

*Guidelines for Preparation for the  
Sacrament of Confirmation*

Element Three

*Sponsor Process*

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The content of this booklet is based on pages 122-123 of the National Directory for Catechesis. See appendix.

All Scripture quotations are taken from the New Revised Standard Version Bible.

## Sponsor Process *Element Three*

This booklet is designed for a one-on-one relationship between a confirmation candidate and his/her chosen sponsor. This relationship is to be one of sharing faith and of practicing guidance and witness, in addition to the preparation for the Sacrament of Confirmation. Journeying together through the preparation process is intended to be a sacred time for both the sponsor and candidate. Remember, the Holy Spirit is with you as you walk this journey together.

The goals of the sponsor process are:

- to focus on the Sacrament of Confirmation in a one-on-one setting with a Catholic faith witness.
- to build a relationship that encourages discipleship as a way of life, honoring and respecting the candidate's unique gifts and talents.
- to provide opportunities during individual faith-sharing conversations to support the candidate in his/her life-long faith journey.
- to enhance involvement of the Catholic Church community.

Each session has four parts:

- prayer and scripture
- core content
- reflection and discussion questions
- additional activities

Begin each session with prayer and scripture. You may want to take a few moments to reflect on the opening prayer and/or the scripture reading before moving on to the core content. The core content can be read together aloud or silently. This section gives you a foundation to explore and discuss. The discussion questions are guides to your conversation. Write down a brief summary of the dialogue in the spaces provided in this booklet. After your discussion, choose at least one of the additional activities to do together as a candidate and sponsor to enhance your time together. In this way, you will be bringing your faith to life and your life to faith.

Some things to think about as you move through the sessions:

- Take some time between each movement within the sessions to reflect. This allows process time for each person. The material is intended to be reflective and supportive of discussion. This is not a time to move through the material quickly.
- You do not need to know all of the answers. If, during the course of the conversation, a question arises that you do not know, spend time afterward to look up the answer.
- Be willing to be a Christian witness to each other. This is a special time for both of you. Enjoy the friendship and support.

## SESSION ONE – INTRODUCTION AND FAITH JOURNEY

### PRAYER AND SCRIPTURE

*Breathe into me, Holy Spirit, that my thoughts may all be holy. Move in me, Holy Spirit, that my work, too, may be holy. Attract my heart, Holy Spirit, that I may love only what is holy. Strengthen me, Holy Spirit, that I may defend all that is holy. Protect me, Holy Spirit, that I may always be holy.*

~Saint Augustine

*In the day that the Lord God made the earth and the heavens, when no plant of the field was yet in the earth and no herb of the field had yet sprung up – for the Lord God had not caused it to rain upon the earth, and there was no one to till the ground; but a stream would rise from the earth, and water the whole face of the ground – then the Lord God formed man from the dust of the ground, and breathed into his nostrils the breath of life; and the man became a living being.*

~Genesis 2: 4b-7

### BACKGROUND AND CORE CONTENT

We journey together in faith; this is not a trip we each take individually. During this time of preparation for the Sacrament of Confirmation, you will have the opportunity to focus on your relationship with God and to share with each other how God is important in each of your lives. The relationship of candidate and sponsor is intended be one of support and presence with someone who has walked the journey longer and knows the difficulties and blessings the journey of faith can be.

It is a powerful message to the candidates that someone is willing to walk in solidarity with them. It is a powerful message to the sponsors that the candidates invite you into their lives to walk this journey with them. This is a blessed and sacred time that hopefully lasts a lifetime.

As a sponsor, it is your responsibility to help the candidate renew his/her baptismal promises. As a candidate, it is your responsibility to take the preparation for this sacrament seriously.

## REFLECTION AND DISCUSSION QUESTIONS

1. As an introduction, talk about your “favorites”:

Song	Musical group	Candy bar	TV show
Movie	Scripture story	School subject	Food

2. How do you stay connected? Friends? Family? How are we connected to God through our relationships? The Holy Spirit is working in our relationships. Where do you see the Holy Spirit working? Relationships help us so that we do not journey alone. What does it mean to you to have the support of other people on your faith journey?

3. Faith timeline: Throughout your life’s journey, you have opportunities to recognize God through the people you meet and the events in your life, as well as through your accomplishments and failures. All have a direct influence on your relationship with God.

