Greeting and Introduction

☐☐ The Presider explains the ritual in a few words.

☐☐ Opening Prayer

☐☐ Liturgy of the Word

### **Homily**

A short explanation of the ritual should be included in the homily perhaps commenting on some of the highlights of the past year and a half.

### **Promise of Commitment**

---

<sup>31</sup> Confirmation Preparation Process Resources 2001, Archdiocese of Los Angeles, used with permission.



**Leader:** The day of Confirmation is drawing near and so these candidates whom I now present to you are completing their period of preparation. They have found strength and support in our community's prayers and examples. Now they request the next step toward completing their Sacrament of Initiation.

**Presider:** All Confirmation candidates who wish to respond to the call of Jesus to follow Him as full members of His Church, please come forward with your sponsor when your name is called. (For large groups, calling of names may be omitted)

(Candidates come forward as their names are called, take a their candle and light it from the table in front of the altar and stand side by side facing the assembly on the sanctuary steps.)

**Presider:** (Addressing the assembly and sponsors): My brothers and sisters, these candidates have asked to complete the Sacrament of Initiation into the life of the Church. Those who know them have judged them to be sincere in their desire. The candidates have shown that they have heard the Word of the Lord, and have endeavored to follow him accordingly. They have shared in the company and in prayer with their friends; and so I announce to all of you here of our community's decision to call them to the sacrament of Confirmation. Now, I ask you, the member of (parish name), if you are willing to affirm the testimony expressed about these candidates and support them in faith, prayer and example. Please say "We are."  
All: We are.

**Presider:** My dear candidates, since you have heard the call of Christ, you must now express your response clearly and in the presence of the community. Therefore, do you wish to enter fully into the life of the church the sacrament of Confirmation?  
Candidates: We do.

**Presider:** I invite the sponsors to place their hands on their candidate's shoulders. Let us pray: Take and receive this light as a remembrance of the candle your parents held for you at your own Baptism. In the sacrament of Confirmation, you have chosen accept the light of faith. May this light continue to burn in your life and guide you on your journey of faith. May sin and sickness be burned away by the light of this candle. And, when the Lord come, may you with this light, go out to meet Him with all the saints in the heavenly kingdom. We ask this through Christ our Lord.  
All: Amen. (Candidates return to their seats and extinguish the candles) The Mass continues.

# Ritual of Affirming Candidates

## RITUAL OF AFFIRMING CONFIRMATION CANDIDATES TO CELEBRATE THE BEGINNING OF IMMEDIATE PREPARATION FOR CONFIRMATION<sup>32</sup>

**Introduction:** (Ordinarily, February-March of Year II)

This can be done at a Sunday Mass, general meeting of candidates and sponsors, or prayer service in Church with candidates and sponsors.

### **Before prayer experience or Mass**

Offer Candidates the opportunity to formalize the community to immediate preparation for Confirmation. Sponsors can also express their commitment to help and support their candidate.

Suggestions are: using a large page from a scrap book entitled: "As a Confirmation candidate, I promise to seriously and prayerfully prepare to celebrate Confirmation." Candidates sign their names as they make this promise.

Sponsors witness as a sign of their support they make this promise.

Or, each candidate can write a letter of intent stating they are ready to begin their immediate preparation for confirmation.

Pages can be presented as part of the Mass or prayer service.

Or, names of candidates for Confirmation can be displayed in the Church or prayer space. Use butcher paper and carefully print or write each candidate's name. Be sure to indicate these are the youth who will be celebrating Confirmation.

### **Order of Service**

After the Homily, a member of the Confirmation Team presents the candidates to the community.

---

<sup>32</sup> Confirmation Preparation Process Resources 2001, Archdiocese of Los Angeles, used with permission.

**Leader:** These candidates are beginning the immediate preparation for Confirmation. They have prepared through prayer, scripture, service and participation in the Eucharist. At this time, we wish to affirm their continued growth in their spiritual journey. They have been supported by the example and prayers of this community.

**Presider:** All Confirmation candidates who wish to respond to the call of Jesus to follow Him; please stand with your sponsor.

**Presider:** (to the sponsors)

My brothers and sisters, these candidates are about to begin the immediate preparation for Confirmation. Your support and commitment to these candidates is a witness to our faith. You who know them, judge them to be sincere in their desire. The candidates have shown that they have heard the Word of the Lord, and have attempted to shape their lives accordingly. Will you continue to walk with them as they enter into the immediate preparation for Confirmation?

**Sponsor: We will.**

**Presider:** (Turning to the Assembly)

Faithful People of God, do you support and affirm these candidates in their call to receive the Sacrament of Confirmation?

**Assembly: We do**

At this time the Presider should instruct the congregation the formal commitment which took place earlier- this is the candidate's concrete testimony to his/ her initiation. This book may be brought into the church during the procession by a candidate or Confirmation Coordinator.

**Presider:** I invite the sponsors to place their hands on their candidate's shoulders. Let us pray: God of Love, you wish to make all things new in Christ and to draw all people to you. Guide and govern these candidates. Prepare them to be sealed with the promised Gift of the Holy Spirit as they continue their spiritual journey. We ask this through Christ our Lord.

**Assembly: Amen**

(Candidates and sponsors may be seated.)



