

Corpus Christi Catholic Community Confirmation Program 2018-2019

- ❖ Our Confirmation program is a two year program.
- ❖ The first year of the program, otherwise known as Confirmation Phase I, is ordinarily to be accomplished by attendance in an eighth grade program either in the Religious Education program of the candidate's parish or in parochial school.
- ❖ The second year of the program, otherwise known as Confirmation Phase II, has three parts none of which is optional:
 - A classroom component to be accomplished by attendance in the second year class facilitated by Fr. Jon.
 - The class will meet for eleven 90 minute sessions on Sunday afternoons from 3:30 p.m. — 4:45 p.m. in St. Joseph's School (arrive between 3:15 p.m. — 3:25 p.m.). Please refer to the Confirmation Phase II calendar for the specific dates of these sessions.
 - Candidates will be allowed a maximum of two excused absences from class for the entire year.
 - A daylong workshop and a daylong retreat.
 - Please refer to the Confirmation Phase II calendar for the specific dates of the workshop and the retreat.
 - A capstone project demonstrating the candidate's knowledge of the Faith and commitment to serve the parish and/or the community
- ❖ Ordinarily Confirmation will take place at the end of the two year preparation and ordinarily in the spring of the candidates' ninth grade year.
- ❖ The Community welcomes older High School age students to complete the program. While it too will be a two year program the first year will be customized for their age and level of understanding the Faith. The second year will be the same as above.
- ❖ The program's intent is to facilitate communication between candidates and committed adults on topics of the Faith, to encourage personal reflection in the process of preparing to receive the sacrament of Confirmation and to seek a personal connection between knowledge and action.

Catechetical programs:

- ❖ The Corpus Christi Community Confirmation program uses two primary catechetical programs.
- ❖ The first of the two programs is called *Chosen: Your Journey Toward Confirmation*.
 - The goal of this program is to offer the candidates a powerful, life-changing experience as they prepare to receive the Sacrament of Confirmation.

- The program has been designed to address and answer their fundamental questions about life, and to challenge them to embrace a life of faith. It provides an exciting and comprehensive journey through the Catholic faith and offers a complete system of evangelization— progressively calling young people to a personal encounter with Jesus Christ.
- A list of the topics is given below. Topics 1-18 of *Chosen* will be covered in the eight grade program, otherwise known as “Confirmation Phase I”. Topics 19-24 will be covered in the second year program, otherwise known as “Confirmation Phase II”, during the second half of the academic year.

1. Introduction
2. God/Happiness
3. Salvation History
4. Divine Revelation
5. Jesus Christ
6. The Church
7. The Four Last Things
8. Sacramental Life
9. Baptism
10. Confession
11. Anointing of the Sick/Redemptive Suffering
12. The Holy Spirit
13. The Gifts of the Holy Spirit
14. Confirmation
15. The Mass/ Eucharist
16. Holy Matrimony
17. The Priesthood/ Vocational Discernment
18. Prayer
19. Mary and the Saints
20. The Beatitudes
21. Virtue
22. Christian Sexuality
23. Mission
24. Discipleship

- ❖ The second of the two catechetical programs is called *Altaration: The Mystery of the Mass Revealed*.
 - *Altaration* is a five-part study on the Mass.
 - It is designed to stir thought, create conversation, dispel myths, and inspire young souls to a deep and lasting love for the Mass. Not only will they be taken on a comprehensive and surprising walk through the richness of the Mass, they will also be invited into the throne room ... and into the very heart of God.
 - *Altaration* will be taken up by the candidates of Confirmation Phase II during the first half of the academic year.

Capstone Project:

- ❖ The “Capstone Project” (CP) may be satisfied by a community service project required by some other institution (school, scouts, etc.) so long as the candidate will write up a personal reflection on the effect of the activity on their faith life and/or the Gospel motive for engaging in it. It may also be satisfied by participation in the Corpus Christi Catholic Community Youth Group.
- ❖ Ordinarily the CP will be performed in conjunction with programs in their own parish, (Vacation Bible School counselors, choir members or musicians, lectors, altar servers, visiting the sick or elderly, etc.). The candidates may have some idea of a ministry that will appeal to a group of friends and that will enrich the church and the wider community as well.

