

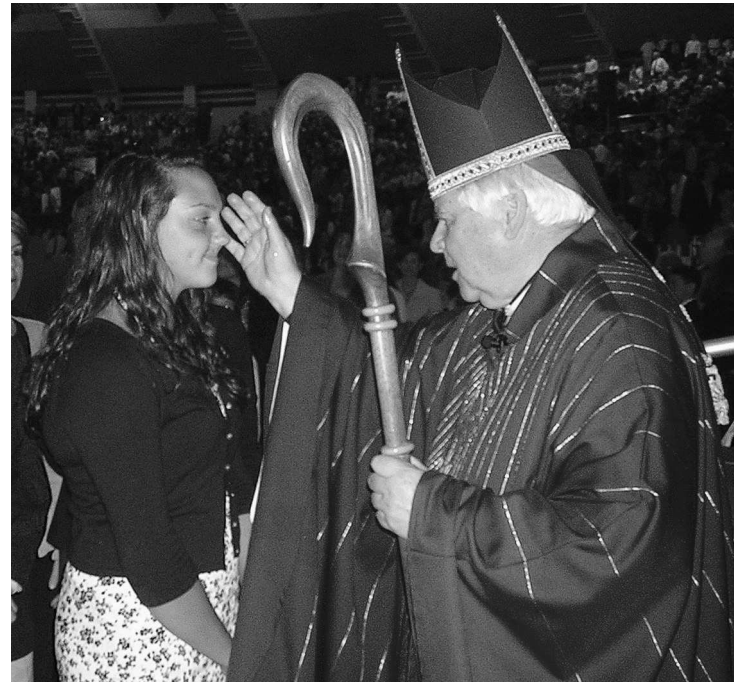
Junior High

Confirmation Preparation

Task 2: Catechesis promotes a knowledge of the meaning of the Liturgy and the sacraments

Confirmation perfects Baptismal grace; it is the sacrament which gives the Holy Spirit in order to root us more deeply in the divine filiation, incorporate us more firmly into Christ, strengthen our bond with the Church, associate us more closely with her mission, and help us bear witness to the Christian faith in words accompanied by deeds.

Catechism of the Catholic Church 1316



332
1/12/2010

Junior High Confirmation Preparation

Catechism	Content	Scripture	Teacher Notes
	The Sacraments of the Catholic Church		
• 1210	• God is the source of all life. Each person participates in God's life of grace through the Sacraments .		
• 1071-1073	• Liturgy is the public work of the Church. It includes the rites and ceremonies of the Mass and Sacraments .	• Ephesians 3:4-12 Preaching God's plan	
• 1131	• A sacrament is an outward sign of God's grace . The sacraments were instituted by Christ and are received through the life of the Church. Through the action of the Holy Spirit each sacrament brings a special divine grace into our lives.	• 1 Corinthians 12:4-6 Gifts, service and working of God	
• 1113	• There are seven sacraments that come to us through the Church. They are: Baptism, Eucharist, Confirmation, Reconciliation, Matrimony, Holy Orders and Anointing of the Sick .		
• 1124-1125	• Each sacrament has its own special rite . The rite is the words and gestures that are necessary to assure the proper administration of the Sacrament.		
• 1275	The Sacraments of Initiation:		
• 950	• The Sacraments of Initiation are Baptism, Confirmation and Eucharist. By receiving these three Sacraments a person becomes fully a member of the Christian Community, the Body of Christ . Baptism is the gateway to all other sacraments; it is the first sacrament to be received. Confirmation is the completion of Baptism. The Eucharist in most cases is received as the third sacrament of Christian Initiation . The Eucharist is the continual nourishment of Christian life, and is received many times. Because it is the source and summit of all Christian life, the Eucharist has the highest place among the seven sacraments.	• John 3:5 Baptism	
• 1277-1280	• Baptism is the first Sacrament of Initiation. Through this sacrament, either by the immersion in or pouring on of water in conjunction with the proper use of	• 1 Corinthians 6:19	

<ul style="list-style-type: none"> • 1315-1321 • 1406-1419 	<p>the ritual, one is freed from Original Sin. A person then becomes united to Christ through grace and becomes a temple of the Holy Spirit and a member of the Church. Baptism is received only once.</p> <ul style="list-style-type: none"> • Confirmation is the sacrament that completes the grace of Baptism. The person receives an increase of the gift of the Holy Spirit that “seals” and strengthens the baptized person to take on the full responsibilities of the Church, in particular the apostolic life. • Eucharist is the sacrament in which the Lord Jesus Himself, under the appearance of bread and wine, is present, offered and received. By this sacrament, the Church lives and grows. Emphasis needs to be placed on the real presence of Jesus under the appearance of bread and wine. We gather at the Eucharistic celebration to praise and thank the Father, to receive God’s word and to celebrate Jesus’ Paschal Mystery. Jesus feeds us with His own Body and Blood making us one with Him and each other. It is the greatest of the sacraments of the Church and the Church’s most important act of worship. • The majority of Catholics receive the Sacraments of Initiation during childhood. They receive Baptism as infants, first Eucharist around the age of 7 or 8, and Confirmation around the age of 13 or 14. However, there are many people who, for some reason, did not receive the sacraments at these ages. For these people the Church has a special process of Christian initiation which was begun in the early Church. This process is called the Catechumenate. In the Catechumenate a person studies all about the Catholic Faith so that they can decide if they truly want to be a member of the Church. Once they have gone through the Catechumenate they receive the Sacraments of Initiation, usually at the Easter Vigil. <p>The Sacrament of Baptism</p>	<ul style="list-style-type: none"> • Galatians 3:27 Baptized in Christ • Acts 2:1-4, 19:5-6 Pentecost • Luke 22:14-20 Last Supper • John 6:51 I am the Bread of Life 	
<ul style="list-style-type: none"> • 1217-1222, 1223-1225 	<ul style="list-style-type: none"> • The Sacrament of Baptism is pre-figured in the Old Testament in the Spirit of God hovering over the waters at creation, in Noah’s ark, and in the crossing of the Red Sea and of the Jordan River. 	<ul style="list-style-type: none"> • Genesis 1:2 • Genesis 7 • Exodus 14 • Matthew 3:1-12 • Matthew 28:18-20 • Luke 3:21-22 	
<ul style="list-style-type: none"> • 1257-1261 	<ul style="list-style-type: none"> • Baptism is necessary for salvation for those to whom the Gospel has been preached and who have had the opportunity to ask for it. Infants who are not 	<ul style="list-style-type: none"> • John 3:5 	

