

Revised in September 2011, this document on the sacrament of confirmation consists of three parts: Part I – Norms of the Sacrament of Confirmation; Part II – Sacrament of Confirmation Guidelines for the Diocese of Dodge City; and Part III – Sacrament of Confirmation Preparation Process Overview. The liturgy worksheet is a separate document.

PART I NORMS OF THE SACRAMENT OF CONFIRMATION

Those who have been baptized continue on the path of Christian initiation through the sacrament of confirmation. In this sacrament they receive the Holy Spirit whom the Lord sent upon the apostles on Pentecost. This giving of the Holy Spirit conforms believers more fully to Christ and strengthens them so that they may bear witness to Christ for the building up of his Body in faith and love. They are so marked with the character or seal of the Lord that the sacrament of confirmation cannot be repeated. (Rite of Confirmation, Introduction 1, 2)

By signing us with the gift of the Spirit, confirmation makes us more completely the image of the Lord and fills us with the Holy Spirit, so that we may bear witness to him before all the world and work to bring the Body of Christ to its fullness as soon as possible. (Christian Initiation, General Introduction 2)

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Proper Form

1. The sacrament of confirmation is conferred through the anointing with chrism on the forehead, which is done by the laying on of the hand, and through the words: “Be sealed with the gift of the Holy Spirit.” (*Rite of Confirmation*, Introduction 9)
2. The chrism to be used must be consecrated by a bishop. (c. 880, §2)

Ordinary Minister

1. The ordinary minister of confirmation is a bishop. (c. 882)
2. If circumstances demand it, the bishop may associate priests with himself to administer the sacrament. (c. 884, §2)
3. If the bishop is unable to be present to confer the sacrament of confirmation, he may grant the faculty to one or more specific priests to administer the sacrament. (c. 884, §1)

Priests as Ministers of Confirmation

1. The law grants the faculty to pastors to confirm adults [including children who have attained the use of reason] they have baptized or received into full communion. (*cf.*, c.

883, 2°) These who have been baptized or received into full communion are to be confirmed immediately. (*cf.*, c. 866).

2. In the Diocese of Dodge City the faculty mentioned in #1 has been extended by grant of the diocesan bishop to parochial administrators and parochial vicars.
3. The law grants the faculty to any priest to administer the sacrament of confirmation to those who are in danger of death. (c. 883, 3°)
4. If the conferral of the sacrament of confirmation is separated from the person's baptism in the Catholic Church, a priest must request a special faculty from the diocesan bishop in order to administer confirmation. (c. 884, §1)
[For example, a person was baptized in the Catholic Church as an infant, received first eucharist and had some religious formation. This person is now an adult and desires to receive the sacrament of confirmation. A priest must request from the bishop the faculty to confirm this person who was baptized as an infant. The bishop readily grants this faculty.]

Pastor's Responsibilities for Confirmation

1. Take care that the faithful are properly instructed to receive the sacrament and come to it at the appropriate time (c. 890)
2. See that the sponsors chosen by the candidates or their families are spiritually fit to take on their responsibilities and have the requisite qualities. (*Rite of Confirmation*, Introduction 6)

Parental Responsibilities

1. They are to form and gradually increase a spirit of faith in the children and, at times with the help of... classes, prepare them for the fruitful reception of the sacraments of confirmation and eucharist. (*Rite of Confirmation*, Introduction 3)
2. The role of the parents is also expressed by their active participation in the celebration of the sacraments. (*ibid.*)

Candidate for Confirmation

1. Every baptized person not yet confirmed may receive confirmation. (c. 889, §1)
2. To receive confirmation outside the danger of death requires that a person who has the use of reason be suitably instructed, properly disposed, and able to renew the baptismal promises. (c. 889, §2)
3. Sacrament of confirmation is to be conferred on the faithful at about the age of discretion unless the Conference of Bishops has determined another age, or there is danger of death, or in the judgment of the minister a grave cause suggests otherwise. (c. 891)
4. The U.S. Conference of Catholic Bishops has determined that the sacrament of confirmation "shall be conferred between the age of discretion and about sixteen years old, within the limits determined by the diocesan bishop..." (USCCB *Complimentary Legislation for Canon 891—Age of Confirmation*, effective 1 July 2002)

