



# Adult Confirmation Program Binder



ROMAN CATHOLIC  
DIOCESE OF BURLINGTON



## ROMAN CATHOLIC DIOCESE OF BURLINGTON

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December 3, 2016

*Feast of St. Francis Xavier*

Dear Monsignors and Fathers,

The Diocese of Burlington is pleased to announce the offering of a new opportunity for Adult Confirmation. Over the past several years, we've seen an increasing number of adults who were not confirmed as young people and now seek to receive the fullness of the Sacraments of Initiation. Sometimes they are placed in their parish RCIA programs, which while it can be fruitful, is not necessarily the most appropriate place for them. Similarly, the necessary length of the RCIA program can be a deterrent. Following the lead of Pope Francis in *Evangelii Gaudium*, we want to be "facilitators of grace" in helping our people, receive the sacrament of Confirmation. **This program can also be an opportunity to evangelize and re-engage those Catholics who have fallen away from the regular practice of the faith, in keeping with the tenets of the New Evangelization.** The goal is to provide the opportunity and lay the foundation for candidates to become "missionary disciples." (*Evangelii Gaudium*)

You might want to consider advertising this initiative at Christmas, start it during the Lenten season, and conclude with the final mystagogical session the week after Pentecost. Please note that this is a resource and another option for the individuals in your parish who find themselves in this situation. If your parish already has a different program in place, you are welcome to continue using it.

Framework for the sessions:

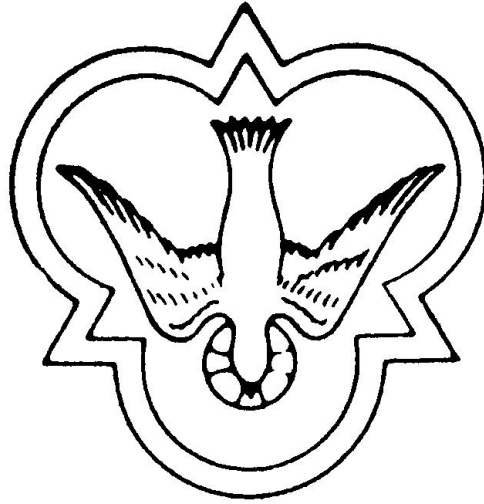
The Confirmation program will consist of 7 sessions. This will prepare individuals to be confirmed on Pentecost at the Co-Cathedral. Each session will use the framework of Encounter, Accompany and Mission in order to present its theme using the following foundational resources: the United States Catholic Catechism for Adults (USCCA); Catechism of the Catholic Church (CCC); and the Bible.

If you have any questions, please feel free to reach out to Phil Lawson, our Diocesan Director of Evangelization & Catechesis at [plawson@vermontcatholic.org](mailto:plawson@vermontcatholic.org). I invite you to take advantage of this new opportunity as together we continue sharing the Joy of the Gospel, implementing the New Evangelization and bringing people to friendship with Jesus.

Sincerely yours in Christ,

The Most Rev. Christopher J. Coyne  
Bishop of Burlington

*"Preparation for Confirmation should aim at leading the Christian toward a more intimate union with Christ and a more lively familiarity with the Holy Spirit—his actions, his gifts, and his biddings—in order to be more capable of assuming the apostolic responsibilities of Christian life. To this end catechesis for Confirmation should strive to awaken a sense of belonging to the Church of Jesus Christ, the universal Church as well as the parish community. The latter bears special responsibility for the preparation of confirmands." Catechism of the Catholic Church #1309*



# **Adult Confirmation**

## Program Overview



ROMAN CATHOLIC  
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# Diocese of Burlington

## Adult Confirmation Program

Encounter

Accompany

Mission

Desire for God

Holy Spirit

Sacraments

Prayer

Challenge of  
Following Christ

Retreat

Confirmed  
disciples ready to  
participate fully in  
parish life and  
witness to Christ in  
their daily lives.

“Encountering Christ”

→ “Responding in Love”

→ “Sending Forth”

Sessions 1-5

Sessions 5&6

Session 7



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# ADULT CONFIRMATION PROGRAM OVERVIEW

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*“Preparation for Confirmation should aim at leading the Christian toward a more intimate union with Christ and a more lively familiarity with the Holy Spirit—his actions, his gifts, and his biddings—in order to be more capable of assuming the apostolic responsibilities of Christian life. To this end catechesis for Confirmation should strive to awaken a sense of belonging to the Church of Jesus Christ, the universal Church as well as the parish community. The latter bears special responsibility for the preparation of confirmands.” Catechism of the Catholic Church #1309*

**Objective:** To be facilitators of grace as Pope Francis calls us to be in *Evangelii Gaudium* and to provide a succinct program for Catholic adults (18 and over) to receive the Sacrament of Confirmation. This program can also be an opportunity to evangelize and re-engage those Catholics who have fallen away from the regular practice of the faith, in keeping with the tenets of the New Evangelization. The goal is to provide the opportunity and lay the foundation for candidates to become “missionary disciples.” (*Evangelii Gaudium*)