<ul style="list-style-type: none"> • 157 • 158 • 153 • 180-181 • 161 	<p>response to God's love.</p> <ul style="list-style-type: none"> • Faith is certain; because what has been revealed comes directly from God who can neither deceive nor be deceived. • "Faith <i>seeks understanding</i> (St. Anselm, <i>Prosl. Prooem.</i>: PL 153,225A)" If you have faith you have a desire for a deeper and better understanding about God. Our understanding develops over time and will not be completed until we see God face to face. As our understanding grows our faith grows as well. • The virtue of faith is a supernatural gift of God. It is a grace. Grace is God's activity in our lives. Faith is a response to God's grace given out of love. • We can lose this priceless gift of faith through carelessness or sin. • Temptations are situations that lure us to sin. However, a person does not actually commit a sin unless he or she freely and knowingly chooses to commit an act that is against God's law or fails to do something that God's law requires. One cannot commit a sin on accident. • The effects of original sin make it more difficult to make good choices. We can be mistaken into believing sinful choices are good choices. Sin limits our ability to give and receive love. • God sent his only Son, Jesus Christ, into the world to show us how to love God and each other. This final revelation in Christ demonstrates how much God loves each of us. • By revealing himself to us, God invites us to enter into a loving relationship with him. We respond to this invitation with trust and faith. • Faith is meant to be exercised in a community. We need other people to teach and pass on God's Revelation. We also need others to support us in our belief. This is why God gave us the Catholic Church to support and guide us in our life of faith. • Faith has been revealed to be essential to eternal life. Without faith it is impossible to please God, but God's mercy and love are not limited to our human understanding. 	<ul style="list-style-type: none"> • 1 John 4:19 • 1 Timothy 1: 18-19 • Mark 16:16 	
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<ul style="list-style-type: none"> • 847, 1260 • 1260 • 144 • 148 • 494 • 148-149 • 356-361, 371, 1701-1702 • 357 • 364 	<ul style="list-style-type: none"> • Someone who does not have the opportunity to know Christ but seeks God with a sincere heart may receive eternal life. • Human beings have free will. God created us with the ability to choose good or evil; to choose to believe in Him or not to believe in Him. No one can be forced to embrace the faith unwillingly. • Faith enables us to enjoy on earth the very life of God. Faith in this life is the beginning of eternity. “Faith is the realization of what is hoped for and evidence of things not seen.”(Heb. 11:1) • We can look to Mary as the perfect model of faith. • It is for her obedient “faith that all generations have called Mary blessed.” (Luke 1:48) • Mary’s “yes” to the message of the angel gives us inspiration to say “yes.” • Mary’s faith never wavered. She never doubted that God would fulfill His word. Mary is an example of the supreme fulfillment of faith. <p><i>Image of God and Human Dignity</i></p> <ul style="list-style-type: none"> • God created human persons in His own image and likeness. God created men and women as equals. God intends that men and women complement each other and be for each other. • Because God created each person, they possess a dignity that is uniquely special. They are called to experience a covenant relationship with God. God’s part of the covenant is steadfast love and fidelity. Each person fulfills their part of the covenant relationship when through faith they say “yes” to God and they experience a love that no human person can give. Faith believes what cannot be seen. This mystery of faith is lived in this life, a journey of love and service. • The body of a person shares in the Image of God because it is united with a soul. • We must respect every person because they are made in the image and likeness 	<ul style="list-style-type: none"> • Mark 10:14 • Luke 1: 26-38 • Luke 1: 45 • Genesis 1:27 	
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<ul style="list-style-type: none"> • 1754 	<p><i>For example: You are at a birthday party for your friend Susie. Your gift to her is a book by her favorite author because it will make her happy. The circumstance is the birthday party. The object is the action of gift giving. The intention is to make someone happy. All three of these elements are morally good; therefore this is a moral act.</i></p>		
<ul style="list-style-type: none"> • 1755 • 1753, 1759 	<ul style="list-style-type: none"> • A morally good act must involve both a good object and intention. • Good intentions do not make an immoral object good. However, bad intentions can make a good object something morally bad. 		
<ul style="list-style-type: none"> • 1754 	<ul style="list-style-type: none"> • Circumstances cannot make an act morally good or bad, but they can increase or decrease the degree of moral goodness or evilness of the action. 		
<ul style="list-style-type: none"> • 1756, 1761 	<ul style="list-style-type: none"> • Some actions are always wrong despite the intention or circumstances, because they go against the natural moral law. 		
<ul style="list-style-type: none"> • 1776, 1954 	<p><i>How to determine if something is right or wrong</i></p> <ul style="list-style-type: none"> • We are born with an internal code of law. This law is called natural law and is part of our human nature. • To live a moral life is to be fully human because natural law, which dictates morality, is part of our very nature as humans. • Even though we are instilled with natural law not everyone clearly recognizes it. 		
<ul style="list-style-type: none"> • 1777 	<p><i>For example: Human beings instinctively know it is wrong to kill another human being. In the case of abortion, this natural law is not recognized.</i></p> <ul style="list-style-type: none"> • Each person must learn to listen to their conscience because it helps them recognize what is right and wrong. 	<ul style="list-style-type: none"> • Romans 2: 14-16 	
<ul style="list-style-type: none"> • 1783-1785 	<ul style="list-style-type: none"> • A conscience that has been well formed will help you make sound, rational decisions that follow the good. However, someone with an ill-formed conscience may have a harder time discerning the good or may not recognize the good altogether. • It is very important to form your conscience in order to make good judgments 		