Sponsors

1. As a rule there should be a sponsor for each of those to be confirmed. These sponsors bring the candidates to receive the sacrament, present them to the minister for the anointing, and will later help them to fulfill their baptismal promises faithfully under the influence of the Holy Spirit whom they have received. (*Rite of Confirmation*, Introduction 5)

2. It is desirable that the godparent at baptism, if available, also be the sponsor at confirmation. This... expresses more clearly the link between baptism and confirmation and also makes the function and responsibility of the sponsor more effective. (*ibid.*)
3. The option of choosing a special sponsor for confirmation is not excluded. Even the parents themselves may present their children for confirmation. (*ibid.*) [A parent cannot serve as a sponsor (see #4 below). A parent may “present” the child for confirmation, but this is not the same thing as being the sponsor. In this case, then, it could be said that the candidate had no sponsor.]
4. The qualities for a confirmation sponsor are the same as the qualities for a baptismal sponsor/godparent: (c. 893)
 - have completed the sixteenth year of age, unless the diocesan bishop has established another age, or the pastor or minister has granted an exception for a just cause;
 - be a Catholic who has been confirmed and has already received the most holy sacrament of the Eucharist and who leads a life in keeping with the function to be taken on;
 - not be bound by any canonical penalty legitimately imposed or declared;
 - not be the father or mother of the one to be baptized. (c. 874, §1)

The *Rite of Confirmation* also states as a quality “sufficient maturity to fulfill their function.” (*Rite of Confirmation*, Introduction 6a)

Recording Confirmation

1. In the parish confirmation register the following is recorded: names of those confirmed with mention made of the minister, the parents and sponsors, and the place and date of the conferral of confirmation. (c. 895)
2. The pastor must inform the place of baptism about the confirmation so that a notation is made in the baptismal register. (*ibid.*)

PART II
SACRAMENT OF CONFIRMATION GUIDELINES
FOR THE DIOCESE OF DODGE CITY

Revised December 2018

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Interrelationship of the Initiation Sacraments

1. Given the dynamic relationship between the initiation sacraments of baptism, confirmation and eucharist, the following general guidelines are provided:
 - a. **Sponsor** – it is desirable that the godparent at baptism, if available, also be the sponsor at confirmation. This...expresses more clearly the link between baptism and confirmation and also makes the function and responsibility of the sponsor more effective (*Rite of Confirmation*, Introduction 5) If the godparent is not available, another qualified person may serve as sponsor (see sponsor qualifications on page 3 above).
 - b. **Name** – *The Rite of Confirmation* presumes the confirmation name to be the candidate’s baptismal name. Therefore, a candidate is encouraged to use his or her baptismal name to emphasize the sacrament of confirmation as a completion of the sacrament of baptism (CCC 1285, 1304). While there is no obligation to use a name at confirmation that is different from the name given at baptism, the pastor may find the older custom appropriate for educational and inspirational purposes, and the candidate may choose a saint name.
 - c. Given the norm of canon 866: “Unless there is a grave reason to the contrary, an adult to be baptized [children who have attained the use of reason are considered “adults” in this context] is to be confirmed immediately after baptism and is to participate in the eucharistic celebration also by receiving communion,” Bishop Brungardt does not consider it a “grave reason” to delay the reception of the sacrament of confirmation, to delay full initiation, solely on the circumstance that he will be celebrating the sacrament of confirmation with the young people of a given parish a number of weeks later. Completion of Christian initiation takes precedence over the noble and understandable desire for a young person to receive the sacrament of confirmation with his or her peers. If a pastor is considering delaying the sacrament of confirmation of a young person, confer with Bishop Brungardt.
 - d. As a rule, the celebration of confirmation takes place within Mass in order that the fundamental connection of this sacrament with all of Christian initiation may stand out in clearer light. Christian initiation reaches its culmination in the communion of the Body and Blood of Christ. (*cf.*, *Rite of Confirmation*, Introduction 13)