Think about your life from your birth until now. Use the timeline below to identify important events, accomplishments, and obstacles throughout your life. Include your faith experiences for example, your Baptism, First Eucharist, etc.





## SESSION TWO - SIGN, SYMBOL, AND SACRAMENT

### PRAYER AND SCRIPTURE

*Come Holy Spirit, fill the hearts of your faithful and kindle in them the fire of your love. Send forth your Spirit and they shall be created. And You shall renew the face of the earth.*

*O, God, who by the light of the Holy Spirit, did instruct the hearts of the faithful, grant that by the same Holy Spirit we may be truly wise and ever enjoy His consolations, Through Christ Our Lord, Amen.*

~Saint Augustine

*At the end of forty days Noah opened the window of the ark that he had made and sent out the raven; and it went to and fro until the waters were dried up from the earth. Then he sent out the dove from him, to see if the waters had subsided from the face of the ground; but the dove found no place to set its foot, and it returned to him to the ark, for the waters were still on the face of the whole earth. So he put out his hand and took it and brought it into the ark with him. He waited another seven days, and again he sent out the dove from the ark; and the dove came back to him in the evening, and there in its beak was a freshly plucked olive leaf; so Noah knew that the waters had subsided from the earth. Then he waited another seven days, and sent out the dove; and it did not return to him anymore.*

~Genesis 8:6-12

*In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. And just as he was coming up out of the water, he saw the heavens torn apart and the Spirit descending like a dove on him. And a voice came from the heaven, "You are my Son; the beloved; with You I am well-pleased."*

~Mark 1:9-11

### BACKGROUND AND CORE CONTENT

Sign: Some of Webster's definitions of *sign* include: as a noun - a motion or gesture by which a thought is expressed or a command or wish made known. A sign can be something material or external that stands for or signifies something spiritual: something indicating the presence or existence of something else, signs of success, a sign of the times.

Symbol: As a noun, Webster states, a symbol is something that stands for or suggests something

else by reason of relationship, association, convention, or accidental resemblance; especially: a visible sign of something invisible. For example, the lion is a symbol of courage or the peace symbol is used to symbolize peace.

All symbols (whether words or images) can be classified as signs. Signs are that kind of reality which, in being themselves known, lead us to know about something beyond themselves. Smoke functions naturally as a sign, because “where there’s smoke, there’s fire.” The smoke, besides being smoke, also points to something else. Symbols are signs that go deeper in meaning. Symbols touch our imaginations, emotions, desires, and loves, and they trigger our decisions and our activity. With symbols we look for the importance behind the image. For example, storms can trigger or symbolize fear or danger. Adolph Hitler may symbolize evil. Mother Teresa often symbolizes compassion and human concern with dignity. A wedding ring serves as both a “sign” that the wearer is married and a “symbol” of love and devotion. A flag may be a symbol of a nation.

### **What is a sacrament?**

The sacraments are efficacious signs of grace, instituted by Christ and entrusted to the Church, by which divine life is dispensed to us. The visible rites by which the sacraments are celebrated signify and make present the graces proper to each sacrament. They bear fruit in those who receive them (CCC, 1131). In other words, a sacrament is a visible symbol of God’s love, instituted by Christ, which gives us grace. Grace is God’s love, power, and strength. To be a full member of the Catholic Church, one would receive the three sacraments of initiation: Baptism, Confirmation, and Eucharist, which, lay the foundation for every Christian life. Members are born anew by Baptism, strengthened by the Sacrament of Confirmation, and receive in the Eucharist the food of eternal life (CCC, 1212).

The reception 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).

### **Symbols in the Sacrament of Confirmation**

In the Catholic Church, each sacrament has signs and symbols to help us find deeper meaning. Because the Sacrament of Confirmation is contained within a ritual, understanding the symbols, words, and actions of the rite is important. There are three basic symbols in the Rite of Confirmation: the imposition of hands, the anointing with Sacred Chrism, and the words of the sacramental formula.

***The imposition of hands*** – also called the laying on of hands, has a long history in the Christian community, usually associated in some way with the imparting of the Spirit (CCC, 699,1299). With some links to the Jewish tradition of giving a blessing by the imposition of hands, there seems to be an awareness that this gesture results in the descent of the Spirit or the release of the life-giving power of the Spirit.