# DISCIPLESHIP 1: DISCIPLESHIP 1: Jr. High Curriculum

## Grade 7

By the end of Grade 7, students will have an age-appropriate understanding of the concepts in each of the following areas:

### Area #1: Grade 7 -The Profession of Faith (CCC #26-1065)

1. Through an utterly free decision, **God** has revealed himself and given himself to humanity (CCC# 50)
2. **God** has revealed his plan of loving goodness, formed from all eternity in Christ, for the benefit of all humanity. This plan has been fully revealed by God's sending his Son, **Jesus**, and the **Holy Spirit** (CCC# 50)
3. **Catholics** believe the following
  - i. **Jesus** of **Nazareth** was born a Jew during the time of King Herod the Great and the emperor Caesar Augustus
  - ii. Was the son of a daughter of Jerusalem, the Blessed **Mary** and was a carpenter by trade
  - iii. He died crucified by the procurator **Pontius Pilate** during the reign of the emperor Tiberius
  - iv. He is the eternal Son of **God** made man (CCC# 432)
4. The name "**Jesus**" means "**God** saves." It reflects the fact that through his **Incarnation** he is united to all humanity; at the same time it reflects his divinity (CCC# 430-435)
5. The word "Christ" comes from the Greek translation of the Hebrew "**Messiah**," which means "anointed." This refers to his divine mission (of priest, **prophet** and king) to establish **God's** kingdom on earth, which was fully revealed through his death and **resurrection** (CCC# 436-440)
6. Unlike those who were referred to as "sons of **God**" in the Old Testament, when **Jesus** is referred to as the "Son of **God**" it is in reference to his divine oneness in being with **God** the Father and **Holy Spirit** (CCC# 441-445)
7. The term "Lord" is used by **Christians** in reference to **God** the Father and **Jesus**, his Son, as a means emphasizing their supreme authority over creation and every living thing (CCC# 446-451)

8. **Jesus**, as “God’s Word made Flesh” was sent so that humanity may know **God’s** love and serve as our model of holiness (CCC# 457-458)
9. Belief in the **Incarnation** of the Son of **God** is the distinctive sign of Christian **faith**. It means that **Jesus**, the divine Son of **God**, is became truly man while remaining truly **God** (CCC# 463)
10. **Mary** is the “**Immaculate Conception**.” To become the mother of the Savior, **Mary**, from her **conception**, was full of **grace** and free of **Original Sin** and every personal **sin** her whole lifetime (CCC# 490-493)
11. Since **Mary** is mother to **Jesus**, the Son of **God** incarnate, she is rightly called the “Mother of **God**” (CCC# 495)
12. **Jesus** was conceived in Mary’s womb solely through the power of the **Holy Spirit**. Mary’s virginal **conception** of **Jesus** reflects the truth that **Jesus** is both fully **God** and fully human. Her **perpetual virginity** is the expression of her total commitment to God’s saving plan and to her role as our spiritual mother (CCC# 496-507)
13. Students should be able to identify and understand the meaning of the following events of the Life of Christ:
  - i. The infancy narratives
  - ii. **Jesus** early life
  - iii. His **Baptism** and temptations in the desert
  - iv. The call of the **Apostles** and **disciples**
  - v. His proclamation of the **Kingdom of God**
  - vi. His teachings and sayings about the **Kingdom of God**
  - vii. The miracles of **Jesus** as signs of the Kingdom
  - viii. **Jesus’ Transfiguration**
  - ix. The Messianic entry into Jerusalem
  - x. His **Last Supper**, Arrest, and Trial
  - xi. The crucifixion
  - xii. His **Resurrection** and **Ascension** into **Heaven**
  - xiii. The sending of the **Holy Spirit**
14. **Jesus’ resurrection** is the fulfillment of God’s promises in the Old Testament, confirms his divinity, liberates us from **sin** and opens the way for us to eternal life after death (CCC# 653-655)
15. **Jesus** will return in glory at the end of time to judge the living and the dead. This judgment will reflect each of our treatment of the “least” of **Jesus’** and our brethren (CCC# 678)

## **Area #2: Grade 7 -The Celebration of the Christian Mystery (CCC #1066-1690)**

1. The Risen Christ now acts through the **Sacraments** he instituted in order to give us his **grace** (CCC# 1084)
2. Christ's redemptive suffering, death and **resurrection** are celebrated and experienced by the faithful in every celebration of the **Sacraments** (CCC# 1085)
3. Christ entrusted his **Apostles** with his work of bringing people to holiness, their successors (the bishops), through the Sacrament of **Holy Orders**, continue this mission in every age (CCC# 1086-1087)
4. Christ is always present in the **Church**, especially in the **Eucharist** (CCC# 1088)
5. **Jesus** gave new meaning to the **Passover** bread and wine at his **Last Supper** when he turned them into his body and blood (CCC# 1334, 1339)
6. **Jesus** gave the Jewish **Passover** new meaning in his **Last Supper**: he anticipated his passing over from earthly life to resurrected life with **God** the Father and anticipated the final **Passover** of the **Church** in the glory of **God's** Kingdom at the end of time (CCC# 1340)
7. Sunday is the preeminent day for the liturgical **assembly** to listen to the Word of **God** and take part in the **Eucharist**, thus calling to mind the Passion, **Resurrection**, and glory of the Lord (CCC# 1167)