Formation of Adults Preparing for Confirmation

1. With appropriate adaptations, the principles of the *Rite of Christian Initiation of Adults* are helpful [i.e., it is gradual, involvement in the community, use of ritual, discernment, etc.]. If adults to be confirmed share in the same formation process as catechumens and candidates for full communion, great care is to be taken to differentiate between those who are not baptized and are preparing for full initiation, those who are baptized and are preparing for confirmation and eucharist, and those who are baptized Catholic and are preparing for the sacrament of confirmation.
2. If a parish has the resources available, a separate formation process for adults preparing for confirmation is encouraged. This formation should follow the principles of adult catechesis and learning as stated in the U.S. Bishops' document *Our Hearts Were Burning Within Us: A Pastoral Plan for Adult Faith Formation in the United States*. Two of these principles are as follows:

“Respect for the different learning styles and needs of participants, treating adults like adults, respecting their experience, and actively involving them in the learning process. Effective adult faith formation ‘must begin by accepting adults where they are’ in their faith, their life situations, their experiences, and their preferred learning styles. Our programs and ministries must be in touch with people’s real circumstances and concerns. Just as Jesus did with the disciples on the road to Emmaus, we must journey with people, listen to them, share our faith, help them to find in the Good News the answer to their hearts’ deepest questions, and prepare them to live as Jesus’ disciples.” (#82)

“Engage adults actively in the actual life and ministry of the Christian community. ‘Adults do not grow in faith primarily by learning concepts, but by sharing the life of the Christian community.’ Not that concepts are irrelevant; they are foundational. But for most people the truths of faith really come alive and bear fruit when tested and put into practice—in soup kitchens, neighborhoods, small groups, workplaces, community organizations, and family homes. Adult catechesis practitioners need to learn to tap the learning potential of these diverse settings of Christian ministry and daily life.” (#83)

3. The *United States Catechism for Adults* is highly encouraged for use as a resource.

Formation of Young People Preparing for Confirmation

1. The U.S. Conference of Catholic Bishops (USCCB) has determined that the sacrament of confirmation “shall be conferred between the age of discretion and about sixteen years old, within the limits determined by the diocesan bishop...” (USCCB *Complementary Legislation for Canon 891 – Age of Confirmation*, effective July 1, 2002).
2. All candidates are required to participate in a formation program, typically in their parish. For parents who wish to prepare their own children/youth for the reception and celebration of confirmation, they are to coordinate with the pastor. Because the sacraments are communal celebrations, the candidate should take part in the parish confirmation Mass. Candidates are to be carefully prepared, according to their age, for the reception of confirmation.
3. Religious education students and Catholic school students are to attend formation activities and programs together.

4. Candidates for confirmation are highly encouraged to participate in some “retreat experience” prior to the reception of confirmation. This retreat may be whatever is decided as appropriate on a parish-by-parish basis. The parish may choose the content and format of the retreat. A candidate should not be deprived of the reception of the sacrament simply because he or she is absent from the retreat experience.
5. There is no requirement for a candidate to fulfill a certain number of service hours; however, the parish may include service hours in their parish formation process. Care is to be taken, however, that a person should not be deprived of the reception of the sacrament simply for the failure to complete a specified number of service hours.
6. Opportunities to celebrate the sacrament of reconciliation should be made available during the formation process for candidates, parents and sponsors.
7. A few months before the celebration of confirmation, candidates will receive a letter in which Bishop Brungardt asks them to summarize what this sacrament means. All letters from one confirmation group shall be sent to the pastor of the parish. Liturgy worksheets are mailed to Gayla Kirmer at P.O. Box 137, Dodge City, KS 67801-0137.