In the current Rite of Confirmation (RC, 24), the laying on of hands precedes the anointing with Chrism and is not an individual laying on of hands, as often used during a blessing or an ordination rite. Rather, an extending of hands over all of the candidates accomplishes the ritual gesture with an invocation for the Spirit. During the confirmation ceremony, the bishop extends his hands over the candidates and prays for the outpouring of the Spirit upon them:

*“All powerful God, Father of our Lord Jesus Christ, by water and the Holy Spirit you freed your sons and daughters from sin and gave them new life. Send your Holy Spirit upon them to be their helper and guide. Give them the spirit of wisdom, and understanding, the spirit of right judgment and courage, the spirit of knowledge and reverence. Fill them with the spirit of wonder and awe in your presence. We ask this through Christ our Lord.”*

Read this prayer several times. What stands out for you?

**Anointing with Chrism** – oil is a sign of abundance and joy; it cleanses (anointing before and after a bath) and limbers (the anointing of athletes and wrestlers); oil is a sign of healing, since it is soothing to bruises and wounds; and it makes us radiant with beauty, health, and strength (CCC, 1293).

The church distinguishes between blessings/anointing with oil (olive oil or other plant oil) and anointing with Chrism. The primary distinction is that Chrism is oil usually perfumed with balsam. There are other uses of oil beyond initiation in the church, such as the oil of the sick. The word *Chrism* is related to the word Christ, which means “anointed” (CCC, 1289,1297).

In the Old Testament, Kings were anointed with oil (1 Samuel 10:1), as well as priests (Leviticus 8:12), and various objects. The anointing with oil set the person apart as a sacred person. The root word *Christ* in Greek comes from the Hebrew word Messiah, meaning “Anointed One.” The Christian community applied to Jesus the titles, Christ, the Messiah, and the Anointed One. The continued use of the anointing with oil for the Christians finds its meaning in Christ as the Anointed One (CCC, 695, 1294). The Chrism, consecrated by the bishop at the Chrism Mass is primarily initiatory. The prayer of consecration of the Chrism uses rich baptismal images to make this connection explicit. The blessing includes the invocation of the Holy Spirit upon the Chrism so that those who are anointed will share in Christ’s anointing with “royal, priestly, and prophetic honor.” Clearly, those anointed with the Chrism share in the mission of Christ.

**The words of the sacramental formula** – confirmation confers an indelible spiritual mark, marked with a seal. The notion of the seal comes from the ancient world. The seal (from the Greek, sphragein) was a permanent mark to denote ownership or loyalty. So, the ancients would seal or mark livestock with a branding iron or they tattooed soldiers in the Roman army with markings to identify them. The use of the seal was to show a claim made on the item or person. So, too, the seal of the Spirit: its presence marks the Christian – a new identity is forged that cannot be changed (CCC, 698, 1295). One can choose not to live faithfully to this identity, but it remains nonetheless.

The Rite of Confirmation prescribes that at the time of the anointing with Chrism, “the bishop dips his right thumb in the Chrism and makes the Sign of the Cross on the forehead of the one to be confirmed... (RC, 27). This ritual action accompanies the proclamation, “Be sealed with the gift of the Holy Spirit.” After the bishop says these words, the candidate answers, “Amen.” The bishop then says, “Peace be with you,” and the candidate responds, “And with your Spirit.” The anointing with Chrism and the words of the bishop tell us that the baptized person receives the gift of the Holy Spirit, becomes more closely bound to Jesus, and is given help to spread the love of Jesus among people.

## REFLECTION AND DISCUSSION QUESTIONS

1. What do these signs mean to you? What might the deeper meaning be? Where do you see signs of God’s love in the world today? Where do you struggle to see signs of God’s love in the world today?



2. What symbols do you use when texting? Why do you use them? Name two symbols that have meaning for you. Why? You may be the only version of Christ that someone encounters. How are you a sign/symbol?
3. Read aloud Acts 8: 9-24. Discuss – when a man named Simon saw the Spirit being conferred by the apostles’ laying on of hands, he wanted to buy that power. Why do you think he wanted it so badly?
4. What do you think about the notion that God “marks” you or claims you? What does

that mean to you?

ADDITIONAL ACTIONS (choose at least one)

- Google “That Catholic Show” and view Show #5 “Statues and Icons” and/or show #2 “Candles and Light.”
- Find an image online, in a Catholic bookstore, or other location that depicts the Holy Spirit. Discuss why you like that image.
- Take a picture of something that means something to you and send it to someone or post it on facebook as your profile image.
- Create a symbol together that means something to the both of you.
- Make something that will be a symbol of your commitment to Christ.
- Find something that is permanently marked.
- Pay particular attention to your actions this week. Do they represent Christ? Share one thing you did this week when you acted in a Christ-like manner.