### **Area #3: Grade 7 - Life in Christ (CCC #1691-2550)**

1. Human persons are endowed with immortal and spiritual souls; they are made in God's image and likeness and find their perfection in seeking and loving what is true and good (CCC# 1702-1705)
2. Enticed by the Evil One the first parents abused their freedom at the beginning of human history. Human beings still desire the good, but their nature bears the wound of **Original Sin**; they are inclined to evil and subject to error (CCC# 1707)
3. By his Passion, Christ delivered us from **Satan** and from **sin**. He won for us new life in the **Holy Spirit** and his **grace** restores what **sin** had damaged in us (CCC# 1708)
4. The **Beatitudes** are at the heart of **Jesus'** preaching (CCC# 1716-1717)
5. The **Beatitudes** teach us that true happiness is not found in riches or well-being, in human fame or power, or any human achievement—however beneficial it may be (such as science, technology, or art)—but in **God** alone, the source of every good and of all love (CCC# 1723)
6. The **Sermon on the Mount** describes for us the paths that lead to the Kingdom of **Heaven** (CCC# 1724)
7. The Law of **Moses** is a **preparation** for the **Gospel** in that it shows us what we must do (and must not do). By itself, it cannot save us from **sin**, but it does prepare persons for conversion to and **faith** in Christ (CCC# 1963-1964)
8. The New Law, or the Law of the **Gospel** is called the "Law of Love" because, through the **grace** of Christ and the inspiration of the **Holy Spirit**, the believer does what is good out of love and not fear (CCC# 1972)
9. The **Pope** and the bishops have been entrusted by Christ to teach with authority on matters of **faith** and morals (CCC# 2030-2040)
10. The moral life is a response to God's love. Obeying God's commandments, especially **Jesus' Great Commandment**, are the principal ways we show love to **God** and to others (CCC# 2062-2067)

#### **Area #4: Grade 7 - Christian Prayer (CCC #2558-2856)**

1. **Jesus**, God's only Son, prayed with a human heart. He learned how to pray from his parents, learned to pray in the words and rhythms of Jewish prayers of his people (CCC# 2599)
2. Because of his oneness with the Father, **Jesus'** prayers had special meaning and occurred before the decisive moments of his **Public Ministry** (CCC# 2599)
3. **Jesus** prayed in a variety of ways: alone and with others, silently and aloud, in **synagogues** and the **Temple**, in private homes and outdoors. He also said prayers of praise, thanksgiving, lamentation, and **petition** (CCC# 2601-2604)
4. The prayers of **Jesus** on the Cross, especially his "last words," teach us about **faith** and trust in **God** (CCC# 2605-2606)
5. We are encouraged to pray "in **Jesus'** name" and with the confidence that he hears our prayers (CCC# 2614-2616)
6. Mary's prayers, her trust in **God** and her willingness to do God's will, serve as a model for **Christians** (CCC# 2617-2619)
7. The Lord's **Prayer** (the "**Our Father**") is the summary of the whole **Gospel** and serves as the central **prayer** of the **Church** (CCC# 2761, 2776)
8. As part of their Catholic education, Grade 7 students should be instructed in the following spiritual treasures of the Catholic **faith**.
  - i. The **Great Commandments**: Love of **God** and love of neighbor (CCC# 2055)
  - ii. The **Sermon on the Mount**, especially the **Beatitudes** (CCC# 1716-1717)
  - iii. The **Our Father**
  - iv. The **Magnificat**
  - v. Students will compose prayers of praise, thanksgiving, remorse, and **petition**
  - vi. Celebrations of the **Liturgical year** will continue in class and with the **parish** community. These should include Marian **feasts/Holy Days** and other **saints'** feast

#### **7<sup>th</sup> Grade Prayers:**

Nicene Creed



## Grade 8

By the end of Grade 8, students will have an age-appropriate understanding of the concepts in each of the following areas:

### **Area #1: Grade 8 - The Profession of Faith (CCC #26-1065)**

1. The **Holy Spirit** is in the **Church** and communicates to us, through **Baptism**, the life that originates in the Father and is offered to us in the Son (CCC# 683)
2. The **Church's** mission is a sacrament of the work of Christ and the **Holy Spirit** (CCC# 738)
3. Through the **Sacraments**, Christ communicates his Holy and sanctifying Spirit to the members of his Body, the **Church** (CCC# 739)
4. The word "**Church**" comes from the Greek for "convocation" or "**assembly**." In the Old Testament this word was used to describe the People of **God** assembled in **prayer** (CCC# 751)
5. In Christian usage, the word "**Church**" refers to a) the liturgical **assembly** convened, above all, by the **Eucharist**, b) the local community, and c) the universal community of believers (CCC# 752)
6. The **Church** is both divine and human, it is a visible community but at its depth it is the Mystical **Body of Christ** on earth (CCC# 771)
7. Upon entering the **Church** through **Baptism**, one receives a share in Christ's Priestly, prophetic, and royal offices (CCC# 783-786)
8. Christ is the head of the Body, which is the **Church** (CCC# 787-792)
9. The **Church** is marked by four characteristics:

**"One"** The **Holy Spirit** unites all members of the **Church**, in all their diversity, into one communion of love, **faith** and service. The unity of **Christians** is a reflection of the unity among the persons of the **Trinity** (CCC# 813-822)

**"Holy"** United with Christ, the **Church** is made holy by his Spirit. The sanctity of the **Church** is limited and imperfect, although the **saints** serve as models of holiness to which all Christians aspire (CCC# 823-829)

**"Catholic"** In the **Church** is the fullness of the means of **salvation**. This call to membership in the People of **God** goes out to all people of all races and cultures (CCC# 830-838)

**"Apostolic"** The **Church** was founded by the **Apostles** chosen by Christ himself, with the **Holy Spirit** the **Apostles'** successors (the **Pope** and the bishops) hands on the teaching of the **faith** received from Christ. Like the **Apostles** all members of the **Church** are "sent out" into the world for its sanctification (CCC# 857-865)

10. The **Church** exists on three levels: a) the living here on earth, b) those who have died and are now in **Purgatory** preparing for the eternal encounter with **God** in **heaven**, and c) the **saints** in **heaven** who are united with **God** and who continue to pray for us. This is known as the “communion of **saints**” (CCC# 954-959)
11. The Blessed Mother, because she is the mother of **Jesus**, because of the role she played aiding the **Church**’s beginnings, because she is the first and pre-eminent disciple is called the “Mother of the **Church**” (CCC# 964-972)
12. The mission of the **Church** in all times is to announce to humanity God’s forgiveness through Christ and to call all people to conversion and **faith** in **God** (CCC# 981-983)