<ul style="list-style-type: none"> • 1776 	<p>that lead you to a moral life.</p> <ul style="list-style-type: none"> • God gave all people the gift of the Church to guide them in the formation of their conscience. If a person learns to follow the moral teachings of the Church, his or her conscience will be prepared to make the right decision in various situations. • We should take time to think and listen to our conscience before we act. <p>Honoring God</p> <ul style="list-style-type: none"> • God is the source of all good. It is through Him that everything exists, lives, and breathes. Because of His great gift to us, each person owes Him our love and honor. • God made a covenant, a sacred promise, with Moses and the people of Israel. With the coming of Jesus, God made a new covenant in Jesus Christ. 		
<ul style="list-style-type: none"> • 1961, 1967 	<ul style="list-style-type: none"> • In this covenant God promises to care for us and give us eternal life. This is a display of God’s unconditional love for us. • The covenant relationship requires that we live in such a way to demonstrate we are followers of Christ. Living a moral life is a large part of the Christian life. • God gave the Israelites the Ten Commandments as laws for His covenant with them. 		
<ul style="list-style-type: none"> • 1962 	<ul style="list-style-type: none"> • These Ten Commandments are laws of the new covenant as well. • Our relationship with God is the focus of the first three commandments. 		
<ul style="list-style-type: none"> • 2084 • 2110 • 2112 	<ul style="list-style-type: none"> • The First Commandment – “I am the Lord, your God: you shall not have strange gods before me.” <ul style="list-style-type: none"> • The first commandment calls us to love God above all other things. • Putting anything before or loving anything more than we love God is idolatry. Idolatry does not just mean worshipping statues or other gods, but putting more time and effort in the pursuit of power, 	<ul style="list-style-type: none"> • Exodus 20:2-5 • Deuteronomy 6: 13-14 	