## PRAYER AND SCRIPTURE

*God of power and mercy, send your Holy Spirit to live in our hearts and make us temples of his glory. We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God forever and ever. Amen.*

~Opening Prayer from the Rite of Confirmation

*When the Advocate comes, whom I will send to you from the Father, the Spirit of truth who comes from the Father, he will testify on my behalf. You also are to testify because you have been with me from the beginning.*

~John 15:26-27

*When the day of Pentecost had come, they were all together in one place. And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability.*

*Now there were devout Jews from every nation under heaven living in Jerusalem. And at this sound the crowd gathered and was bewildered, because each one heard them speaking in the native language of each. Amazed and astonished, they asked, Are not all these who are speaking Galileans? And how is it that we hear, each of us, in our own native language? Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus, and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene and visitors from Rome, both Jews and proselytes, Cretans and Arabs – in our own languages we hear them speaking about God's deeds of power.*

~Acts 2:1-11

## BACKGROUND AND CORE CONTENT

Confirmation takes place as a rule within Mass in order that the fundamental connection of the 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. The newly confirmed, therefore, participate in the Eucharist, which completes their Christian initiation (RC, intro 13).

### **Key people involved in the liturgy**

**Community assembled** – The community is a central symbol for any sacramental activity. The gathered assembly, as the Body of Christ, gives witness of its faith to the candidate, as well as the

promise of support. The Greek work for *assembly* is *ekklesia*, “called together.” *Ekklesia* places the emphasis on God’s activity of calling together God’s people (communion) rather than on a collection of individuals who form a group.

**Bishop** – The bishop is the ordinary minister of the Sacrament of Confirmation in the Diocese. He symbolizes the unity between the parish community and the universal Church. Together with the other bishops, he represents the Twelve Apostles in their role of continuing the Church of Jesus Christ. The bishop confirms to show that Confirmation is closely related to the first outpouring of the Holy Spirit upon the Twelve Apostles. Our Confirmation by the bishop reminds us of Pentecost.

**Sponsor** – The sponsor is the representative of the Christian community and speaks on behalf of that believing community. The sponsor presents the candidate to be confirmed to the bishop for anointing and helps the confirmed persons fulfill their baptismal promises to witness Christ in their daily lives.

**Candidate** – The candidate is a gift of the Spirit unfolding in an individual life, a sign of continual conversion and transformation. Each candidate is a celebration of life in a unique manifestation of the Spirit today.

### **Rite of Confirmation**

**Introductory Rites** – We respond to God’s invitation by gathering together for prayer and worship.

**Liturgy of the Word** – All who are gathered listen to the Word of God proclaimed. The Word of God 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 (RC, intro, 13).

**Presentation of the Candidates** – The leader of the parish presents the candidates to the bishop.

**Homily** – The bishop’s homily or instruction helps everyone gain a better understanding of the meaning and significance of the Sacrament of Confirmation.

**Renewal of Baptismal Promises** – Before the bishop confirms, he asks the candidates to renew their baptismal promises. This action illustrates the close connection between Baptism and Confirmation. This is a time to reaffirm these promises to serve others.

**Laying on of Hands** – The bishop extends his hands over the candidates and prays for the outpouring of the Holy Spirit on the candidates.

**Anointing with Chrism** – The sponsor places his/her right hand on the shoulder of the candidate as a sign of support and commitment to helping the candidate live faithfully. The bishop calls the candidate by name and anoints him/her with Sacred Chrism. The bishop and candidate then exchange a sign of peace, indicating the bond the faithful has with each other and the bishop.

**General Intercessions** – The assembly joins together in praying for intentions, especially for the Church and the candidates.

**Liturgy of the Eucharist** – The celebration continues with the Liturgy of the Eucharist. This highlights the unity of the three initiation sacraments and communion with the Body of Christ.

**Concluding Rite** – Everyone is sent forth to love and serve God in the world.

## REFLECTION AND DISCUSSION QUESTIONS

1. Who supports you in your faith journey right now? At the confirmation liturgy, who do you want as part of the assembly to support you? What do you hope for at the confirmation liturgy? Afterward? Who is the bishop of the Diocese of Saint Cloud?
  