**Framework for the sessions:** The Confirmation Program will consist of 7 weekly sessions – 2.0 hours each (6:30-8:30pm). Each session will use the framework of **prayer**, **discipleship** and **mission** in order to present its theme using the following foundational resources: the United States Catholic Catechism for Adults (USCCA); Catechism of the Catholic Church (CCC); and the Bible

## **Session 1 Theme: Desire for God**

**Prayer:** Psalm 119 (USCCA, p. 19) & Our Father

**Saint:** Elizabeth Ann Seton (USCCA, Chap. 1)

**Topics covered:**

- Introductory activities (Questionnaire)
- C.S. Lewis: “Continue seeking God with seriousness, unless He wanted you, you would not be wanting Him.”
- Lectio Divina : A Traditional Method of Prayer [Handout]
- Lectio Divina: Encounter with Christ - (Jesus & Nicodemus - Jn. 3:1-21)
- USCCA Chap 1: The longing for God
- USCCA Chap 2: God comes to meet us
- Outline of responsibilities (classes, sponsor, Saint name, reconciliation, interview w/pastor)

**Connection to Parish/Mass:** Listen for an “encounter with Christ” in the readings at Mass this Sunday.

**Resources:** USCCA Chapter 1-2 & the Bible

**Homework:** Rd USCCA Chapters 1 & 2

## **Session 2 Theme: The Holy Spirit**

**Prayer:** St. Augustine-“Late have I loved you...”

**Saint:** St. Kateri Tekawitha (USCCA p. 101)

**Topics covered:**

- Lectio Divina: Encounter (Discipleship) with Christ (Jesus and the Samaritan woman - Jn 4:1-30)
- Overview of Salvation History
- USCCA Chap. 9: The Holy Spirit

**Connection to Parish/Mass:** Listen for references to the Holy Spirit in the Readings at Mass this Sunday.

**Resource:** USCCA Chapters 5, 7 9; the Bible

**Homework:** Read USCCA Chapter 16

### **Session 3 Theme: Sacrament of Confirmation**

**Prayer:** St. Augustine's Prayer to the Holy Spirit

**Saint:** St. Augustine (USCCA p. 233)

**Topics covered:**

- Lectio Divina: Encounter (Discipleship) with Christ (Jesus and the leper / paralytic Mark: 1:40-2:12 and 12:28-30)
- USCCA Chap. 16: Confirmation: Consecrated for Mission

**Connection to Parish/Mass:** At your parish or in your life—consider one person whose life bears witness to the presence of the Holy Spirit. We'll discuss next session.

**Resource:** USCCA Chapter 16; Bible; CCC

**Homework:** Read USCCA Chapter 17 & 18

### **Session 4 Theme: Sacraments of Reconciliation & Eucharist**

**Prayer:** Act of Contrition (USCCA p. 247)

**Saint:** St. Thomas More (USCCA pp. 277-278)

**Topics covered:**

- Lectio Divina: Encounter (Discipleship) with Christ (Jesus and Lazarus- Jn 11:1-44 and Prodigal Son Lk. 15:11-22)
- USCCA Chap. 17: The Eucharist
- USCCA Chap. 18: Sacrament of Penance and Reconciliation

**Connection to Parish/Mass:** Find out your parish's confession times.

**Resources:** USCCA Chapter 17 and 18; Bible; CCC

**Homework:** Read USCCA Chap. 12. Choose your Confirmation sponsor and saint name, if not already done.

### **Session 5 Theme: Prayer, Challenge of following Christ, Moral Life, Mary and the Communion of Saints**

**Prayer:** Liturgy of the Hours

**Saint:** St. Juan Diego and Share Confirmation saint choice

**Topics covered:**

- Lectio Divina: Encounter (Discipleship) with Christ (The challenge of following Christ - Luke 9:18-27 and 18:18-30)
- The Moral Life – 10 Commandments & Beatitudes

**Connection to Parish/Mass:** What opportunities does your parish offer for prayer?

### **Session 6 Theme: Retreat: Discipleship / Night of Prayer**

Featuring Adoration/Confession/Reflection

Encounter with Christ

### **Session 7 (Post-Confirmation) Theme: Mystagogia, Encounter with Christ & the Church (Acts of the Apostles)**

**Prayer:** Psalm 27: 1-6

**Topics covered:**

- Missionary Discipleship
- Acts 1-8 Overview
- Stewardship
- Spiritual and Corporal Works of Mercy

- Parish responsibilities
- Sacramental Living

**Connection to Parish/Mass:** Focus on integrating into their parish communities.

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**Note:** This material was developed in 2014 by the Diocese of Green Bay through the Department of New Evangelization and Dept. of Education. Julianne Stanz, Dr. Joe Bound, Maria DeMeuse, Sr. Jackie Spaniola, Joe Tremblay, Patty Lawson and Phil Lawson. General Editor: Phil Lawson