<ul style="list-style-type: none"> • 2142 • 2144 • 2148 • 2149 • 2168 • 2177-2183 • 2199 • 2214-2219 • 2256 • 2234 	<p>popularity, money, or pleasure than our relationship with God.</p> <ul style="list-style-type: none"> • The false idols we put before God cannot satisfy us and will lead us to an unfulfilled life. <p>• The Second Commandment – “You shall not take the name of the Lord your God in vain.”</p> <ul style="list-style-type: none"> • We must show great respect for God and for His name. To misuse God’s name shows a loss of respect due to God. • To speak in vain means to say something that has no importance or positive result. • To show contempt or to use the name of God, the Church, or saints in an offensive way is blasphemy. • Perjury is lying under oath. To call upon God, the Speaker of truth, to be the witness to a lie is a serious offense. <p>• The Third Commandment – “Remember the Sabbath day.”</p> <ul style="list-style-type: none"> • For Catholics, the Sabbath is on Sunday. Attending the Sunday Eucharist is a part of setting Sunday aside as a day of rest for God. <p>Honoring Family</p> <p>• The Fourth Commandment - “Honor thy father and mother.”</p> <ul style="list-style-type: none"> • We honor our parents by giving them: obedience, respect, gratitude, and assistance. • Obedience is not required if the request is to do something known to be morally wrong. • The fourth commandment includes respecting other authority figures established for the public good, such as: most adults, teachers, counselors, coaches, youth leaders, priests, and civil authorities. 	<ul style="list-style-type: none"> • Exodus 20:7 • Matthew 5:33-34 • Proverbs 19:9 • Exodus 20:8-10 • Exodus 31:15 • Exodus 20:12 • Ephesians 6:1-3 	
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<ul style="list-style-type: none"> • 2258 • 2268-2269, 2270-2274, 2276-2279, 2280-2283 • 2284 • 2288-2291 	<p><i>Everyone's Dignity</i></p> <ul style="list-style-type: none"> • Because all humans were made in the image and likeness of God, all people have dignity and deserve to be treated as such. We must respect everyone else and treat them as we would want to be treated. • Being made in the Image of God implies that human life is sacred. • The Fifth Commandment - "You shall not kill." <ul style="list-style-type: none"> • This commandment calls us to respect life and protects the dignity and sacredness of human life. • This commandment calls us to respect all aspects of the human person, their mind, body, and soul. • Murder, abortion, suicide, euthanasia, and unjust war are all sins offenses against the dignity of human life. • To act in a way that leads others to sin is disrespectful of the other person and their soul. Scandal is behavior or an attitude that leads another person to sin. • To dare someone to act in a sinful way or to bribe or threaten someone leading them to sin does not respect their spiritual life and dignity. • Bullying does not respect the dignity of another person. To maliciously make fun of someone or to violently threaten them does not give their feelings or body the respect that is due to them. <i>For example: Melanie might make fun of the way Jill dresses in her older sister's clothes. She does this to feel better about herself because she does not dress the way Jill does. When Jill comes in the next day with a fashionable outfit Melanie comments on how cute it is that Jill is trying to be fashionable, putting Jill down once again. Melanie is not loving or respecting Jill and her attempts to be loved and respected fail because no one wants to be friends with someone</i> 	<ul style="list-style-type: none"> • Matthew 7:12 • Exodus 20:13 • Genesis 9:5-6 • Matthew 18:6 	
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	and in turn show a greater love for God through our love of His creation.	• Matthew 22:39	
• 1804	<p>Virtues</p> <ul style="list-style-type: none"> • Virtues strengthen the moral life. A virtue is a good habit and a strong decision to do what is right. • Virtues need to be strengthened by constant practice. A virtuous person chooses to do good in all the actions of his or her life. • A virtuous life leads to becoming like God. The moral virtues grow through education, deliberate acts, and perseverance in struggle. God's grace purifies and strengthens us. 		
• 1805-1809	<ul style="list-style-type: none"> • The Cardinal Virtues are: <ul style="list-style-type: none"> ~ Prudence ~ Justice ~ Fortitude ~ Temperance • Prudence is correctly choosing what should and should not be done. 	• Wisdom 8:7	
• 1806	<ul style="list-style-type: none"> • Justice is giving every person what is rightly theirs. 	• Proverbs 14:15	
• 1807	<ul style="list-style-type: none"> • Fortitude is having the courage to stand up for what you believe in the proper time and place. 	• Leviticus 19:15	
• 1808	<ul style="list-style-type: none"> • Temperance is finding the proper balance between pleasurable things and God. 	• John 16:33	
• 1809	<ul style="list-style-type: none"> • The Theological Virtues are: <ul style="list-style-type: none"> ~ Faith ~ Hope ~ Love (Charity) • The Theological Virtues are infused in us by God's grace. 	• Sirach 5:2	
• 1812-1814, 1817, 1822	<ul style="list-style-type: none"> • The Theological Virtues are supernatural gifts from God. We cannot develop or strengthen these virtues on our own but must ask God for His grace and help. 	• 1 Corinthians 13:13	
• 1812-1813	<ul style="list-style-type: none"> • The Theological Virtues are supernatural gifts from God. We cannot develop or strengthen these virtues on our own but must ask God for His grace and help. 		

<ul style="list-style-type: none"> • 1814-1816 	<ul style="list-style-type: none"> • Faith is believing in God. Faith is accepting what we cannot see but believing in it because of God’s revelation through Jesus Christ. Through faith we accept the entire message of Jesus and enter into a personal relationship with Him. 		
<ul style="list-style-type: none"> • 1817-1821 	<ul style="list-style-type: none"> • Hope allows us to trust that God will be true to His promises and we will have eternal life because God wills it. 	<ul style="list-style-type: none"> • Hebrews 10:23 	
<ul style="list-style-type: none"> • 1822-1829 	<ul style="list-style-type: none"> • Charity, or love, is the greatest of the virtues. It allows us to love God and to love our neighbor out of love for God. 	<ul style="list-style-type: none"> • John 15:9, 12 	
<ul style="list-style-type: none"> • 1811 	<p>Grace and Forgiveness</p> <ul style="list-style-type: none"> • As human beings we are not perfect and living a moral life is not an easy task. We do not need to despair, however, because God has given us a great gift. He offers us His forgiveness and His grace. 		
<ul style="list-style-type: none"> • 1811 	<ul style="list-style-type: none"> • If we are truly sorry for our sins and ask for God’s forgiveness, we can be assured of God’s pardon and continued love. 		
<ul style="list-style-type: none"> • 1811 	<ul style="list-style-type: none"> • God gave us the beautiful gift of the Sacrament of Reconciliation so that we might confess our sins, be absolved of their stain, and receive sanctifying grace. 		
<ul style="list-style-type: none"> • 2000 	<ul style="list-style-type: none"> • Sanctifying grace comes from God to heal the wounds of sin on our soul and return us to a state of holiness. 		
<ul style="list-style-type: none"> • 2000 	<ul style="list-style-type: none"> • Grace is not earned by being good, but is what aids us to do good. 		
<ul style="list-style-type: none"> • 2000 	<ul style="list-style-type: none"> • God is always giving us graces. We just need to accept them. 		
<ul style="list-style-type: none"> • 1485-1498 	<p>The Sacrament of Reconciliation</p> <ul style="list-style-type: none"> • Reconciliation is the sacrament by which we receive God’s merciful forgiveness for our personal sins. In the story of the Prodigal Son, Jesus teaches that no matter what the sin, all a person must do is repent and God will always offer forgiveness. Through the absolution of the priest we reconcile with God, the Christian community and each other. 	<ul style="list-style-type: none"> • 2 Corinthians 5:20 Reconciled with God 	
<ul style="list-style-type: none"> • 1485-1498 	<ul style="list-style-type: none"> • The Sacrament of Reconciliation is a gift to help us strengthen our 		