## **Area #2: Grade 8 - The Celebration of the Christian Mystery (CCC #1066-1690)**

1. Christ now lives and acts in and with his **Church**. He is always present in his **Church** and acts through the **Sacraments** (CCC# 1076, 1088)
2. Christ's redemptive suffering, death and **resurrection** are celebrated and experience by the faithful in every celebration of the **Sacraments** (CCC# 1085)
3. Christ entrusted his **Apostles** with his work of bringing people to holiness, their successors (the bishops), through the Sacrament of **Holy Orders**, continue this mission in every age (CCC# 1086-1087)
4. There are seven **Sacraments** in the **Church**: **Baptism, Confirmation, Eucharist, Penance, Anointing of the Sick, Holy Orders** and Matrimony (CCC# 1113)
5. Sunday is the preeminent day for the liturgical **assembly** to listen to the Word of **God** and take part in the **Eucharist**, the source and summit of the Christian life (CCC# 1167)
6. In the **liturgical year** the various aspects of the one Paschal mystery unfold. This is also the case with the cycle of **feasts** surrounding the mystery of the **Incarnation** (Annunciation, **Christmas**, and **Epiphany**) (CCC# 1171)
7. The celebration of the **saints** and **martyrs** during the **liturgical year** proclaims the Paschal mystery in those who have lived the **Gospel** to a heroic degree (CCC# 1173)

### **Area #3: Grade 8 - Life in Christ (CCC #1691-2550)**

1. Human persons are endowed with immortal and spiritual souls; they are made in God's image and likeness and find their perfection in seeking and loving what is true and good (CCC# 1702-1705)
2. Enticed by the Evil One the first parents abused their freedom at the beginning of human history. Human beings still desire the good, but their nature bears the wound of **Original Sin**; they are inclined to evil and subject to error (CCC# 1707)
3. By his Passion, Christ delivered us from **Satan** and from **sin**. He won for us new life in the **Holy Spirit** and his **grace** restores what **sin** had damaged in us (CCC# 1708)
4. The **Beatitudes** teach us that true happiness is not found in riches or well-being, in human fame or power, or any human achievement—however beneficial it may be (such as science, technology, or art)—but in **God** alone, the source of every good and of all love (CCC# 1723)
5. The **Sermon on the Mount** describes for us the paths that lead to the Kingdom of **Heaven** (CCC# 1724)
6. The **Pope** and the bishops have been entrusted by Christ to teach with authority to teach the faithful the truth to be believed, the charity to practice, and the happiness with **God** to hope for (CCC# 2030-2040)
7. The moral life is a response to God's love. Obeying **God's** commandments, especially **Jesus' Great Commandment**, are the principal ways we show love to **God** and to others (CCC# 2062-2067)
8. Social Justice can be achieved by first respecting the **God-given** dignity and equality of each person (CCC# 1928-1929, 1934-1935)
9. It is the **Church's** role to remind all people, especially those in authority over others, of the legitimate rights of the human person --especially the right to life as well as the means necessary for living it with dignity (CCC# 1930-1931)
10. Although legislation can help alleviate the damage done by fear, prejudice, and un-Christian attitudes, only the **conversion of hearts** in which people recognize each other as "neighbors" can lead to the establishment of just and harmonious societies (CCC# 1931)
11. A key characteristic of a **just person** is their compassion for the disadvantaged (CCC# 1932)
12. "Liberation" is incompatible with hatred of one's enemy as a person, but not with hatred of the evil that he/she does as an enemy (CCC# 1933)
13. **Economic social disparity** between individuals and societies undermines social justice and peace among peoples. **Christians** are called to build **just societies** by addressing these inequalities and by building "solidarity" among all people (CCC# 1938-1942)
14. Students will learn about and develop ways of enacting the following:

- a. **The Corporal Works of Mercy**

- Feed the hungry

- Give drink to the thirsty
- Cloth the naked
- Visit those in prison
- Shelter the homeless
- Visit the sick
- Bury the dead

**b. The Spiritual Works of Mercy**

- Admonish sinners
- Teach the ignorant
- Give advice to the doubtful
- Comfort those who suffer
- Be patient with others
- Forgive injuries
- Pray for the living and the dead

#### **Area #4: Grade 8 - Christian Prayer (CCC #2558-2856)**

1. Through his **prayer** life, **Jesus** teaches us how to pray: alone and with others, silently and aloud, in **synagogues** and the **Temple**, in private homes and outdoors. He also said prayers of praise, thanksgiving, lamentation, and **petition** (CCC# 2601-2604, 2626-2643)
2. Mary's prayers, her trust in **God** and her willingness to do God's will, serve as a model for **Christians** (CCC# 2617-2619)
3. Through **prayer** the Christian grows in **faith**, hope and charity (CCC# 2656-2658)
4. In the "communion of **saints**" we learn how to pray in various ways from the example of holy men and women throughout our history, and we have confidence that the **saints** pray for us in **Heaven** (CCC# 2683-2684)
5. Christian **prayer** can take many forms:
  - Vocal Prayer**  
Saying traditional prayers that all **Catholics** remember or engaging in informal conversation with **God**
  - Meditation**  
Thinking about and reflecting on how **God** is present to us in the many situations in which we find ourselves,
  - Contemplation**  
Simply being quiet and listening to **God** or enjoying being in God's presence
6. Sometimes it is very difficult to pray. It requires effort, especially when we are distracted, feel that **God** is not listening to us, or when **God** does not answer our prayers in the way we would like (CCC# 2725-2737)
7. **Prayer** is a vital necessity for the Christian life; it allows the **Holy Spirit** to help us be free of **sin** so that we can love and serve **God** and others (CCC# 2744-2745)
8. The Lord's **Prayer** (the "**Our Father**") is the summary of the whole **Gospel** and serves as the central **prayer** of the **Church** (CCC# 2761, 2776)
9. In addition to the prayers they have already learned, Grade 8 students will continue to learn the following
  - a. Students will compose prayers of praise, thanksgiving, remorse, and **petition**
  - b. Celebrations of the **Liturgical year** will continue in class. These should include Marian **feasts/Holy Days** and other **saints' feasts**
  - c. The parts of the **Mass** and its major prayers and **rituals**
  - d. Students will take a leadership role in the planning and celebration of liturgies as well as morning/afternoon **prayer**