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## **Possible Schedule for Implementation of Adult Confirmation Program as a Tool for the New Evangelization:**

1. Advertise this option at both Christmas and the beginning of Lent, also capturing the Ash Wednesday attendees.
  - a. Bulletin and Pulpit announcements
2. Possible Session Schedule:
  - a. Session 1: 1st Week of Lent
  - b. Session 2: 3rd Week of Lent
  - c. Session 3: 5th Week of Lent
  - d. Invite Participants to actively take part in the Parish celebrations of Holy Week and Easter. Perhaps even attend the Liturgies with them.
  - e. Session 4: 2nd Week of Easter
  - f. Session 5: 4th Week of Easter
  - g. Session 6: 6th Week of Easter
  - h. Session 7: Week following Pentecost (Mystagogy)



## Registration Form – Adult Confirmation

### Diocese of Burlington

**Revised 11/1/2016**

Supersedes all others

**PRINT in BLACK INK or  
Submit Electronically**

**Attach Copy of  
Annotated Baptismal Certificate**  
(requested within last 6 months)

\_\_\_\_\_  
Current Parish (responsible for preparing candidate for sacrament)

\_\_\_\_\_  
Parish Town

\_\_\_\_\_  
Name of Parish Staff Member Completing Form

\_\_\_\_\_  
E-mail or Phone Number

Candidate's Full Name \_\_\_\_\_  
First Middle Last (Maiden)

Confirmation Name (if different; one name only): \_\_\_\_\_

Candidate's Current, Full Address

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Candidate's Phone Number: \_\_\_\_\_

Candidate's Email: \_\_\_\_\_

Date of Birth \_\_\_\_/\_\_\_\_/\_\_\_\_

Date of Baptism \_\_\_\_/\_\_\_\_/\_\_\_\_

\_\_\_\_\_  
Church of Baptism

\_\_\_\_\_  
Church of Baptism Complete Address

\_\_\_\_\_  
Father's Full Name

\_\_\_\_\_  
Mother's Full Name (include Maiden name)

Candidate, if married, is in a valid marriage as defined by the Catholic Church: **Y** or **N** (verified by parish)

Sponsor's Full Name \_\_\_\_\_  
First Middle Last (Maiden)

Sponsor's Email \_\_\_\_\_

Suitability of Sponsor: **Y** or **N** (verified by parish based on approved checklist and on file at parish)

Number of Guests Attending the Confirmation Ceremony: \_\_\_\_\_

Priest(s) Concelebrating – NAME(S): \_\_\_\_\_

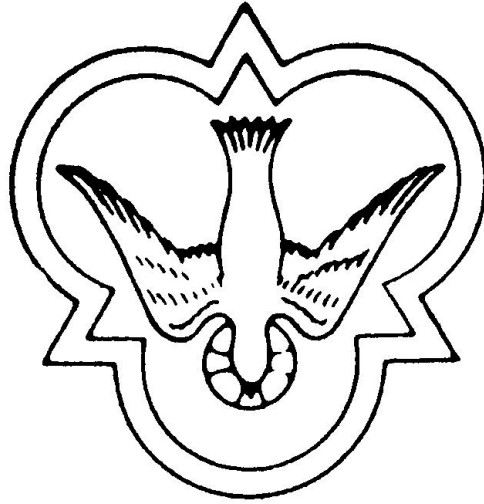
By my signature, I testify and certify that the above-named candidate has completed (or is in the process of completing) the preparation, studies, and formation required by the Diocese of Burlington to receive the Sacrament of Confirmation and has knowledge of and is committed to regular participation in and the active living out of the Catholic Faith in worship and daily life.

\_\_\_\_\_  
Signature of Parish Priest or Pastoral Leader

Please return form **at least 6 weeks**  
before Confirmation liturgy to:

Office of Worship  
55 Joy Drive  
S. Burlington, VT 05403

Fax: (802) 658-0436  
Email: [jpermy@vermontcatholic.org](mailto:jpermy@vermontcatholic.org)



# **Adult Confirmation**

## **Session 1 Materials**



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# ADULT CONFIRMATION SESSION 1 SUMMARY

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## Session 1 Theme: Desire for God

### Summary

**Prayer:** Psalm 119 (USCCA p. 19) & Our Father

**Saint:** Elizabeth Ann Seton (USCCA Chap. 1)

**Topics covered:**

- Introductory activities (Questionnaire)
- C.S. Lewis: "Continue seeking God with seriousness, unless He wanted you, you would not be wanting Him."
- Lectio Divina: Encounter with Christ - (Jesus & Nicodemus- Jn. 3:1-21); *45 minutes*
- USCCA Chap 1: The longing for God
- USCCA Chap 2: God comes to meet us
- Outline of responsibilities (classes, sponsor, Saint name, reconciliation, interview w/pastor)

**Connection to Parish/Mass:** Listen for an "encounter with Christ" in the readings at Mass this Sunday. Where do you hear Christ mentioned in the readings or the prayers?