<ul style="list-style-type: none"> • 1425 • 1493,1785 • 1491 • 1422 • 1778 • 40 • 1858-1859 	<p>relationship with God because of our inclinations to sin.</p> <ul style="list-style-type: none"> • Before we receive the Sacrament of Reconciliation we must examine our conscience. • There are four actions in the Sacrament of Reconciliation. For the one receiving the Sacrament there are three actions: contrition, confession of sins, and reparation. The priest performs the action of absolution. • The Sacrament of Penance is an opportunity to encounter a God of mercy through the person of Jesus Christ. • The human heart is made for God and true happiness is found when we follow the way of Christ. • The greatest gift for each person is to know and accept God's love. • Our conscience helps us recognize what is right and wrong. • Sin wounds our relationship with God and His Church. • Sin can weaken and destroy our life as God's sons and daughters. • Mortal sin destroys the very life of God within us. • For a sin to be mortal the following conditions must be met: <ul style="list-style-type: none"> i. It must be a serious matter ii. You must know it is wrong iii. You must act with full consent of your will • Mortal sin results in a serious loss of grace. "We cannot be reunited with God unless we freely choose to love Him. But we cannot love God if we sin against Him against our neighbor or against ourselves...To die in mortal sin without repenting and accepting God's merciful love means remaining separated from Him forever by our own free choice. This state of definitive self-exclusion from communion with God and the blessed is called "hell" (CCC 1033). • Venial sin strains our relationship with God. It does not break our covenant relationship with God or deprive us of God's grace, but weakens our relationship 	<ul style="list-style-type: none"> • Luke 15 • Luke 15:11-32 	
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<ul style="list-style-type: none"> • 1855, 1863 	<p>with Him.</p> <ul style="list-style-type: none"> • Monthly confession, even in the absence of mortal sin, strengthens our relationship with God. • In order to receive the Sacrament, one must confess all mortal and venial sins. <p><i>The Sacrament of the Eucharist</i></p>		
<ul style="list-style-type: none"> • 1323 	<ul style="list-style-type: none"> • The Holy Eucharist is a sacrifice and a sacrament. It is a sacrament which represents in the Mass the sacrificial death of Christ and His Resurrection making it possible for us to eat His Body and drink His Blood. 		
<ul style="list-style-type: none"> • 1341 	<ul style="list-style-type: none"> • The celebration of the Eucharist is an “oneness in time” with the Last Supper and Calvary. “Do this in memory of me.” 		
<ul style="list-style-type: none"> • 1334 	<ul style="list-style-type: none"> • The Eucharist is the “source and summit of the Christian life, because it contains the Church’s entire Christian treasure that is Christ Himself.” 		
<ul style="list-style-type: none"> • 1337-1344 	<ul style="list-style-type: none"> • There is a scriptural basis for the Sacrament of the Eucharist. The accounts are given in the Gospels of Matthew, Mark, Luke, and John. 	<ul style="list-style-type: none"> • Matthew 14:13-21 • Mark 6:30-33 • Luke 9:10-17 • Luke 12:14-20 	
<ul style="list-style-type: none"> • 1333, 1544 	<ul style="list-style-type: none"> • The Eucharist is prefigured in the Old Testament by the people of Israel eating unleavened bread every year at Passover, the sacrifice of Isaac, and Yahweh providing manna from heaven. 	<ul style="list-style-type: none"> • Exodus 16 	
<ul style="list-style-type: none"> • 1406-1419 	<ul style="list-style-type: none"> • The Eucharist is the sacrament in which the Lord Jesus Himself, under appearances of bread and wine, is present, offered and received. By this sacrament, the Church lives and grows. Emphasis needs to be placed on the real presence of Jesus under the appearance of bread and wine. We gather at the Eucharistic celebration to praise and thank the Father, to receive God’s word and to celebrate Jesus’ Paschal Mystery. Jesus feeds us with His Body and Blood making us one with Him and each other. The Eucharist is the greatest of the sacraments of the Church. 	<ul style="list-style-type: none"> • Luke 22:14-20 Last Supper • John 6:51 I am the Bread of Life 	

<ul style="list-style-type: none"> • 1376-1377, 1413 	<ul style="list-style-type: none"> • In the Sacrament of the Eucharist, Christ is truly present through His Body and Blood under the appearances of bread and wine. He becomes present through transubstantiation which means that the bread and wine are transformed into the very Body and Blood of Christ. This happens during the Eucharistic prayer, through the action of the Holy Spirit and through the words that the priest prays. It is through this transformation that Christ totally comes to us through the receiving of Holy Communion. • To receive Christ in the Eucharist, one must be in the state of grace. This means to be free from any serious sins. • Each person is required to fast from food and drink, except water and medicine, for one hour before receiving the Holy Eucharist. 	<ul style="list-style-type: none"> • Galatians 2:20 	
<ul style="list-style-type: none"> • 1385 	<ul style="list-style-type: none"> • Because Christ is truly present in the Eucharist one must receive Him with great reverence. This includes a bow of the head, reception on the tongue or in a clean cupped hand, and the response “Amen”. 	<ul style="list-style-type: none"> • Matthew 8:8 	
<ul style="list-style-type: none"> • 1379 	<ul style="list-style-type: none"> • Jesus Christ is truly present in the Eucharist as long as it has the appearance of bread and wine. Consecrated hosts are reserved in the Tabernacle for Adoration and bringing Communion to the Sick. • The appropriate reverence to the Tabernacle is a genuflection or a bow of reverence. 		
<ul style="list-style-type: none"> • 1411 	<ul style="list-style-type: none"> • Only validly ordained priests and Bishops can preside at the Eucharist and change the bread and wine into the Body and Blood of Christ. 		
<ul style="list-style-type: none"> • 1392 	<ul style="list-style-type: none"> • Just as the food we eat gives us bodily life, so the Eucharist nourishes our spiritual life. 		
<ul style="list-style-type: none"> • 1393-1395, 1397 	<ul style="list-style-type: none"> • The effects of receiving the Eucharist: <ul style="list-style-type: none"> • It strengthens our union with Christ and each other. • Forgives venial sin and “preserves us from mortal sin.” • It impels us to serve the poor as we recognize Christ in them. • After we receive the Eucharist, we should spend the time of thanksgiving recognizing Christ within us. Christ remains present in us about nine minutes 		