Saint Report:

- ❖ Regardless of your decision to choose to affirm your Baptismal name or to choose a new name for Confirmation you should really know something about the saint whose name you have or have chosen. Some of you will find out that your name is not a saint’s name...yet. Now the pressure is on you to become one.
- ❖ You may also wish to do research at:

<http://saints.sqpn.com/>

<http://www.catholic.org/saints/stindex.php>

<http://www.americancatholic.org/features/saints/ByName.aspx>

- ❖ I suggest that you read the lives of the saints first, identify some saint or Old Testament hero’s life that you admire and that will guide you to the name that’s “just right” for you. Please don’t try to find the most unusual name in the list or the name of your favorite celebrity, unless that happens to be Pope Francis. Enclosed you will find an information sheet, which you are asked to complete in order to become more familiar with your chosen saint.

“What being confirmed means to me...”:

- ❖ The candidates are asked to write A two-three paragraph response as to “What being confirmed means to me and why I want to be confirmed.

The date and place of this year’s Confirmation ceremony is **June 7th at 7 p.m. at Saint Joseph’s Church.**

The rehearsal with sponsors and candidates will take place on **June 2nd from 6:15 p.m.—7:45 p.m. at Saint Joseph’s Church.**

Questions on all this and anything else relating to the Confirmation Prep may be directed to confirmation.corpuschristi@gmail.com

CONFIRMATION PHASE II CALENDAR

2018																				
OCTOBER							NOVEMBER							DECEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
30	1	2	3	4	5	6					1	2	3							1
7	8	9	10	11	12	13	4	5	6	7	8	9	10	2	3	4	5	6	7	8
14	15	16	17	18	19	20	11	12	13	14	15	16	17	9	10	11	12	13	14	15
21	22	23	24	25	26	27	18	19	20	21	22	23	24	16	17	18	19	20	21	22
28	29	30	31				25	26	27	28	29	30		23	24	25	26	27	28	29
														30	31					

2019																				
JANUARY							FEBRUARY							MARCH						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
		1	2	3	4	5						1	2						1	2
6	7	8	9	10	11	12	3	4	5	6	7	8	9	3	4	5	6	7	8	9
13	14	15	16	17	18	19	10	11	12	13	14	15	16	10	11	12	13	14	15	16
20	21	22	23	24	25	26	17	18	19	20	21	22	23	17	18	19	20	21	22	23
27	28	29	30	31			24	25	26	27	28			24	25	26	27	28	29	30
														31						

APRIL							MAY							JUNE						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
	1	2	3	4	5	6				1	2	3	4							1
7	8	9	10	11	12	13	5	6	7	8	9	10	11	2	3	4	5	6	7	8
14	15	16	17	18	19	20	12	13	14	15	16	17	18	9	10	11	12	13	14	15
21	22	23	24	25	26	27	19	20	21	22	23	24	25	16	17	18	19	20	21	22
28	29	30					26	27	28	29	30	31		23	24	25	26	27	28	29
														30	31					

Sept. 30 — Kickoff BBQ and Info Session for Phases I & II. 12:30pm - 2:00pm. SJ Church Hall // **Workshop for Phase II students.** 2:00pm - 4:30pm. SJ Church Hall // **Sunday Mass.** 5:00pm - 6:00pm.

Phase II Confirmation Class. 3:30pm. - 4:45pm. (Arrive between 3:15pm. - 3:25pm.). SJ School // **Sunday Mass.** 5:00pm - 6:00pm.

May 19 — Phase II Confirmation Retreat. 12:30pm - 4:30pm. SJ Church Hall // **Sunday Mass.** 5:00pm - 6:00pm. // **Youth Group Third Sunday Dinner.** 6:00pm - 7:30pm. SJ Church Hall.