#### **8<sup>th</sup> Grade Prayer:**

Nicene Creed

# DISCIPLESHIP 1: DISCIPLESHIP 1: High School Curriculum

## APPENDIX-HIGH SCHOOL CURRICULUM FOR DISCIPLESHIP 1

### **Core Curriculum**

#### **1. Revelation of Jesus Christ in Scripture**

The purpose of this course is to give students a general knowledge and appreciation of the Sacred Scripture. Within the course students will learn:

a) Within all human beings there is a desire to know God and that longing comes from God who desires to be in relationship with us. It is in God that we find our true meaning of peace and joy. (CCC #27-30, 44-45, 1718).

b) How the Bible was put together

Inspiration is a gift of the Holy Spirit (CCC # 105,135)

God inspired the biblical writers (CCC #105-106, 136)

Divine revelation (CCC # 50-53, 68-69)

The Bible is inerrant in matters of Revelation and faith. (CCC #107)

Oral tradition and the development of written books (CCC 76, 120, 126)

c) Revelation in history:

Abraham, Isaac, Jacob (CCC # 59,145,147)

Moses (CCC #61)

John the Baptist (CCC #523,717-720)

d) Jesus Christ the one to whom all Scripture bears witness (CCC # 65-67, 101-104,134,423)

e) Sacred Scripture in the life of the Church (CCC #131,133,141)

Scripture as prayer in the Mass and other liturgies (CCC # 103, 1096, 1100,1184,1190,1349)

Lectio Divina (CCC # 1177, 2708)

f) What is the bible?

The Old Testament and why the name(CCC # 121-123, 138)

There are 46 books in the Old Testament in the Catholic version that relies on the Greek translation(CCC #120)

The New Testament and why the name (CCC # 120,124-127)

The contents of the Synoptic Gospels (CCC #512-667)

The contents of the Gospel of John (CCC # 241,291,547-550, John 1:14, John 6)

## **2. Who is Jesus Christ?**

The purpose of this course is to introduce students to the mystery of Jesus Christ, the living Word of God, and the Second Person of the Blessed Trinity.

a) Faith in Jesus Christ leads to discipleship (CCC # 520-546, 654, 1533)

Recognition and acceptance of Jesus as son of God who died to save us from our sins (CCC #1248)

Faith has practical implications for daily life and one's relationship with Christ (CCC 908)

The relationship between faith and religion ( CCC # 2084, 2135)

b) Jesus Christ's revelation about God

Son of God from all eternity and Son of Mary from the moment of the Incarnation (CCC # 486, 496, 487, 501, 721-730)

Mystery of the Incarnation (CCC # 484)

God is Trinity: one in three Divine Persons (CCC #234)

This is the central mystery of our faith (CCC # 235-237)

The divine persons are distinct from one another (CCC #254)

The first person of the Trinity: God the Father (CCC # 238-242)

The second person of the Trinity: Jesus Christ our Redeemer (CCC 461, 422, 517, 651-658)

The third person of the Trinity: The Holy Spirit (CCC # 243-248)

c) Jesus Christ teaches us about ourselves

We are created in God's image and likeness (CCC #1700-1709)

The Incarnation affirms that we are created as good, but in need of salvation, and are meant for eternal life (CCC 461-469)



Jesus redeems us and gives us his grace so we can choose the good according to God's will and resist sin and its effects (CCC # 1705, 1708-1709)

By becoming man, and by his Death and Resurrection, Jesus unites us to God (CCC # 461-464)

We become free adopted children of the God through Baptism (CCC # 1265, 1270 and Gal. 4)

Jesus sends out his disciples to evangelize (Lk 10:1-20, Mt. 28: 16-20, CCC # 861, 905)

d) Jesus teaches us about the goal in this life and of the end of life

The Communion of Saints (CCC # 948, 957, 960, 1474)

Death (CCC # 992, 996,1007,1010 – 1014, 2299)

Judgment: particular and final (CCC #677-679, 1021, 1038-1041)

Heaven (CCC # 1023-1029)

Hell (CCC # 1033-1037)

e) There are some who see human suffering and conclude that God does not care about us. Why do we say that he loves us deeply (CCC # 1503-1505, 1681, 1808)

Suffering is not caused by God or sent by God (CCC #1500-1501)

Evil is a reality and a mystery (CCC # 309-314)

Some evil and suffering are a result of the work of Satan (CCC #395)

Some suffering is the result of human sin and is not from God (CCC #1849, 1852-1853)

The Passion and Death of Jesus can help us to see beyond suffering and remind us that God is present with us in our suffering, pain and death (CCC # 1851)