**Resources:** USCCA Chapter 1-2 & the Bible

### Overview of Session Topics

**Tonight we will discuss the following topics:**

1. The universal hunger for God in every human heart.
2. God can be known.
3. How God reveals Himself and seeks us.
4. Christ is the fullness of Revelation.
5. What is our response to this?

### Detailed Outline

**1. Introductions:**

*Instructor introduces themselves and has each person introduce themselves answering the following question: What has brought you here?*

**2. Overview of classes**

*Explain what will be covered in each of the seven sessions using the Session Overview handout. Hand out USCCA*

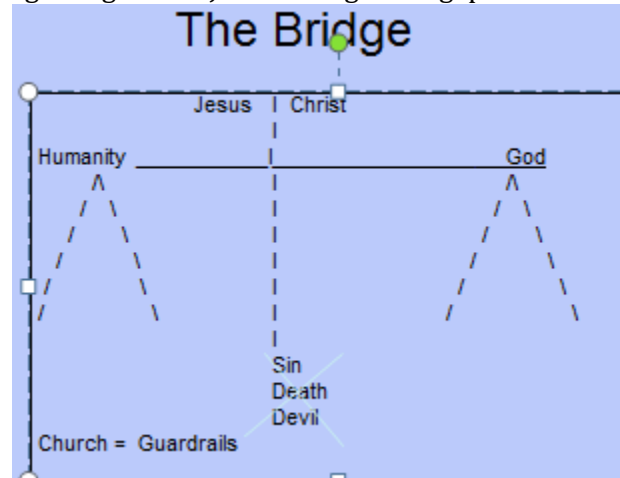
**3. Opening Prayer:** Psalm 119 p. 19 USCCA

*"Continue seeking God with seriousness, unless He wanted you, you would not be wanting Him." C.S. Lewis*

- A. Note that it is God who seeks us, initiates the relationship. Our task is simply to respond to His invitation.
- B. C.S. Lewis was raised in a Christian household, but would become an atheist as a young adult. After a period of disillusion, fueled by his experience in World War I, he sought to find out if God really did exist. After much reflection and rigorous intellectual study, he came to see that God did exist and that Christianity in particular was the fullness of revelation. He would go on to become one of the 20<sup>th</sup> Century's greatest apologists,

with books, lectures, and even radio presentations. Ultimately, he realized that even though he had stopped seeking God as an atheist, God had never stopped “wanting” him.

4. The Bridge Diagram. Jesus “bridges the gap between us and God”.



- A.
5. **Lectio Divina:** Encounter with Christ (Jesus & Nicodemus Jn. 3:1-21) *see handout 1-1*
6. **Saint:** St. Elizabeth Ann Seton (USCCA Chap. 1)
- Note the difficulties Elizabeth Ann Seton faced, and how she responded to them.
  - Note how God drew her to the Catholic faith and what she did with that faith.
    - Foundress of the American Sisters of Charity
    - Laid the basis for the American Catholic school system
    - 1<sup>st</sup> native-born North American saint.
7. **USCCA Chap 1 & 2 The longing for God**
- Chapter 1. My Soul Longs for You, O God:
    - Explain briefly the three paths through which a person can come to God (p. 2-6 USCCA).
      - Creation* (order, harmony, beauty, variety and detail of nature = higher Being created the world)
      - Human Reason* (spiritual nature of the human person by the light of natural reason (pp. 7-8)
      - Revelation* (deeper knowledge of God that comes to us through Divine Revelation - revealed by God himself p. 8) examples below
        - Deut. 6:4 – there is only one God;
        - John 20:17 Jesus said: I am going to my Father and your Father;
        - John 15:26 I will send the Advocate – Holy Spirit;
        - Matt. 28:19 – Go, and baptizing them in the name of the Father and of the Son and of the Holy Spirit = Trinity
    - Discussion on page 7 of the USCCA (If the group is too large or too small use your discretion on how to proceed with the discussion.)
    - Participants break into groups of two or three and discuss Question #2 among themselves.
    - Have each group share some of their answers to Question #2.
    - Finally, have each group point out possible reasons why people look for happiness apart from God. (p. 4-6 USCCA)
  - Chapter 2. God Comes to Meet Us:
    - Ask for a volunteer to do an overview of the story of Moses – God Reveals His Holy Name (p. 11-12 USCCA).