Monthly Youth Group Events. First Friday Prayer, Praise and Ice Cream. 7:00pm - 8:30pm. St. Joseph Church // Third Sunday Dinner. 6:00pm - 7:30pm. SJ Church Hall.

June 2 — Phase II Confirmation Rehearsal. 6:15pm - 7:45pm. St. Joseph Church

June 7 — Confirmation. 7:00pm. St. Joseph Church

Class Make Up Days in case of Inclement Weather — 12/2, 12/16, 2/3, 2/17, 3/3, 3/17

Name of Candidate _____

Papers requiring a response:

All of these papers must be returned by Sunday March 10th, 2019

1. _____ Sponsor certificate from parish of sponsor, signed by his/her pastor.
2. _____ A two-three paragraph response as to "What being confirmed means to me and why I want to be confirmed."
3. _____ Saint report (template enclosed)
4. _____ "Capstone Project" reflection (two-three paragraphs) on the effect of the activity on your faith life and/or the Gospel motive for engaging in it.

— Choosing Your Sponsor —

What does the word “sponsor” mean?

The word “sponsor” comes from the Latin word *spondere*, which means to “give assurance, promise solemnly”. By definition “sponsor” means:

1. one who presents a candidate for baptism or confirmation and undertakes responsibility for the person's religious education or spiritual welfare.
2. one who assumes responsibility for some other person or thing

The word “sponsor” also comes from the same root word as the word “responsible.”

Basic Church requirements to be considered as a sponsor:

To be qualified to be chosen as a Confirmation sponsor an individual must:

1. Be at least sixteen years old (by date of Confirmation)
2. Have been initiated in the Catholic Church through the three sacraments of Baptism, Confirmation and the Eucharist and be in good standing with the Church
3. Display a visible commitment to living out the Catholic faith and have the ability and intention to carry out his/her responsibility as a spiritual guide in your life.

Other considerations when selecting a Confirmation sponsor:

1. A sponsor CANNOT be a parent of the one to be confirmed.
2. Each Confirmation candidate may only choose ONE sponsor
3. If your sponsor is unable to attend the actual Sacrament of Confirmation, another adult (including a parent), may stand in his/her place as a proxy. The name of your sponsor will still be noted in the official Church record of your Confirmation
4. The choice of who should be your sponsor is YOUR decision!

Things to think about before you ask someone to be your sponsor:

1. Your sponsor should be willing and able to participate in your formation for Confirmation.
2. The person you choose as your sponsor should be someone that you admire and respect and who actively lives out the beliefs of our Catholic faith.
3. Your sponsor should be someone that you trust and feel comfortable turning to for help, advice and guidance, especially in regard to your spiritual life.
4. Your sponsor should be someone who, through his/her example, shows you what it means to be Catholic and who will take an active role in your preparation for Confirmation.
5. After you receive the Sacrament of Confirmation your relationship with your sponsor DOES NOT END! You both are called to lead each other closer to God, to continue to grow in knowledge of your faith, and to challenge one another to lead lives of holiness and service.
6. PRAY! Spend some time asking God for guidance on who to choose as your sponsor.

SPONSOR INFORMATION / INFORMACIÓN DEL PADRINO

Confirmation Candidate's name _____

Sponsor's Name _____

Sponsor's address _____

Sponsor's phone number and/or e-mail address _____

Sponsor's place and date of Baptism _____

Sponsor's place and date of Confirmation _____

Sponsor's Parish of registration _____

Attach sponsor certificate from current parish if not Saint Mary, Saint Joseph or Sagrado Corazón.

Adjuntar certificado patrocinador de parroquia actual si no Santa María, San José o Sagrado Corazón.

**SAINT REPORT
CONFIRMATION NAME**

The Rite of Confirmation says nothing about taking a new name at Confirmation.

Therefore, candidates may retain their baptismal name rather than take a new one. This is desirable because it demonstrates an understanding of the fact that Confirmation “completes the grace of Baptism.”