### **3. Mission of Jesus Christ (Paschal Mystery)**

The purpose of this course is to help students understand all that God has done for us through his Son, Jesus Christ. Students will learn how God has planned for us to share in eternal life with him by his redemption. Students will also see the importance of what life as a disciple means.

a) The goodness of creation

Creation of the world and our first parents (CCC # 54,279-282)

Genesis 1-11 conveys religious truth rather than science (CCC # 283-289)

Understanding literary forms in Scripture (CCC # 189)

The Trinitarian God is the Creator of all; all creation reflects the glory of God (CCC # 290-295, 301)

Human beings are the summit of creation made in the image and likeness of God (CCC # 356-359, 1700-1706)

- Dignity of both men and women: similarities and differences (CCC # 2333-2336)
- b) The fall from grace, Original Sin (Gn 3, Rom 5:12, CCC # 55, 309-314, 285-390, 1707)
- Original sin and its consequences for all: suffering, death, a tendency toward sin, need for salvation (CCC # 402-409)
- c) The promise of a Messiah with Adam and Eve (Gn 3:15, CCC # 410-412)
- The promise endures (The Book of Genesis: the murder of Abel, the Tower of Babel, the Flood; CCC # 55-64)
- God's covenants with Old Testament peoples (CCC # 129-130)
- What is a covenant (CCC # 56)
- d) The promise of fulfillment with the Gospels to recognize Jesus (CCC # 422-251)
- The Annunciation- Mary's yes to God and her consent to be the Mother of God (Lk 1:38, CCC # 484-489)
- The Gospels apply the ancient prophecies to Jesus (CCC # 522-524)
- The Incarnation (CCC #525-528, 456-478)
- e) Redemption through the Paschal Mystery
- Passion and death of Jesus (CCC #595-618)
- The Resurrection (CCC #631-658)
- The Ascension and sending of the Holy Spirit (CCC # 659-667)
- f) Living as a disciple
- Accepting and living the grace of redemption (CCC #1803)
- Practicing the virtues of faith, hope and love (CCC # 1812-1832)
- The Holy Spirit and grace enable us to live holiness of life (CCC # 1704)
- Adherence to Jesus and acceptance of his teaching (CCC # 520,618, 767, 1693)
- Conversion of heart and life, and the formation of conscience (CCC # 1248)
- Worshiping and loving God as Jesus taught (CCC # 618, 767)
- Living a sacramental life and a life of prayer (CCC# 562, 915,1816,1986, 2262,23347, 2427, 2466, 2612)
- God calls every individual to a vital relationship with him experienced in prayer (CCC # 2558)
- Lectio Divina is a way of praying on the Word of God
- Expressions of prayer are blessing, adoration, petition, intercession, thanksgiving and praise (CCC # 2626-2649)
- Prayer requires effort and commitment (CCC # 2729-2865)
- The Lord's Prayer forms a basis for the Church's understanding of the value of prayer (CCC # 2759-2865)

#### **4. Jesus Christ's Mission Continues in the Church**

The purpose of this course is to help the students understand that in and through the Church they encounter the living Jesus Christ. They will be introduced to the fact that the Church was founded by Christ through the Apostles and is sustained by him through the Holy Spirit. The students will come to know that the Church is the living Body of Christ today.

##### a) Christ established the one Church to continue His presence and His Work

The Catholic Church was instituted by Christ (CCC # 748-766)

Christ endowed his community with a structure that will remain until the Kingdom is fully achieved (CCC # 765)

The Holy Spirit revealed the Church at Pentecost (CCC # 767-768)

The Church is the pillar and foundation of truth (1 Tim 3:15, CCC #768)

The Great Commission (CCC # 858-860)

##### b) Images of the Church

Remnant foretold by the prophets (CCC #762)

The Body of Christ (CCC # 787-795)

The Temple of the Holy Spirit (CCC # 797-801)

##### c) Teaching office of the Church

Magisterium (CCC # 890)

The Pope and infallibility (CCC #891)

The Pope and Bishops exercise of infallibility (CCC #892)

#### **5. Sacraments as Privileged Encounters with Jesus Christ**

The purpose of this course is to help students understand that they can encounter Christ today in a full and real way in and through the sacraments, and especially through the Eucharist. Students will examine each of the sacraments in detail.

##### a) Definition of a sacrament

Sign of grace (CCC # 1131)

Sacraments confer the grace they signify (CCC #1127)

Grace: sanctifying and actual (CCC # 1996-2005)

Sacramental grace (CCC # 1129)

##### b) Sacraments of Initiation (CCC #1212)

Baptism (CCC # 1276-1280)

Baptismal Celebration (CCC # 1229-1245)

Essential elements of Baptism (CCC # 1239-1240)

Confirmation

The Holy Spirit descended on the Church (Acts 8:14-17, CCC # 1287-1288)

Celebration (CCC # 1298-1300)

Essential elements of Confirmation (CCC # 1300)

Fruits and gifts of the Holy Spirit (CCC #1820-1832)

Stewardship (CCC #1303)

Holy Eucharist (CCC #1323)

Scriptural basis: Ex.12, Mt. 14:13-21, Mt. 26: 26-29, Mk 6:30-33, Mk 14:22-25, Lk 9:10-17, Lk 22: 14-20, Jn 2:1-12, Jn 6: 22-59, Jn 13-17, I Cor 11: 23 (CCC #1337-1344)

Celebration

Parts of the Mass (CCC # 1348-1355)

Role of priests and deacons (CCC # 1566, 1570)

Roles of faith community (CCC # 1140, 1348)

Essential elements of Holy Eucharist

Bread and Wine (CCC #1412)

Eucharist Prayer (CCC # 1352-1355)

Christ's Real Presence (CCC #1373-1377)