2. How do you connect with God in a regular way? Why do you attend Mass? What is your favorite part of the Mass? For what or whom would you like to pray for this day? What are some of the things that you are thankful for, that you see as God's blessings in your life? How do you share a sign of peace with others outside of Mass? How are you sent to love and serve the Lord?

## ADDITIONAL ACTIONS (choose at least one)

- Exchange a sign of peace with each other.
- Share a meal together.
- Create invitations to the confirmation liturgy.
- Attend Mass together.
- Create a prayer box/notebook to keep track of special prayer intentions.
- Make plans to attend the Chrism Mass and/or the Triduum service.

## SESSION FOUR – THE GIFTS AND FRUITS OF THE HOLY SPIRIT

### PRAYER AND SCRIPTURE

*Holy Spirit of God, we praise and thank you for your presence with us, for today, and for this time in our lives. We ask that our hearts may be open to receive you and your empowerment so that you*

*may complete the work you have begun in us. Through your gentleness and care, move us and awaken in us a deep love and joy-filled friendship with you and others. Amen.*

*The spirit of the Lord shall rest on him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord. His delight shall be in the fear of the Lord.*

~Isaiah 11:2-3a

*Live by the Spirit, I say, and do not gratify the desires of the flesh. For what the flesh desires is opposed to the Spirit, and what the Spirit desires is opposed to the flesh; for these are opposed to each other, to prevent you from doing what you want. But if you are led by the Spirit, you are not subject to the law. Now the works of the flesh are obvious: fornication, impurity, licentiousness, idolatry, sorcery, enmities, strife, jealousy, anger, quarrels, dissensions, factions, envy, drunkenness, carousing, and things like these. I am warning you, as I warned you before: those who do such things will not inherit the kingdom of God.*

*By contrast, the fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control. There is no law against such things. And those who belong to Christ Jesus have crucified the flesh with its passions and desires. If we live by the Spirit, let us also be guided by the Spirit.*

~Galatians 5:16-25

## BACKGROUND AND CORE CONTENT

### ***Who is the Holy Spirit?***

The Holy Spirit is God, the third person in the Trinity.

### ***What are the seven gifts of the Holy Spirit?***

**Wisdom** – helps us to see reality with clarity; to look at God, others, and ourselves as God sees us; Seeing the whole picture.

**Courage (Fortitude)** – gives us the inner strength to stand up for what we believe in and to live up to the decisions we make, no matter what obstacles become known. Also gives us special help to overcome fears when faced with challenges.

**Reverence (Piety)** – enables us to treat and sustain all life and creation with tenderness, care, and respect; we can be respectful toward all of God's creation, including the environment, for us and for God.

**Understanding** – helps us to open our minds and hearts to others so we can identify with their feelings and see life from their point of view.

**Right Judgment (Counsel)** – gives us the important ability to make good decisions, to determine the difference between right and wrong and live according to God's ways.

**Knowledge** – gives us the opportunity to reflect clearly, intelligently, and perceptively.

**Wonder and Awe in God's Presence (Fear of the Lord)** – allows us to recognize all of life and Creation as a gift from God with profound amazement that God's presence is in everything we do. This gift helps us continue to work to improve our relationship with God and to respond to

the needs of others. It makes us aware of God's greatness and power.

***Why does the Spirit give us these gifts?***

As we receive special graces to help us live by the Spirit, good things become more and more obvious and present in our life.

These gifts:

- are not granted just for the happiness of the person who receives them
- are given to build up the Body of Christ and to make it holy
- give us all that is needed to become active members and total participants in Christian life
- are given to strengthen us in our resolve to live lives guided by the Holy Spirit
- are given for the good of the entire parish, for the good of the whole Church, and the good of the entire world

The Body of Christ is made holy because these gifts strengthen individual Christians to bear witness to Christ. We share these gifts with the rest of the community and use these gifts to build the Church and the Reign of God.

***What are the Fruits of the Holy Spirit?***

When we cooperate with the grace of the Holy Spirit, qualities are formed in us that help us to live the life to which Jesus Christ calls us. The twelve Fruits of the Holy Spirit are charity, joy, peace, patience, kindness, goodness, generosity, gentleness, faithfulness, modesty, self-control, and chastity.