<ul style="list-style-type: none"> • 1398-1401 • 688 • 747 • 105 • 688 • 688 • 797 • 694-701 • 731-732 • 1303 • 1285 	<p>from the time we receive the consecrated host into our bodies.</p> <ul style="list-style-type: none"> • Only Catholics in the state of grace may receive the Eucharist at the Catholic Mass. Eucharist receiving communion with non-Catholic Christian churches is not permitted. <p><i>The Holy Spirit</i></p> <ul style="list-style-type: none"> • The Holy Spirit is the third person of the Blessed Trinity. • The Holy Spirit comes to us in many different ways. • “The Holy Spirit, whom Christ pours out on his members, builds, animates, and sanctifies the Church. She [the Church] is the sacrament of the Holy Trinity’s communion with men.” • Scripture is written under the inspiration of the Holy Spirit. • The Holy Spirit guides and inspires the Church’s Magisterium in their effort to faithfully adhere to Sacred Tradition which is comprised of the beliefs and practices of the Church which have been preserved by the Holy Spirit. • The Holy Spirit sustains us in the sacramental life of the Church. • The Church is the temple of the Holy Spirit. • The Holy Spirit is symbolized in many ways in Scripture: water, anointing, immersion, fire, cloud of light, seal, hand, finger, and dove. • On the day of Pentecost, when the seven weeks of Easter ended, Christ’s Passover was fulfilled in the outpouring of the Holy Spirit. On that day the Holy Trinity was fully revealed. <p><i>The Sacrament of Confirmation</i></p> <ul style="list-style-type: none"> • Confirmation is a gift of God’s grace which increases and deepens baptismal grace. 	<ul style="list-style-type: none"> • Matthew 3:16 • John 6:27 • Exodus 24:15-18 • Acts 2:33-36 	
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<ul style="list-style-type: none"> • 1303 	<ul style="list-style-type: none"> • As true witnesses of Christ, the confirmed are “more strictly obliged to spread and defend the faith by word and deed” (LG 11; cf. OC, Introduction 2). 		
<ul style="list-style-type: none"> • 1304-1305 	<ul style="list-style-type: none"> • The sacrament gives us a “special strength of the Holy Spirit...to confess the name of Christ boldly, and never to be ashamed of the Cross” (cf. Council of Florence [1439]: Ds 1319; LG 11: 12) 	<ul style="list-style-type: none"> • Revelation 7:2-3, 94 • Exodus 9:4-6 	
<ul style="list-style-type: none"> • 1296 	<ul style="list-style-type: none"> • Through Confirmation, Jesus Christ marks a Christian with the seal of His Spirit and clothes that person with divine power to be His witness. This is the “character” of Confirmation – the perfection of the common priesthood of the faithful received in Baptism and the power to profess faith in Christ publicly. 		
<ul style="list-style-type: none"> • 1304 	<ul style="list-style-type: none"> • The seal of Confirmation “marks our total belonging to Christ, our enrollment in His service forever, as well as the promise of divine protection” at the end of the world. 	<ul style="list-style-type: none"> • 2 Corinthians 1:22 	
<ul style="list-style-type: none"> • 1303 	<ul style="list-style-type: none"> • Like Baptism, Confirmation imparts a character – a permanent change in the soul – and so can only be received once. 		
<ul style="list-style-type: none"> • 1320 	<ul style="list-style-type: none"> • “ Confirmation brings an increase and deepening of baptismal grace: <ul style="list-style-type: none"> • 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” 		
<ul style="list-style-type: none"> • 1310 	<ul style="list-style-type: none"> • The Sacrament of Confirmation is conferred through the anointing with Chrism (special blessed oil) on the forehead, by the laying on of the hands, and the words “Be sealed with the gift of the Holy Spirit.” 	<ul style="list-style-type: none"> • Acts 1:14 	
<ul style="list-style-type: none"> • 1311 	<ul style="list-style-type: none"> • “Candidates for Confirmation, as for Baptism, fittingly seek the spiritual help of a sponsor. To emphasize the unity of the two sacraments, it is appropriate that this be one of the baptismal godparents” (cf. OC Introduction 5; 6; CIC, can. 893 1-2) 		