### c) Sacraments of Healing

Penance and Reconciliation (CCC # 1422, 1425, 1428, 1446)

Scriptural basis for the Sacrament of Penance (CCC # 1444)

Celebration of the Sacrament of Penance

Individual confession (CCC #1456-1458, 1480, 1484)

Communal service (CCC # 1482)

General Absolution (CCC # 1483)

Essential elements of Reconciliation (CCC #1450-1458, 1480-1484)

Acts of the penitent: contrition and firm purpose of amendment

Confession of sin Penance or satisfaction

Absolution

Requirements for reception

Contrition (CCC # 1451-1454)

Confession of grave or mortal sins (CCC # 1455-1457)

Confession of venial sins (CCC #1458)

Minister of the sacrament of Reconciliation (CCC # 1561-1466)

The Seal of Confession (CCC # 1467)  
Anointing of the Sick (CCC # 1499-1513)

Scriptural basis: Jas 5:14-15 (CCC # 1510)  
Celebration of Anointing of Sick (CCC # 1514-1516, 1517-1518)  
Essential elements (CCC # 1517-1519)  
Effects (CCC # 1520-1523)  
Requirements for reception (CCC # 1514-1515)

d) Sacraments at the Service of Communion

Understanding the Sacrament of Holy Orders Mt. 16:18, Mt 28:19-20, Lk 6:12-16, Mk 3:14-19 (CCC# 1577)  
Essential elements of Holy Orders (CCC# 1572-1574)

Sacrament of Marriage Jn 2:1-11, Mt. 19: 1-15, Mt 5:31-32 (CCC # 1601, 1603, 1613-1616, 1642)  
Theology of Marriage (CCC # 1621-1630)  
Celebration of Marriage (CCC # 1621-1624)  
Essential elements (CCC # 1625-1629, 1632, 1630-1631)  
Requirements for reception of Marriage  
Baptism (CCC # 1617,1625, 1633)  
No prior bond or other impediments (CCC # 1625)  
Able to give free consent ( CCC # 1625, 1627)  
Celebration of Marriage according to Church law (CCC # 1625-1637)

## **6. Life in Christ**

The purpose of this course is to help students understand that it is only through Christ that they can fully live out God's plans for their lives. Students are to learn the moral concepts and precepts that govern the lives of Christ's disciples.

a) God's plan for us (CCC # 302-314, 1692)

Desire and longing for God (CCC # 27)  
Fall and promise of redemption (CCC # 410)  
Jesus Christ fulfills this promise (CCC # 456-460)  
God creates us in God's image and likeness (CCC # 1700-1706)  
The dignity of the human person (CCC # 1700)

Endowed with reason, intellect and free will (CCC # 1703-1706)

b) Our response to God's plan

Response of love (CCC #1828)

The beatitudes (CCC # 1716)

Focus on Christ (CCC # 1698)

Moral life and happiness (CCC # 1988)

Ten Commandments:

First commandment: I am the Lord, your God, you shall not have strange gods before me

Theological virtues of faith, hope and charity (CCC # 2089-2094)

Sins to avoid: superstition, irreligion, atheism, agnosticism (CCC # 2110-2132)

Second commandment: You shall not take the name of the Lord, your God, in vain

Reverent speech about God (CCC # 2142-2145)

Sins to avoid: blasphemy and other abuse of God's name, perjury, misusing God's name in oaths or false oaths (CCC # 2146-2155)

Third commandment: Remember to keep holy the Lord's Day

Meaning of the Lord's Day (CCC # 2168 – 2176)

Serious obligation to attend Mass (CCC # 2180-2182)

Sins against the Third Commandment: missing Mass on Sundays and holy days (CCC # 2180-2182), failing to pray (CCC # 2744-2745), failing to keep holy the Lord's Day (CCC # 2184-2188)

Fourth commandment: Honor your father and mother

Obedience in the family

Context of Christian family (CCC # 2201-2206)

Duties of family members (CCC # 2214-2231)

Duties of civil authority and duties to citizens (CCC # 2234-2243)

Fifth commandment: You shall not kill

Respect human life in all its stages and situations (CCC # 2258-2262)

Legitimate self-defense and the death penalty (CCC # 2263- 2267)

Sins against the Fifth Commandment: murder, suicide, abortion, euthanasia, embryonic stem cell research, abuse of alcohol, drugs, food, tobacco, abuse of the body (CCC # 364, 2268-2283, 2290-2291)

Sixth commandment: You shall not commit adultery

Vocation to chastity (CCC # 2337-2350)

Offenses against chastity (CCC #2351-2359)

Christian vision of marriage- theology of the body (CCC # 2360-2379)

Offenses against the dignity of Marriage (CCC # 2380-2391)

Seventh commandment: You shall not steal

Right to private property and just treatment (CCC # 2401-2407)

Sins to avoid: theft, keep something loaned or lost, the destruction of the property of others, business fraud, paying unjust wages, breaking contracts (CCC # 2408-2418)

Overview of the social doctrine of the Church (CCC # 2419-2449)

Justice and solidarity among nations (CCC # 2437-2442)

Eighth commandment: You shall not bear false witness against another

Living and witnessing truth (CCC # 2468-2474)

Sins to avoid: lying, perjury, rash judgment, making fun of others (CCC # 2475-2487)

Keeping secrets and confidence (CCC # 2489)

Ninth commandment: You shall not covet your neighbor's wife

Respect the sanctity of marriage vows (CCC # 2364-2365)

Practice modesty and purity of heart in thought, words, actions and appearance (CCC # 2517-2527)

Sins to avoid: lust and pornography (CCC # 2535-2540)