General Notes Regarding the Liturgy

1. The “Option Pages,” which provide the liturgy planning for the celebration of confirmation in your parish are to be returned to the bishop’s office no later than two weeks before the celebration.
2. Stoles are not to be worn by the confirmation candidates. First, there is no liturgical tradition regarding the use of the stole at the celebration of confirmation. Secondly, the stole is a distinctive symbol of the ministerial priesthood.
3. If a confirmation candidate is to proclaim a reading or lead the General Intercessions, he or she should be familiar with the sound system and be able to speak clearly.
4. Full liturgical participation by the confirmation candidates is expected. It may be well to remind them of suitable attire, etiquette and reverence (e.g., no chit chatting, no gum chewing, etc.).
5. If available, a portable microphone should be provided for the bishop.
6. The pastor, parochial vicar and visiting priests should concelebrate using diocesan concelebration vestments.
7. Usually the bishop will furnish his own alb. The pastor should have a chasuble ready for the bishop.
8. The bishop will bring the *Rite of Confirmation* ritual book for the actual confirmation. The parish Sacramentary will be used for all other prayers.
9. The bishop prefers to use one lemon cut in quarters to cleanse his hands of the chrism. The credence table should have the lemons, pitcher with water, basin and towels.
10. Bread and wine should be near the entrance of the church ready to be brought forward at the Offertory.
11. Where there is adequate space, concelebrants should be seated in the sanctuary.
12. If possible, two additional servers are to be used to serve as a miter bearer and crosier bearer at various times throughout the service. They are to sit near the bishop.
13. If possible, seven candles should be used when the bishop is present (*GIRM* 117).

The Liturgical Celebration of Confirmation

1. Liturgy of the Word – Great emphasis should be placed on the celebration of the word of God that introduces the rite of confirmation. It is from the hearing of the word of God that the many-sided work of the Holy Spirit flows out upon the Church and upon each one of the baptized and confirmed. Through this hearing of his word God’s will is made known in the life of Christians. (*Rite of Confirmation*, Introduction 13)
 - a. If a deacon is present he will proclaim the Gospel. If not, the pastor will proclaim the Gospel.
 - b. Immediately after the Gospel the bishop sits, and a presentation of the candidates is made.
2. Presentation of the Candidates
 - a. After the proclamation of the Gospel the pastor, deacon or catechist introduces the candidates for confirmation.
 - b. Recommended presentation of candidates:

“Most Reverend Bishop, Reverend Fathers, Sisters and Parishioners, it is my privilege to present these [number] young people [or children], and to testify that they are worthy of receiving the sacrament of confirmation.”

[If presented by a catechist]: “I [or the names of the catechists] have instructed them, and I/we are confident that they understand the obligations required of them as witnesses of Christ.”

OR

[If presented by the priest or deacon]: “The class was instructed and prepared by [names of catechists]. I am confident that they understand the obligations required of them as witnesses of Christ.”

- c. The candidates are each called by name. He or she stands and remains standing until the entire groups has been introduced. So that all the candidates might be seen by the bishop, it is advisable to introduce the candidates from the back row and come forward
 - d. After all the candidates are introduced, they are to be seated and the sponsors are invited to stand.
 - e. Presenter: “May I also present the men and women who will serve these candidates as sponsors. I believe they will provide those to be confirmed with the encouragement they may need to live as Christians.” The sponsors are asked to be seated.
 - f. The parents are invited to stand.
 - g. Presenter: “Finally, it is my special pleasure to present the parents. These are the people who have provided the candidates with the example and inspiration to accept the sacrament of confirmation and to cooperate with the Holy Spirit in the lifelong task of following Christ.”
 - h. The bishop then gives the homily.
3. Rite of Confirmation
 - a. Renewal of Baptism Promises – After the homily the candidates stand and the bishop leads the candidates in the renewal of baptismal promises. Please practice this orally with the candidates so that they respond with conviction. At the conclusion of these promises, the bishop continues, “...this is the faith of the