**REFLECTION AND DISCUSSION QUESTIONS**

1. Define gift. What is the first gift you remember receiving? Name something that has been a true gift to you in your life. Have you ever refused a gift? Why? Give an example that you have seen in your experience where one of the gifts of the Holy Spirit has been a factor.



*Now on that same day two of them were going to a village called Emmaus, about seven miles from Jerusalem, and talking with each other about all these things that had happened. While they were talking and discussing, Jesus himself came near and went with them, but their eyes were kept from recognizing him. And he said to them, "What are you discussing with each other while you walk along?" They stood still, looking sad. Then one of them, whose name was Cleopas, answered him, "Are you the only stranger in Jerusalem who does not know the things that have taken place there in these days?" He asked them, "What things?" They replied, "The things about Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people, and how our chief priests and leaders handed him over to be condemned to death and crucified him. But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things took place. Moreover, some women of our group astounded us. They were at the tomb early this morning, and when they did not find his body there, they came back and told us that they had indeed seen a vision of angels who said that he was alive. Some of those who were with us went to the tomb and found it just as the women had said; but they did not see him." Then he said to them, "Oh, how foolish you are, and how slow of heart to believe all that the prophets have declared! Was it not necessary that the Messiah should suffer these things and then enter into his glory?" Then beginning with Moses and all the prophets, he interpreted to them the things about himself in all the scriptures.*

*As they came near the village to which they were going, he walked ahead as if he were going on. But they urged him strongly, saying, "Stay with us, because it is almost evening and the day is now nearly over." So he went in to stay with them. When he was at the table with them, he took bread, blessed and broke it, and gave it to them. Then their eyes were opened, and they recognized him; and he vanished from their sight. They said to each other, "Were not our hearts burning within us while he was talking to us on the road, while he was opening the scriptures to us?" That same hour they got up and returned to Jerusalem; and they found the eleven and their companions gathered together. They were saying, "The Lord has risen indeed, and he has appeared to Simon!" Then they told what had happened on the road, and how he had been made known to them in the breaking of the bread.*

~Luke 24:13-35

## BACKGROUND AND CORE CONTENT

The Eucharist is "the source and summit of the Christian life." The other sacraments, and indeed all ecclesiastical ministries and works of the apostolate, are bound up with the Eucharist and are oriented toward it. For in the blessed Eucharist is contained the whole spiritual good of the Church, namely Christ himself, our Pasch (CCC, 1324).

The holy Eucharist completes Christian initiation. Those who have been raised to the dignity of the royal priesthood by Baptism and configured more deeply to Christ by Confirmation participate with the whole community in the Lord's own sacrifice by means of the Eucharist (CCC, 1322).

From the time of the apostles, the word *Eucharist* (Greek eucharistia, "to give thanks") has referred to the entire combination of rituals that hold the assembly of believers together for



Body of Christ? Why is being part of the Body of Christ important?

ADDITIONAL ACTIONS (choose at least one)

Attend Mass together.

Attend Eucharistic adoration together.

Bake homemade bread together from scratch and share it with your families.

Make a meal together and serve your families.

Write a prayer together to be used before/after meals.

Serve a meal for the poor together.

SESSION SIX – DISCIPLESHIP

PRAYER AND SCRIPTURE

*Make us worthy, Lord, to serve our fellow men and women throughout the world who live and die in poverty and hunger. Give them, through our hands, this day their daily bread, and by our understanding love, give them peace and joy. Amen.*

~Mother Teresa

*Here is my servant, whom I uphold, my chosen, in whom my soul delights; I have put my spirit upon him; he will bring forth justice to the nations. He will not cry or lift up his voice, or make it heard in the street; a bruised reed he will not break, and a dimly burning wick he will not quench; he will faithfully bring forth justice.*

~Isaiah 42:1-3

*“For it is just like a man about to go on a journey, who called his own slaves and entrusted his*