Tenth commandment: You shall not covet your neighbor's goods

Practice simplicity of life and trust in God (CCC # 2541-2548)

Sins to avoid: envy and greed (CCC # 2535-2540)

### c) Conscience

Definition (CCC # 1777-1782)

Types of conscience (CCC # 1785-1790-1794)

Proper formation of conscience (CCC # 1783-1785)

Moral responsibility of following and informed conscience (CCC # 1783-1785)

Freedom of conscience (CCC # 1782)

### d) Reality of Sin

Original innocence (CCC # 369-379)

Effects of Original Sin (CCC # 396-406)

The reality of sin (CCC # 1849-1869)

Definition of sins of omission and commission (CCC 1853)

Types of sin: mortal and venial-conditions for mortal sin (CCC # 1855-1860)

Sins of omission (CCC # 1853)

Sins of commission (CCC # 1853)

Effects of sin (CCC # 1861-1864)

Capital sins (CCC # 1866)





# Confirmation Dates

## Confirmation Dates

The office of the Archbishop sends out to the pastors a letter asking for three dates in the coming year for Confirmation to be celebrated in the parish or at St. Mary's Cathedral. Once the dates have arrived at the Archbishop's office, dates are determined and a letter sent to the parish with the date chosen and the confirming bishop. Care should be taken with choosing that there be no conflict with the candidates' other obligations. Remember that proms, sports play-offs and school objections are very important. If a conflict arises, the candidate can be confirmed in another parish with permission of the two pastors.

## *THE ARCHDIOCESE OF SAN FRANCISCO*

OFFICE OF THE ARCHBISHOP

ONE PETER YORKE WAY, SAN FRANCISCO, CA 94109-6601 (415) 614-5611 FAX (415) 614-5613

---

## Memorandum

**TO:** All Pastors and Confirmation Coordinators

**FROM:** Laurie Miller

**DATE:** August 17, 2009

**RE:** Confirmation Request Forms

Here is the new and improved Confirmation Request Form for 2009-2010. Use this form to request Parish Confirmations and/or enroll your candidates for

this season's St. Mary Cathedral (SMC) Confirmations. The dates for the Cathedral Confirmations are:

Saturday, April 24, 2010, 10:00 AM, and

Sunday, May 16, 2010, 3:30 PM.

When requesting a Parish Confirmation, please note that Archbishop Niederauer and Bishop Justice will be on their annual retreat from February 8-16, 2010, and unable to confirm during this time.

When enrolling candidates for a Confirmation at SMC, please estimate the number of candidates your parish anticipates bringing. As you know, the Cathedral cannot accommodate more than 300 candidates and their guests comfortably, so registrations will be closed once that number is reached.

Other important dates to note are:

- Sunday, Nov. 22, 2009: Christ the King and Confirmation of Adults, SMC, 11:00 AM
- Wednesday, Feb. 17, 2010: Ash Wednesday
- Sunday, Feb. 21, 2010: Rite of Election, SMC, 3:30 PM
- Sunday, April 4, 2010: Easter Sunday
- Sunday, April 18, 2010: Neophyte Mass, SMC, 11:00 AM
- Pentecost Sunday, May 23, 2010: Confirmation of Adults, SMC, 11:00 AM

If you would like to request a Confirmation for Fall 2009, please call our office: 415/614-5609, anytime.

cc: Archbishop Niederauer

Bishop Justice

***Confirmation Request Form***  
**2009 – 2010**

---

Parish/School

---

Pastor's Name and Signature

---

Confirmation Coordinator's Name and Signature

---

**Best contact:** name                                  phone                                  email address  
**(please print)**

For Confirmation at your parish, please indicate:

	<i>Day</i>	<i>Date</i>	<i>Time</i>
1 <sup>st</sup> Choice			
2 <sup>nd</sup> Choice			
3 <sup>rd</sup> Choice			

For Confirmation at St. Mary Cathedral, please check one:

- Saturday, April 24, 2010, 10:00 AM
- Sunday, May 16, 2010, 3:30 PM

*and estimate the number of candidates* \_\_\_\_\_

**New Cathedral Confirmation Administrative Fee**

Please be advised that new administrative fees of \$7.00 per Confirmation candidate will be charged to parishes participating in Cathedral Confirmations in 2010. Participating parishes and schools will be invoiced following each of these liturgies in the Spring. These modest fees will be put toward the costs of providing music, printed worship aids, and a reception for the Cathedral Confirmation liturgies.

Please return this completed form by FAX: (415) 614-5601, or

email: [millerl@sfarchdiocese.org](mailto:millerl@sfarchdiocese.org)



# Final Details



## Name Tags

Your parish staff will provide each candidate with a nametag. The individual's Confirmation Name should be typed in 36 point letters so that the bishops can read it without difficulty while addressing the candidate during conferral of the Sacrament. (You may put the candidate's full name and parish below in smaller print.) See example:

**Francis**

**John Smith**

**Saint Philomena Church**

100

## ***Attire***

The attire encouraged for the candidates should not give the impression of a graduation. Regular dress attire is satisfactory.

Attire for the sponsors is the same as for the candidates.

The following attire would be appropriate:

- Ladies: dress slacks and blouse, skirt and blouse, dress or suit and dress shoes.
- Gentlemen: dress shirt and tie, dress slacks, blazer or sweater, suit and dress shoes.

## ***Confirmation Register***

The pastor or confirmation program director is responsible for registering the names of the newly-confirmed in the parish confirmation register.

## ***CONFIRMATION CERTIFICATES***

The parish staff will prepare and issue the confirmation certificates.

## ***CONFIRMATION NOTIFICATION***

It is the parish's responsibility to notify the church of Baptism of the newly-confirmed.