- Church. We are proud to profess it in Christ Jesus our Lord.” All respond, “Amen.” The candidates then kneel while the congregation remains standing.
- b. Laying on of Hands – The bishop extends his hands in prayer over the candidates. Only priests who are assisting the bishop in conferring the sacrament of confirmation are asked to join in extending their hands over the candidates. Concelebrants who are not conferring the sacrament do not extend their hands. The bishop alone recites the prayer.
 - c. Anointing with Chrism:
 - The bishop carries the pastoral staff and wears the miter for the anointing.
 - Each candidate goes to the bishop, or the bishop may go to the individual candidates. The one who presented the candidate places his or her right hand on the candidate’s shoulder and gives the candidate’s name to the bishop; or the candidate may give his or her own name. In a sense of hospitality to the Bishop, each candidate should wear a nametag.
 - The bishop will stand to administer the sacrament.
 - If the class is large they should come forward in double file. (To permit the ceremony to be witnessed by the congregation, it is suggested that those to be confirmed and their sponsors leave the pew by the side aisles moving across the front of the church. They may return by the center aisle and be seated so as not to obstruct the view.)
 - During the conferring of the sacrament, instrumental music is to be played or the *Veni Sancti Spiritus* is to be sung. Begin the music after the second or third candidate has been confirmed.
 - As the bishop anoints the forehead of the candidate with chrism, the bishop says, “[name] be sealed with the gift of the Holy Spirit,” and the candidate responds, “Amen.” The bishop then says, “Peace be with you,” and the candidate responds, “**And with your spirit.**”
 - If the candidate wishes the words of the sacrament in Spanish, his or her nametag should have a conspicuous cross, thus the bishop will know at a glance to confer the sacrament in Spanish.
 - The chrism should not be wiped from the forehead. It is better left as a visible and more significant sign of the sacrament.
 - At the completion of the confirmation rite, the bishop will wash his hands using lemons and water.
4. The creed is omitted since there has been a renewal of baptismal promises.
 5. General Intercessions – Standing without his miter, the bishop introduces the General Intercessions. The reader or deacon or the newly confirmed will lead these prayers. The bishop will pray the concluding prayer.
 6. Liturgy of the Eucharist:
 - a. Preparation of the Gifts – It is desirable that some of the newly confirmed bring forward the gifts.
 - b. The Liturgy of the Eucharist proceeds as usual.
 - c. Final Blessing – the bishop will use the Solemn Blessing or the Prayer over the People as provided in the Roman Missal.

PART III
SACRAMENT OF CONFIRMATION
PREPARATION PROCESS OVERVIEW
September 2011

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Misunderstandings of the Sacrament of Confirmation

1. Be aware of the misunderstandings of the Sacrament of Confirmation. Let us study the Church's documents to learn what this sacrament truly is: [the *Catechism of the Catholic Church* (#1285-1321); the *Rite of Confirmation* (Paul VI); the *Code of Canon Law* (cc. 879-896); *YOUCAT – Youth Catechism of the Catholic Church* (#203-207)]. Let us learn that:
 - a. Confirmation is *not* a “rite of passage,” or a “coming of age ceremony,” or becoming an “adult Catholic.”
 - b. Confirmation is *not* an adult commitment/choice/decision of faith (faith was received at baptism).
 - c. Confirmation is *not* “a graduation” from religious education; it is *not* the “end” of religious education; the purpose of confirmation is *not* to “keep the student in PSR.”
 - d. Confirmation is *not* the completion of Christian Initiation—the Holy Eucharist is (CCC #1322).

Description of Confirmation

1. We will use the following description of Confirmation, which gives the essence of the sacrament, is brief, is easily memorized and is teachable:

**The Sacrament of Confirmation
strengthens the baptized
with the gifts of the Holy Spirit
through the holy anointing
to imitate Christ
and to spread and defend the Catholic Faith.**

Aims of the Confirmation Preparation Process

1. To lead “the Christian toward a more intimate union with Christ and a more lively familiarity with the Holy Spirit – his actions, his gifts, and his biddings – in order to be more capable of assuming the apostolic responsibilities of Christian life. To this end

catechesis for Confirmation should strive to awaken a sense of belonging to the Church of Jesus Christ, the universal Church as well as the parish community.” (CCC #1309)

2. To prepare the candidates for full, conscious, and active participation in the celebration of the Confirmation Mass. Toward this end, the formation will review, explain and promote the integration of the three components of the rite of Confirmation: (1) renewal of baptismal promises; (2) “laying on of hands” and prayer; and (3) anointing with Sacred Chrism.