However, a special Confirmation name may be taken if desired. Since biblical times a new name has marked a great spiritual event in a person’s life. In this case the name should be that of a saint whose life or virtues the candidate wishes to emulate and upon whom the candidate can call for intercession.

El rito de la Confirmación no dice nada acerca de elegir un nuevo nombre en la Confirmación.

Por lo tanto, los candidatos podrán conservar su nombre de pila en lugar de tomar uno nuevo. Esto es deseable, ya que demuestra una comprensión del hecho de que la Confirmación "completa la gracia del Bautismo."

Sin embargo, el nombre de Confirmación se puede tomar si se desea. Desde los tiempos bíblicos un nuevo nombre ha marcado un gran acontecimiento espiritual en la vida de una persona. En este caso, el nombre debe ser el de un santo cuya vida o virtudes el candidato desea emular y sobre la s cuales el candidato puede pedir la intercesión.

Full Name of Confirmation Candidate: _____

Confirmation name: _____

Reason for choosing this name _____

Brief Biography of this Saint—

Date of birth and death of chosen patron saint _____

Feast day in the calendar of saints (if applicable) _____

Country of Birth of the chosen patron saint _____

Country where he/she lived most of his/her life or where heroic work was done _____

What heroic deeds did this saint perform to be considered a saint?

1) _____

2) _____

3) _____

Name two or three virtues in the life of this saint that are worth imitating in your own life.

List two new things that you learned when you researched this saint, not included in your responses above.

1) _____

2) _____

Wind, Dove and Fire: Signs of the Spirit

General Audience October 17, 1990, Pope Saint John Paul II

The New Testament contains the revelation about the Holy Spirit as Person, subsistent with the Father and the Son in the unity of the Trinity. But it is not a revelation with well-delineated features, like that regarding the first two Persons. Isaiah's statement, according to which ours is a "hidden God" (Is 45:15), can be seen as a special reference to the Holy Spirit. By becoming man, the Son entered into the realm of the experientially visible for those who were able to see with their own eyes and touch with their hands the Word of Life (cf. 1 Jn 1:1). Their witness offers a concrete reference point for later Christian generations as well. The Father, in his turn, while remaining within invisible and unspeakable transcendence, is manifested in the Son. Jesus said: "He who sees me sees the Father" (Jn 14:9). Furthermore "fatherhood," even on the level of the divine, is well enough understood by analogy with human fatherhood which is a reflection, though imperfect, of that uncreated and eternal fatherhood, as St. Paul said (Eph 3:15).

The Person of the Holy Spirit, on the other hand, is more radically beyond all our means of cognitive awareness. For us the third Person is a hidden and invisible God. This is also because the analogies with the world of human understanding regarding the Spirit are more fragile. The genesis and outpouring of love which is a reflection of uncreated Love within the human soul is not as accessible to the act of understanding, which in a certain way is an act of self-awareness. Out of this comes the mystery of love on the psychological and theological levels, as St. Thomas notes [1]. Thus we can explain that the Holy Spirit, like human love itself, finds expression especially in symbols. These point to his active dynamisms, but also to his Person, present in activity.

Thus it is with the symbol of the wind which is central to the Pentecost experience, a fundamental event in the revelation of the Holy Spirit: "And suddenly there came from the sky a noise like a strong driving wind, and it filled the entire house where they were gathered [with Mary]" (Acts 2:2).

The wind was often presented, in biblical texts and elsewhere, as a person who comes and goes. Jesus spoke of it this way in his conversation with Nicodemus, when he used the example of the wind to speak of the Person of the Holy Spirit: "The wind blows where it will and you can hear the sound it makes, but you do not know where it comes from or where it goes; so it is with everyone who is born of the Spirit" (Jn 3:8). The Holy Spirit's action, through which one is "born of the Spirit" (as happens in the adoptive sonship worked by divine grace) is compared to the wind. This analogy used by Jesus highlights the total spontaneity and

generosity of this action, through which people are made participants in God's life. The symbol of the wind seems to bring about in a special way that supernatural dynamism through which God himself draws near to people to transform them from within, to sanctify them and, in a certain sense, as the Fathers say, to divinize them.