- b. Ask the questions: "Why did God reveal Himself as I AM WHO AM?" and "What is the significance of His name?"
  - c. God Reveals His Loving Plan to Save Us (p. 12-15 USCCA). Ask participants to define the following terms:
    - 1 *Revelation* - ("the self-disclosure of the living God. God's revelation unfolded gradually through history. The clearest Revelation is in Jesus Christ." USCCA p. 13)
    - 2 *Covenant* - ("A solemn agreement made between people or between God and a person or persons" (USCCA p. 508). God forms covenants through Revelation. )
    - 3 *Dialogue* - ("Revelation is the grand drama of the dialogue between God and his people." USCCA p. 14)
  - d. Discussion: Read the quote: "God's Revelation disturbed and changed the patriarchs, prophets, Apostles and others" USCCA p. 14; Discuss: "How does God disturb and change us today?"
- 8. Outline of responsibilities** (classes, sponsor, Saint name, reconciliation, interview w/pastor)  
*Handouts 1-2, 1-3 & 1-4*
- 9. Closing Prayer:** Our Father
- 10. Homework:** At Mass this Sunday listen to the prayers and readings for the "encounter with Christ". Read USCCA Chap. 1 & 2.

# Confirmation Sponsor

The sponsor is to be a companion on the person's spiritual journey – to walk closely with the person.

1. Sponsor:
  - a. Accompanies the Confirmation candidate
  - b. Stands as a witness during the Confirmation Mass
  - c. Supports the person spiritually (prayer, time)
2. Sponsor must:
  - a. Baptized and Confirmed Catholic who has received the Eucharist.
  - b. If married, have been married in the Church
  - c. Actively, practicing their faith.
  - d. Have a regular prayer life.
  - e. Frequently receive the sacraments
  - f. Should not be a parent to the candidate.
  - g. It is particularly fitting when a godparent is selected as the sponsor.
  - h. The sponsor take care that the confirmand lives as a witness to Christ and fulfills the responsibilities of the sacrament of Confirmation.

Cf. CIC Section 874 & 892-893
3. Sponsors represent the parish community, and the Catholic faith at large. Sponsors play a crucial role in witnessing to God in their lives and testify to the conversion and/or discernment of the conversion necessary for proceeding to confirmation.

## Confirmation Name

Each candidate must reflect upon the name they will choose for their Confirmation. The name a candidate chooses must remind them of their call to live a life in union with Christ, that is to strive to be a saint. You may choose a saint's name who you particularly admire or your own baptismal name.

Recall that the saint you choose is a model for you and your life, in addition to praying for you to join them in heaven someday!

To research saints, there are numerous "saint books" available. You may also look at the following website: <http://saints.sqpn.com/>

This site offers thousands of saints to choose from, including backgrounds and what they are the patron saint of.

## **Confirmation Questionnaire**

### GENERAL INFORMATION

Name \_\_\_\_\_ Maiden Name? \_\_\_\_\_  
Last Middle First

Phone: (home) \_\_\_\_\_ (cell) \_\_\_\_\_

Address \_\_\_\_\_  
Street City Zip

E-mail address: \_\_\_\_\_

Date of Birth \_\_\_\_\_

What has drawn you to seek Confirmation in the Catholic Church?

Catholic Church you were Baptized at: \_\_\_\_\_

Catholic Church where you received your 1<sup>st</sup> Communion: \_\_\_\_\_

If married, were you married in the Catholic Church: \_\_\_\_\_

When did you first become interested in the Catholic Church?

Do you have friends / relatives who are Catholic?

What religious background/formation have you previously received?

Do you have any specific questions about the Catholic Faith at this time?

## **Lectio Divina**

("Divine Reading: - A Traditional method of prayer)

"It is especially necessary that listening to the word of God should become a life-giving encounter, in the ancient and ever valid tradition of lectio divina, which draws from the biblical text the living Word which questions, directs and shapes our lives."

*Pope John Paul II  
Novo Millennio Ineunte, 39*

There are four basic steps to Lectio Divina

1. *Lectio* (Read)
2. *Meditatio* (Meditate)
3. *Oratio* (Pray)
4. *Contemplation* (Contemplate)

Preparation/ Preliminary steps to prepare for *lectio divina*

1. The need for **silence** – find a good place to spend quiet time with the Lord.
2. **Posture** – either kneel or sit up straight
3. Place yourself in **God's Presence**: gently place aside worries and anxieties and noise; let the silence take over

Formal Steps

1. **Read** – Find a suitable passage of Scripture and begin to read it slowly and prayerfully. Reading it aloud may be helpful.
2. **Meditate** – As soon as something moves your heart or catches your attention, stop there and meditate on it. Some ways to meditate are:
  - a. **Traditional/ monastic – ruminatio**: mull over the same verse again and again. Repeat it either aloud or in your mind entering into the verse.
  - b. **Ignatian/Jesuit** – use your imagination to place yourself in the scene. Try to hear the sounds, see the people and the place, smell the smells, etc. Imagine yourself as one of the characters in the story or as an onlooker taking it all in. How does this move you?
  - c. **Carmelite, etc.** – use your reason to think about what this passage means. What is the message? What does it mean for me in my life? What does it reveal about God, etc.
3. **Pray** – "A "heart to heart" conversation with God. The reading and meditating will often lead to very strong thoughts and feelings welling up in your heart. Give these over to God. Pour out your heart to Him. Especially be sure to give Him your deepest and most powerful feelings – even if these seem awkward or embarrassing or imperfect – if you are angry or sad or hurt – bring these feelings to prayer.
4. **Contemplate** – This is where God takes over and does His work in our hearts and souls. Our job is simply to listen and be open. It is utterly a gift from God. We do not do it!