• 1312-1313	<ul style="list-style-type: none"> • Normally a bishop confers Confirmation—a practice that is appropriate to the very meaning of the sacrament. As one who has received the fullness of the sacrament of Holy Orders, the bishop can best welcome Christians to the task of bearing witness to Christ. 		
• 1301	<ul style="list-style-type: none"> • “The sign of peace that concludes the rite of the sacrament signifies and demonstrates ecclesial communion with the bishop and with all the faithful’ (cf. St. Hippolytus, <i>Trad. Ap.</i> 21; SCh 11, 80-95)” 		
	<p><i>The Fruits and Gifts of the Holy Spirit</i></p>		
• 1830	<ul style="list-style-type: none"> • The Gifts of the Holy Spirit are dispositions of the intellect and will towards others and God. These gifts help Christians live a moral life and follow the promptings of the Holy Spirit. 		
• 1831	<ul style="list-style-type: none"> • The seven gifts of the Holy Spirit are: <ul style="list-style-type: none"> • Wisdom • Understanding • Counsel • Fortitude • Knowledge • Piety • Fear of the Lord • Wisdom perfects a person’s reason in matters of judgment on the truth. • Understanding perfects the apprehension of the truth. • Counsel perfects the ability to respond prudently in light of the truth. • Fortitude, or courage, perfects the strength of will to do what is right and avoid evil. • Knowledge perfects a person’s practical reasoning in making judgments. • Piety, or reverence, instigates due honor and respect to God. • Fear of the Lord is a healthy fear of separation from God and offending Him. It is not a fear of punishment but wonder and awe of the goodness of God and a 	<ul style="list-style-type: none"> • 1 Corinthians 12:8-11 	

<ul style="list-style-type: none"> • 2447 	<p>their spiritual and bodily needs.</p> <ul style="list-style-type: none"> • The Spiritual Works of Mercy are: <ul style="list-style-type: none"> • Admonish the sinner. • Instruct the ignorant. • Counsel the doubtful. • Comfort the sorrowful. • Bear wrongs patiently. • Forgive all injuries. • Pray for the living and the dead. 		
<ul style="list-style-type: none"> • 2447 	<ul style="list-style-type: none"> • The Corporal Works of Mercy are: <ul style="list-style-type: none"> • Feed the hungry. • Give drink to the thirsty. • Clothe the naked. • Visit those in prison. • Shelter the homeless. • Visit the sick. • Bury the dead. 	<ul style="list-style-type: none"> • Matthew 25: 35-36 	
<ul style="list-style-type: none"> • 1300 	<p><i>The Rite of the Sacrament of Confirmation</i></p> <ul style="list-style-type: none"> • The Sacrament of Confirmation most often occurs at Mass, after the reading of Scripture and the homily. • Presentation of the Candidates • As the name of each person to be confirmed is called, each one stands to be seen by the community; they then goes up to the Bishop. • The Laying on of Hands • The Bishop lays his hand on each person to be confirmed. The hands are a symbol of the power and strength that will come to them through the gift of the Holy Spirit. • This special increase of the grace of the Holy Spirit calls them to go forth and be witnesses to all people of the power of Christ in their lives. 		