We must add that from an etymological and linguistic point of view the symbol of the wind is the one most closely connected with the Spirit. We have already mentioned this in previous catecheses. Here we need only recall the meaning of the word *ruah* (already in Gen 1:2), that is "breath." We know that when after the resurrection Jesus appeared to the Apostles, "he breathed on" them and said "Receive the Holy Spirit" (Jn 20:22-23).

We must also note that the wind symbol, as an explicit reference to the Holy Spirit and the Spirit's action, belongs to the language and doctrine of the New Testament. In the Old Testament the wind, like a "hurricane," is the expression of God's wrath (cf. Ez 13:13), while the "tiny whispering sound" speaks of the intimate nature of his conversations with the prophets (cf. 1 Kgs 19:12).

The same term is used to indicate the breath of life, a symbol of God's power which restores the life of the human skeletons in Ezekiel's prophecy: "From the four winds, come, O Spirit, and breath into these slain that they may come to life" (Ez 37:9). In the New Testament the wind clearly becomes the symbol of the Holy Spirit's action and presence.

Another symbol is the dove which according to the Synoptics and John's Gospel was manifested during the baptism of Jesus in the Jordan. This symbol is more appropriate than that of the wind to indicate the Person of the Holy Spirit, because the dove is a living being, while the wind is only a natural phenomenon. The evangelists speak of the dove in almost identical terms. Matthew writes (3:16): "The heavens opened and he saw the spirit of God descending like a dove and coming upon him" (that is, upon Jesus). Mark (1:10), Luke (3:21-22) and John (1:32) write in a similar manner. Because of the importance of this event in the life of Jesus, who received in a visible way the "messianic investiture," the symbol of the dove is confirmed through artistic imagery, and in imaginative depictions of the mystery of the Holy Spirit, his activity and his Person.

In the Old Testament the dove was the messenger of God's reconciliation with humanity in Noah's time. The dove gave that patriarch the news about the end of the flood covering the face of the earth (cf. Gen 8:9-11).

In the New Testament this reconciliation comes about through Baptism, which Peter speaks about in his first Letter, comparing it to the "persons...saved through water" in Noah's ark (1 Pet 3:20-21). Therefore, we can see this as a foretaste of the pneumatological symbol. The Holy Spirit, who is Love, "pouring out this love in human hearts," as St. Paul says (Rom 5:5), is also the giver of peace, which is God's gift.

Further, the action and Person of the Holy Spirit are also indicated by the symbol of fire. We know that John the Baptist proclaimed at the Jordan: "He [Christ] will baptize you with the Spirit and fire" (Mt 3:11). Fire is the source of warmth and light, but it is also a destructive force. For this reason the Gospels speak of "throwing into the fire" the tree that bears no fruit (Mt 3:10; cf. Jn 15:6); they speak also of "burning the chaff in unquenchable fire" (Mt 3:12). Baptism "in the Spirit and fire" indicates fire's purifying power. It is a mysterious fire that expresses the demand of holiness and purity of which God's Spirit is the bearer.

Jesus himself said: "I have come to set the earth on fire; and how I wish that it were already blazing!" (Lk 12:49). In this example we are dealing with the fire of God's love, of that love which "has been poured out in our hearts by means of the Holy Spirit" (Rom 5:5). When on the day of Pentecost "tongues of fire" appeared upon the heads of the Apostles, they signified that the Spirit brought the gift of participation in the saving love of God. St. Thomas says that the love, the fire which Jesus brought to the earth, is "a kind of participation in the Holy Spirit" (*participatio quaedam Spiritus Sancti* [2]). In this sense fire is a symbol of the Holy Spirit whose Person within the divine Trinity is Love.

[1] Â cf. Summa Theol., I, q. 27, a. 4; q. 36, a. 1; q. 37, a. 1

[2] Â Summa Theol., II-II, q. 23, a. 3, ad 3