However, it is more likely to happen if we create favorable circumstances (silence, time spent in prayer, an open heart, good meditation, not holding anything back from God, etc.) Then it is like having a radio tuned in, and simply waiting for the broadcast. It is up to God whether He works in us or not, and how much , and in what way. [Sometimes if contemplation happens in us, a long period of time can go by and only seem like a couple of minutes.]

**Cautions:**

- These are not 4 totally separate steps that have to be done in a strict order. In fact, they often happen almost simultaneously. The important thing is to provide the opportunity for each step to take place. You can naturally flow from one step and back throughout your prayer.
- **“dryness”** in prayer: very often, someone will have very powerful and moving experiences in prayer for a few months and then everything will seem to dry up. Prayer may seem long and boring and tough and difficult and may be filled with distractions and temptations.
  - This may be caused by laziness and lack of discipline or
  - Temptations to give up prayer or
  - God is allowing this to help you to grow closer to Him and help your prayer to deepen and grow stronger roots in Him
- Do not allow dryness in prayer to be a reason to “give up” but rather persevere and know that the purpose of prayer is not the “feeling of being close to God but rather making yourself “radically available” to Him and disposing yourself to His will.

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# LECTIO DIVINA: JOHN 3:1-21

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**<sup>1</sup>Now there was a Pharisee named Nicodemus, a ruler of the Jews.**

(What was a Pharisee? One of the Jewish religious leaders - memorized the Pentateuch.)

**<sup>2</sup>He came to Jesus at night and said to him, “Rabbi, we know that you are a teacher who has come from God, for no one can do these signs that you are doing unless God is with him.”**

(Why at night? Look at how he addresses Jesus—respect. Notice his use of “we.”)

**<sup>3</sup>Jesus answered and said to him, “Amen, amen, I say to you, no one can see the kingdom of God without being born from above.”**

(Not the answer Nicodemus was expecting. Jesus is taking him deeper and like us opening our eyes.)

**<sup>4</sup>Nicodemus said to him, “How can a person once grown old be born again? Surely he cannot reenter his mother’s womb and be born again can he?” <sup>5</sup>Jesus answered, “Amen, amen, I say to you, no one can enter the kingdom of God without being born of water and Spirit.**

(1<sup>st</sup> reference to Christian Baptism)

**<sup>6</sup>What is born of flesh is flesh and what is born of spirit is spirit. <sup>7</sup>Do not be amazed that I told you, ‘You must be born from above.’**

(St. Augustine: “Nicodemus had not yet savoured this spirit and this life. [...] He knew but one birth, which is from Adam and Eve; that which is from God and the Church, he did not yet know; he knew only the paternity which engenders to death; he did not yet know the paternity which engenders to life. [...] Whereas there are two births, he knew only of one. One is of earth, the other of heaven; one of the flesh, the other of the Spirit; one of mortality, the other of eternity; one of male and female, the other of God and the Church. But the two are each unique; neither one nor the other can be repeated.”)

**<sup>8</sup>The wind blows where it wills, 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.”**

(Do you see the wind? No. Do you see its effects? Yes. Do you see the Holy Spirit? No. Do you see Its effects? Yes.)

**<sup>9</sup>Nicodemus answered and said to him, “How can this happen?” <sup>10</sup>Jesus answered and said to him, “You are the teacher of Israel and you do not understand this?**

(St. Thomas Aquinas: “The Lord does not reprove him to offend him but rather because Nicodemus still relies on his own learning; therefore he desired, by having him experience this humiliation, to make him a fit dwelling place for the Holy Spirit.”)

(St. John Chrysostom: “It was with reason that he said not: ‘You do not understand,’ but: ‘You do not believe.’ When a person baulks and does not readily accept things which it is possible for the mind to receive, he may with reason be accused of stupidity; when he does not accept things which it is not possible to grasp by reason but only by faith, the charge is no longer that of stupidity, but of incredulity.”)

**<sup>11</sup>Amen, amen, I say to you, we speak of what we know and we testify to what we have seen, but you people do not accept our testimony. <sup>12</sup>If I tell you about earthly things and you do not believe, how will you believe if I tell you about heavenly things? <sup>13</sup>No one has gone up to heaven except the one who has come down from heaven, the Son of Man.**

(Jesus)

**<sup>14</sup>And just as Moses lifted up the serpent in the desert, so must the Son of Man be lifted up, <sup>15</sup>so that everyone who believes in him may have eternal life.”**

(Numbers 21:4-9—Moses lifting up the bronze serpent so people might be healed. Analogy to Jesus and the Cross.)