<ul style="list-style-type: none"> • 1301 	<ul style="list-style-type: none"> • Anointing with Chrism • The Bishop says the name of the candidate. The name of a Saint can be a name chosen by the candidate. Some may choose to use their present name, if it truly is the name of a Saint. • The Bishop then signs the candidate with the sign of the cross on their forehead with the oil of chrism. This oil is a sign of being chosen by God. • The practice of anointing has biblical roots. In the Old Testament; prophets, priests, and kings were anointed as a sign of being set apart by God to do His work. • Likewise, every baptized person is anointed as a sign of being chosen by God to live a life of faith. • Then the Bishop says, “Be sealed with the gift of the Holy Spirit.” Followed by, “Peace, be with you.” The candidate responds, “And also with you.” <p><i>Excerpts from the Address of His Holiness Benedict XVI at Randwick Racecourse for the 23rd World Youth Day in Sydney, Australia on Saturday, July 19th, 2008</i></p> <p><i>(This can be used as a resource for the teacher to gain a fuller sense of the gift of the Holy Spirit. Depending upon the teacher’s decision and the maturity of the students it can be shared with the students in part or as a whole.)</i></p> <ul style="list-style-type: none"> • “We need to understand the person of the Holy Spirit and his vivifying presence in our lives. This is not easy to comprehend. Indeed the variety of images found in scripture referring to the Spirit – wind, fire, breath – indicate our struggle to articulate an understanding of him. Yet we do know that it is the Holy Spirit who, though silent and unseen, gives direction and definition to our witness to Jesus Christ.” • “Our Christian witness is offered to a world which in many ways is fragile. The unity of God’s creation is weakened by wounds which run particularly deep 		
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	<p>when social relations break apart, or when the human spirit is all but crushed through the exploitation and abuse of persons.”</p> <ul style="list-style-type: none"> • “Society today is being fragmented by a way of thinking that is inherently short-sighted, because it disregards the full horizon of truth – the truth about God and about us. By its nature, relativism fails to see the whole picture. It ignores the very principles which enable us to live and flourish in unity, order and harmony.” • Relativism is a mindset that holds truth to be a matter of opinion. Therefore it denies the existence of a universal truth. Relativism says what you think is true is good for you, but what I think is true is good for me. It does not matter what you believe as long as you keep it to yourself and do not hold anyone else to your standards. <i>An example of extreme relativism would apply to murder. There are two relativists asked if murder is right or wrong. The first believes it to be wrong; the second believes it to be allowable in any situation. Can they both be right? A relativist would say, yes. What kind of problems can you see coming from this point of view?</i> This is the kind of mindset that the Holy Father is warning against and has begun to spread throughout the world separating people from each other. Because there is no definable truth each person lives in their own world of truth isolated from each other and the world. • “How can we offer the hope of peace, healing and harmony to those ‘stations’ of conflict, suffering, and tension through which you have chosen to march with this World Youth Day cross?” • “God has made us for one another (cf. Gen 2:24) and only in God and his Church can we find the unity we seek.” • “To separate the Holy Spirit from Christ present in the Church’s institutional structure would compromise the unity of the Christian community, which is precisely the Spirit’s gift!” • “It is the Spirit, in fact, who guides the Church in the way of all truth and unifies her in communion and in the works of ministry.” • “Dear young people, is it not because of your faith that friends in difficulty or seeking meaning in their lives have turned to you? Be watchful! Listen! Through the dissonance and division of our world, can you hear the concordant 		
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	<p>voice of humanity...the same human cry for recognition, for belonging, for unity.”</p> <ul style="list-style-type: none"> • “Who satisfies the essential human yearning to be one, to be immersed in communion, to be built up, to be led to truth? The Holy Spirit! This is the Spirit’s role: to bring Christ’s work to fulfillment. Enriched with the Spirit’s gifts, you will have the power to move beyond the piecemeal, the hollow utopia, the fleeting, to offer the consistency and certainty of Christian witness!” • “Friends, when reciting the Creed we state: “We believe in the Holy Spirit, the Lord, the giver of life”. The “Creator Spirit” is the power of God giving life to all creation and the source of new and abundant life in Christ. The Spirit sustains the Church in union with the Lord and in fidelity to the apostolic Tradition. He inspired the Sacred Scriptures and he guides God’s People into the fullness of truth (cf. <i>Jn</i> 16:13) In all these ways the Spirit is the “giver of life”, leading us into the very heart of God. So, the more we allow the Spirit to direct us, the more perfect will be our configuration to Christ and the deeper our immersion in the life of the Triune God.” • “The Holy Spirit gently but surely steers us back to what is real, what is lasting, what is true. It is the Spirit who leads us back into the communion of the Blessed Trinity!” • “The Holy Spirit has been in some ways the neglected person of the Blessed Trinity. A clear understanding of the Spirit almost seems beyond our reach. Yet, when I was a small boy, my parents, like yours, taught me the Sign of the Cross. So, I soon came to realize that there is one God in three Persons, and that the Trinity is the centre of our Christian faith and life. While I grew up to have some understanding of God the Father and the Son – the names already conveyed much – my understanding of the third person of the Trinity remained incomplete.” • “Augustine’s understanding of the Holy Spirit evolved gradually; it was a struggle.” • “Yet his experience of the love of God present in the Church led him to investigate its source in the life of the Triune God. This led him to three particular insights about the Holy Spirit as the bond of unity within the Blessed Trinity: unity as communion, unity as abiding love, and unity as giving and gift. 		
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	<p>These three insights are not just theoretical. They help explain how the Spirit works. In a world where both individuals and communities often suffer from an absence of unity or cohesion, these insights help us remain attuned to the Spirit and to extend and clarify the scope of our witness.”</p> <ul style="list-style-type: none"> • Three insights of St. Augustine on the Holy Spirit: • Augustine’s first insight – the Holy Spirit as communion. • “With Augustine’s help, let us illustrate something of the Holy Spirit’s work. He noted that the two words “Holy” and “Spirit” refer to what is divine about God; in other words what is shared by the Father and the Son – their <i>communion</i>. So, if the distinguishing characteristic of the Holy Spirit is to be what is <i>shared</i> by the Father and the Son, Augustine concluded that the Spirit’s particular quality is <i>unity</i>. It is a unity of lived communion: a unity of persons in a relationship of constant giving, the Father and the Son giving themselves to each other.” • “Augustine’s second insight – the Holy Spirit as abiding love” • “The Holy Spirit makes us remain in God and God in us; yet it is love that effects this. The Spirit therefore is God as love!” (<i>De Trinitate</i>, 15.17.31). It is a beautiful explanation: God shares himself as love in the Holy Spirit.” • “Love is the sign of the presence of the Holy Spirit! Ideas or voices which lack love – even if they seem sophisticated or knowledgeable – cannot be “of the Spirit”. Furthermore, love has a particular trait: far from being indulgent or fickle, it has a task or purpose to fulfill: to abide. By its nature love is enduring. Again, dear friends, we catch a further glimpse of how much the Holy Spirit offers our world: love which dispels uncertainty; love which overcomes the fear of betrayal; love which carries eternity within; the true love which draws us into a unity that abides!” • “The third insight – the Holy Spirit as gift” • “The Spirit is “God’s gift” (<i>Jn</i> 4:10) - the internal spring (cf. <i>Jn</i> 4:14), who truly satisfies our deepest thirst and leads us to the Father. From this observation Augustine concludes that God sharing himself with us as gift is the Holy Spirit (cf. <i>De Trinitate</i>, 15, 18, 32).” • “The Holy Spirit is God eternally giving himself; like a never-ending spring he 		
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	<p>pours forth nothing less than himself. In view of this ceaseless gift, we come to see the limitations of all that perishes, the folly of the consumerist mindset.”</p> <ul style="list-style-type: none">• “Dear young people, we have seen that it is the Holy Spirit who brings about the wonderful communion of believers in Jesus Christ. True to his nature as giver and gift alike, he is even now working through you. Inspired by the insights of Saint Augustine: let <i>unifying love</i> be your measure; <i>abiding love</i> your challenge; <i>self-giving love</i> your mission!”		
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