Components of the Confirmation Preparation Process

1. The candidates will discuss who is confirming whom (Holy Spirit; the candidate); what it means to be confirmed (strengthened); what is being strengthened (faith) and why (to imitate Christ and lead us to His Eucharist; to spread and defend the Catholic faith – to be a witness to Christ and the Catholic faith).
2. The candidates will also discuss the *content* of faith being strengthened by reviewing: each question of the baptismal promises; the sacraments, especially the sacraments of initiation; a five-point summary of the *Good News*: I need a Savior; Jesus is God became Man; Jesus died and rose to save me; Jesus invites me to believe, and I respond; and I follow Jesus and His Church, not the world (see below for more details). The candidates will discuss who they may choose as a sponsor and that person’s role.
3. The candidates will discuss the fundamentals of a *life-long practice* of the Catholic faith, summarized in five points of *Kingdom Living*: a personal relationship with God in daily prayer; celebration of Holy Mass (including a worthy reception of Holy Communion) on Sundays and other holy days with the parish community (or more often); review of life and confession of sins (recommended monthly); study of Scripture and Catholic teaching; and participation in the mission of the Church in lovingly witnessing the Good News to others in forgiveness and service (see below for more details).
4. In this part of the preparation the candidates will review various means to help them witness to others by living their faith: ways of prayer, participation in liturgy; examination of conscience; familiarity with the Bible, especially the New Testament; studying the Catechism and other catechetical sources; learning about and imitating the saints; participating in the Church community (local parish, diocesan Church, universal Church), and spreading and defending the Catholic faith. Towards this end, it would be effective to invite other members in the parish community to offer personal witness of how to practice, and benefits of the practice of these fundamentals of the Catholic faith.
5. Notes:
 - A confirmation preparation process does not mean a full review of all Catholic doctrine.
 - The preparation process should be easy to understand and implement, and be concrete and practical. It should be also designed to include all those who can meet the Church’s minimal requirements for receiving and celebrating the Sacrament of Confirmation: baptized, and if one has the use of reason: suitably instructed, properly disposed, and able to renew one’s baptismal promises (c.f., c. 889). This process is designed to impress upon the candidates that receiving Confirmation is not the end of religious instruction and formation, but is rather one stage in life-long learning and conversion. Activities such as retreats and service projects are commendable, but failure to participate in them is not in itself reason to refuse someone to Confirmation. Parents, sponsors, and the parish community should be involved as much as possible in catechetical preparation.

- We pray that the candidates yearn for and expect the grace of the Sacrament of Confirmation, which “brings an increase and deepening of baptismal grace:
 - it roots us more deeply in the divine filiation which makes us cry, ‘Abba! Father!;’
 - it unites us more firmly to Christ;
 - it increases the gifts of the Holy Spirit in us;
 - it renders our bond with the Church more perfect;
 - it gives us a special strength of the Holy Spirit to spread and defend the faith by word and action as true witnesses of Christ, to confess the name of Christ boldly, and never to be ashamed of the Cross” (CCC #1303).

Key Excerpts of Church Teaching about the Sacrament of Confirmation

1. “Baptism, the Eucharist, and the sacrament of Confirmation together constitute the ‘sacraments of Christian initiation,’ whose unity must be safeguarded. It must be explained to the faithful that the reception of the sacrament of Confirmation is necessary for the completion of baptismal grace. For ‘by the sacrament of Confirmation, [the baptized] are more perfectly bound to the Church and are enriched with a special strength of the Holy Spirit. Hence they are, as true witnesses of Christ, more strictly obliged to spread and defend the faith by word and deed.” (CCC #1285)
2. “The sacrament of confirmation impresses a character and by it the baptized, continuing on the path of Christian initiation, are enriched by the gift of the Holy Spirit and bound more perfectly to the Church; it strengthens them and obliges them more firmly to be witnesses to Christ by word and deed and to spread and defend the faith.” (c. 879)
3. “The faithful are born anew by Baptism, strengthened by the sacrament of Confirmation, and finally are sustained by the food of eternal life in the Eucharist. By means of these sacraments of Christian initiation, they thus receive in increasing measure the treasures of divine life and advance towards the perfection of charity. It has rightly been written: ‘The body is washed, that the soul may be cleansed; the body is anointed, that the soul may be consecrated; the body is signed, that the soul too may be fortified; the body is overshadowed by the laying on of hands, that the soul too may be enlightened by the Spirit; the body is fed on the body and blood of Christ, that the soul too should be nourished by God.’” (*Apostolic Constitution on the Sacrament of Confirmation*, Pope Paul VI, 1971)
4. “In Confirmation the soul of a baptized Christian is imprinted with a permanent seal that can be received only once and marks this individual forever as a Christian. The gift of the Holy Spirit is the strength from above in which this individual puts the grace of his baptism into practice through his life and acts as a ‘witness’ for Christ.” (*YOUCAT – Youth Catechism of the Catholic Church* #205)

GOOD NEWS AND KINGDOM LIVING

Good News

We hear the Good News, and choose to respond by following Jesus. This is the preaching and proclaiming of our faith, the content of the Good News, the Word and message, and what we share with others (see Acts 2:14-41, Peter's Pentecost sermon).