(Navarre Bible Commentary: The faith of which our Lord speaks is not just intellectual acceptance of the truths he has taught: it involves recognizing him as Son of God(cf. 1 Jn 5:1), sharing his very life (cf. Jn 1:12), and surrendering ourselves out of love and therefore becoming like him (cf. Jn 10:27; 1 Jn 3:2). But this faith is a gift of God (cf. Jn 3:3, 5-8), and we should ask him to strengthen it and increase it as the Apostles did: Lord “increase our faith!” (Lk 17:5). While faith is a supernatural, free gift, it is also a virtue, a good habit, which a person can practice and thereby develop: so the Christian, who already has the divine gift of faith, needs with the help of grace to make explicit acts of faith in order to make this virtue grow.)

**<sup>16</sup>For God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but have eternal life.**

(“John 3:16” The heart of the Gospel.)

**<sup>17</sup>For God did not send his Son into the world to condemn the world, but that the world might be saved through him. <sup>18</sup>Whoever believes in him will not be condemned, but whoever does not believe has already been condemned, because he has not believed in the name of the only Son of God. <sup>19</sup>And this is the verdict, that the light came into the world, but people preferred darkness to light, because their works were evil.**

(What happens to the dark when you turn on the light in a closet? Disappears.)

**<sup>20</sup>For everyone who does wicked things hates the light and does not come toward the light, so that his works might not be exposed.**

(When do evil things tend to occur? Night.)

(Now why did they kill Jesus? Who likes having their deeds exposed? Nobody. When you are caught you have two choices—either admit it and change your ways, or rebel and get rid of the accuser.)

**<sup>21</sup>But whoever lives the truth comes to the light, so that his works may be clearly seen as done in God.**

(Navarre Bible Commentary: Jesus demands that we have faith in him as a first prerequisite to sharing in his love. Faith brings us out of darkness into the light, and sets us on the road to salvation.)

(John Paul II, *Redemptor hominis*, 10: “Increasingly contemplating the whole of Christ’s mystery, the Church knows with all the certainty of faith that the Redemption that took place through the Cross has definitively restored his dignity to man and given back meaning to his life in the world, a meaning that was lost to a considerable extent because of sin. And for that reason, the Redemption was accomplished in the paschal mystery, leading through the Cross and death to Resurrection.”)

## **John 3: 1-21**

### **Notes**

1. What do you know about the Pharisees?
2. Why does Nicodemus come at night? What is his demeanor?
3. Can you see the wind? Can you see its effects? Can you see the Holy Spirit? Can you see its effects?
4. Can you be Baptized more than once?
5. What is the connection with Moses and the Serpent in the Desert? (Numbers 21:4-9)
6. What is the symbol for the American Medical Association?
7. Why did God send His Son into the world?
8. Who condemns a person to hell?
9. What happens to the darkness when you turn on a light?
10. What general time do most crimes take place? Why?
11. Why was Jesus killed by “the darkness”?



*“Every encounter with Jesus changes our lives. Every encounter with Jesus fills us with joy.” –Pope Francis*

## **The Encounter with Christ**

### **John 3:1-21**

- 1 Now there was a Pharisee named Nicodemus, a ruler of the Jews. <sup>2</sup>
- 2 He came to Jesus at night and said to him, "Rabbi, we know that you are a teacher who has come from God, for no one can do these signs that you are doing unless God is with him."
- 3 Jesus answered and said to him, "Amen, amen, I say to you, no one can see the kingdom of God without being born <sup>3</sup> from above."
- 4 Nicodemus said to him, "How can a person once grown old be born again? Surely he cannot reenter his mother's womb and be born again, can he?"
- 5 Jesus answered, "Amen, amen, I say to you, no one can enter the kingdom of God without being born of water and Spirit.
- 6 What is born of flesh is flesh and what is born of spirit is spirit.
- 7 Do not be amazed that I told you, 'You must be born from above.'
- 8 The wind <sup>4</sup> blows where it wills, 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." 9 Nicodemus answered and said to him, "How can this happen?"
- 10 Jesus answered and said to him, "You are the teacher of Israel and you do not understand this?
- 11 Amen, amen, I say to you, we speak of what we know and we testify to what we have seen, but you people do not accept our testimony.
- 12 If I tell you about earthly things and you do not believe, how will you believe if I tell you about heavenly things?
- 13 No one has gone up to heaven except the one who has come down from heaven, the Son of Man.
- 14 And just as Moses lifted up <sup>5</sup> the serpent in the desert, so must the Son of Man be lifted up, 15 so that everyone who believes in him may have eternal life."
- 16 For God so loved the world that he gave <sup>7</sup> his only Son, so that everyone who believes in him might not perish but might have eternal life.
- 17 For God did not send his Son into the world to condemn <sup>8</sup> the world, but that the world might be saved through him.
- 18 Whoever believes in him will not be condemned, but whoever does not believe has already been condemned, because he has not believed in the name of the only Son of God.
- 19 And this is the verdict, that the light came into the world, but people preferred darkness to light, because their works were evil.
- 20 For everyone who does wicked things hates the light and does not come toward the light, so that his works might not be exposed.
- 21 But whoever lives the truth comes to the light, so that his works may be clearly seen as done in God.