*possessions to them; to one he gave five talents, to another two, and to another one, each according to his own ability. Then he went away. The one who had received the five talents went off at once and traded with them, and made five more talents. In the same way, the one who had the two talents made two more talents. But the one who had received the one talent went off and dug a hole in the ground and hid his master's money. After a long time the master of those slaves came and settled accounts with them. Then the one who had received the five talents came forward, bringing five more talents, saying, 'Master, you handed over to me five talents; see, I have made five more talents.' His master said to him, 'Well done, good and trustworthy slave; you have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your master.' And the one with the two talents also came forward, saying, 'Master, you handed over to me two talents; see I have made two more talents.' His master said to him, 'Well done, good and trustworthy slave; you have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your master.' Then the one who had received the one talent also came forward, saying, 'Master, I knew that you were a harsh man, reaping where you did not sow, and gathering where you did not scatter seed; so I was afraid, and I went and hid your talent in the ground. Here you have what is yours.' But his master replied, 'You wicked and lazy slave! You knew, did you, that I reap where I did not sow, and gather where I did not scatter? Then you ought to have invested my money with the bankers, and on my return I would have received what was my own with interest. So take the talent from him, and give it to the one with ten talents. For to all those who have, more will be given, and they will have an abundance; but from those who have nothing, even what they have will be taken away. As for this worthless slave, throw him into the outer darkness, where there will be weeping and gnashing of teeth.'*

~Matthew 25:14-30

## BACKGROUND AND CORE CONTENT

### **What is a disciple? What is Discipleship?**

The word *disciple* translated literally from the Greek means to be “a learner.” A learner is a person who studies the teachings of someone else. A disciple is one who studies the teachings and then incorporates them into his/her life.

Discipleship, then, is the process by which a disciple adheres to the teachings of another, internalizes them, and acts upon them.

As Catholic disciples, we are students of Jesus Christ. Every baptized disciple is on a life-long journey of adhering to the way, truth, and life of Jesus Christ. Learning about Jesus is important, and just as important, are taking His commands seriously and following them in everyday life. This is both an incredible privilege and responsibility.

Our primary calling as a disciple of Christ is to share God's love with other people, especially those who are poor or most in need. This is central to the Gospel message and, therefore, at the heart of the Christian way of life. Participation in service is a vital part of discipleship. Being a member of the Body of Christ means we share our gifts that God has given us for the betterment of others. You possess gifts that no one else has. It is your responsibility to share those gifts with others.



3. How do you intend to continue to pray, serve others, and celebrate with God after confirmation?

ADDITIONAL ACTIONS (choose at least one)

- Complete a service project together. (For example, serve at a homeless shelter or food pantry, collect items for the needy, shovel a neighbor's driveway, etc.)
- Research your patron saint or another saint that intrigues you because of the qualities he or she possesses.
- Attend a peace rally.
- Write to your representative and senator on a current topic of social justice.
- Plant a tree or care for the environment in a new way.
- Go on a mission trip.
- Thank each other for sharing this journey together.

APPENDIX

CCC – Catechism of the Catholic Church

RC – Rite of Confirmation

**National Directory for Catechesis**

Taken from pg. 122-123:

Dioceses and parishes should present catechesis for the Sacrament of Confirmation that:

- Teaches that Confirmation increases and deepens the grace of Baptism, imprinting an indelible character on the soul
- Teaches that Confirmation strengthens the baptismal conferral of the Holy Spirit on those confirmed in order to incorporate them more firmly in Christ, strengthen their bond with the Church, associate them more closely with the Church's mission, increase in them the gifts of the Holy Spirit, and help them bear witness to the Christian faith in words and deeds
- Teaches about the role of the Holy Spirit, his gifts, and his fruits
- Is developmentally appropriate and includes retreat experiences
- Includes instruction on the Rite of Confirmation and its basic symbols: the imposition of hands, the anointing with Sacred Chrism, and the words of the sacramental formula
- Ensures that parents and sponsors are involved in the catechetical preparation of the

children for Confirmation

- Teaches that the bishop is the ordinary minister of the Sacrament of Confirmation

#### **Code of Canon Law 874**

A sponsor must:

- Be chosen by the person who will be confirmed or by the parents
- Be at least sixteen years old, unless a different age has been established by the diocesan bishop
- Be a Catholic who has already been confirmed and who has received the Sacrament of Eucharist
- Lead a faith-filled life and be a Catholic in good standing
- Not be the mother or father of the one to be confirmed

#### **Code of Canon Law 892**

As far as possible a sponsor for the one to be confirmed should be present; it is for the sponsor to see that the confirmed person acts as a true witness to Christ and faithfully fulfills the obligations connected with this sacrament. 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.

**For more information, contact:**

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St. Cloud, MN 56303  
(320) 251-0111

[www.stclouddiocese.org/cem](http://www.stclouddiocese.org/cem)