Jesus invites me to hear, believe, respond, and follow: I believe, I accept, I respond in faith, I decide to change my life, I change my life, in imitating Christ I have a new way of thinking, speaking, and acting. This is what it means to be a Christian and belong to the Catholic Church.

In general, this is the “who, what, and why” of our Catholic faith.

1. I need a Savior – on my own, I am alone and hope-less.
2. Jesus is God became Man – Jesus is both divine and human, two natures in one divine person.
3. Jesus died and rose to save me – by His death Jesus frees me from sin; by His Resurrection Jesus opens for me the way to a new life.
4. Jesus invites me to believe, and I respond – to this saving faith. He gives me The Holy Spirit to help.
5. I follow Jesus and His Church, not the world – I follow His way of life. This will lead me to the fullness of happiness, peace, and life in heaven. The Holy Spirit assists me to follow Jesus.

Kingdom Living

We bear witness to others by imitating Jesus' love. Life is lived in charity, with forgiveness and humble service to others. We witness in deed. Others see us as an example, are attracted to and inspired by this way of life, and ask us about this way of life, this kingdom of God way of life, this “kingdom living.”

I live in a way that creates the potential to lead others to Jesus, as I witness the Good News to others, to the world. I want to better learn/understand/apply this kingdom living, so I study the Bible and Catechism of the Catholic Church. I want to better spread and defend the Catholic faith.

In general, this is the “how, when, and where” of our Catholic faith.

1. Daily Prayer: I need Jesus – personal prayer at least once a day.
2. Weekly Mass: Jesus becomes a part of me; I am strengthened by the Eucharist – worthy reception of the Eucharist on Sundays and other Holy Days (or more often).
3. Monthly Confession: Jesus forgives my sins – I make a review of my life, an examen, before the sacrament of reconciliation (recommended monthly, and whenever in a state of serious sin).
4. Study the Bible and the Catechism: I can't love who/what I don't know!
5. Witness the Good News: I lovingly share Jesus with others in forgiveness and service – being an active member of a parish community. I am impelled out of myself to others. I spread and defend the Catholic faith gently and compassionately.

“But he said to them, ‘To the other towns also I must proclaim the *good news* of the *kingdom of God*, because for this purpose I have been sent’” (Luke 4:43).

PRAYER TO THE HOLY SPIRIT

Leader: Come, Holy Spirit, fill the hearts of us Your faithful
and kindle in us the fire of Your love.
Send forth Your Spirit and we shall be created.

All: And you shall renew the face of the earth.

Leader: Let us pray.

All: O God, who by the light of the Holy Spirit
instructs the hearts of the faithful,
grant, that by the same Holy Spirit
we may be truly wise and ever rejoice in His consolations.

Through Christ our Lord. Amen.

COME HOLY GHOST

Come Holy Ghost, Creator blest;
And in our hearts take up Thy rest.
Come with Thy grace and heav'nly aid,
To fill the hearts which Thou hast made,
To fill the hearts which Thou hast made.

O Comforter, to Thee we cry;
Thou heav'nly gift of God most high.
Thou font of life and fire of love,
And sweet anointing from above.
And sweet anointing from above.

Praise be to Thee, Father and Son;
And Holy Spirit, Three in One,
And may the Son on us bestow,
The gifts that from the Spirit flow,
The gifts that from the Spirit flow.

CONFIRMATION DESCRIPTION

**The Sacrament of Confirmation
strengthens the baptized
with the gifts of the Holy Spirit
through the holy anointing
to imitate Christ
and to spread and defend the Catholic Faith**