## **Numbers 21:4-9**

4 From Mount Hor they set out on the Red Sea road, to by-pass the land of Edom. But with their patience worn out by the journey,

5 the people complained against God and Moses, "Why have you brought us up from Egypt to die in this desert, where there is no food or water? We are disgusted with this wretched food!"

6 In punishment the LORD sent among the people saraph serpents, which bit the people so that many of them died.

7 Then the people came to Moses and said, "We have sinned in complaining against the LORD and you. Pray the LORD to take the serpents from us." So Moses prayed for the people,

8 and the LORD said to Moses, "Make a saraph and mount it on a pole, and if anyone who has been bitten looks at it, he will recover."

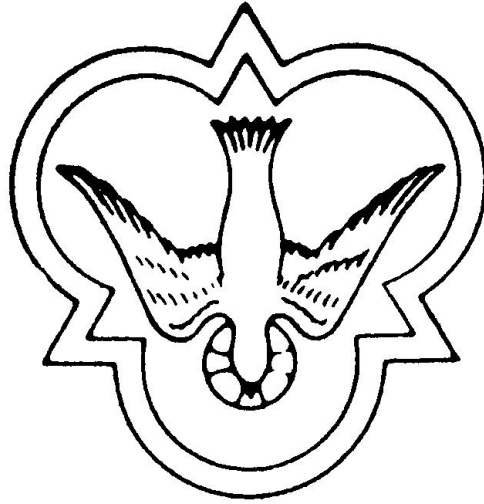
9 Moses accordingly made a bronze serpent and mounted it on a pole, and whenever anyone who had been bitten by a serpent looked at the bronze serpent, he recovered.

### **Questions:**

1. What has been your experience of the encounter with Christ and His Love?
2. Where is the battle between light and dark playing out today?
3. Where am I on the road to discipleship or encountering Christ (i.e. Nicodemus)?
4. Where do I need to be "shaken" from my comfort zones?
5. How do we reach those who think they know Christ and the Church already, but don't practice this faith?

*"Few souls understand what God would accomplish in them if they were to abandon themselves unreservedly to Him and if they were to allow His grace to mold them accordingly." -St. Ignatius of Loyola*

*"It is for you to radiate the Gospel. When they see you, let them discover Jesus Christ!"*  
*-Radiating Christ by Raoul Plus, S.J.*



# **Adult Confirmation**

## **Session 2 Materials**



ROMAN CATHOLIC  
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# ADULT CONFIRMATION SESSION 2 SUMMARY

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## Session 2 Theme: The Holy Spirit

### Summary

**Prayer:** St. Augustine-“Late have I loved you...”

**Saint:** St. Kateri Tekawitha (USCCA p. 101)

**Topics covered:**

- Lectio Divina: Encounter (Discipleship) with Christ (Jesus and the Samaritan woman - Jn 4:1-30) [ 45 min]
- Overview of Salvation History [Handout]
- USCCA Chap. 9: the Holy Spirit

**Connection to Parish/Mass:** Listen references to the Holy Spirit in the Readings at Mass this Sunday.

**Resource:** USCCA Chapters 5, 7 & 9; the Bible.

### Overview of Session Topics

**Tonight we will discuss the following topics:**

1. The Lord meets us where we are but loves us too much to leave us there.
2. St. Kateri's witness of faith
3. The Holy Spirit
4. The Story of Our Salvation

### Detailed Outline

**1. Introductions:**

*Share homework responses: What “encounter with Christ” did you find in the Mass?*

*Optional Icebreaker: Who in your life most reminds you of Christ and what word would you associate with them? (Note for leader: These words will reflect the Fruits and Gifts of the Holy Spirit).*

**2. Opening Prayer:** (from St. Augustine) – Pray slowly.

Late have I loved you, O Beauty ever ancient, ever new, late have I loved you!

You were within me, but I was outside, and it was there that I searched for you.

In my unloveliness I plunged into the lovely things which you created.

You were with me, but I was not with you.

Created things kept me from you; yet if they had not been in you they would have not been at all.

You called, you shouted, and you broke through my deafness.

You flashed, you shone, and you dispelled my blindness.

You breathed your fragrance on me; I drew in breath and now I pant for you.

I have tasted you, now I hunger and thirst for more.

You touched me, and I burned for your peace.      AMEN

Pray Come Holy Spirit (USCCA p. 110)

**3. Lectio Divina:** Encounter (Discipleship) with Christ (Jesus and the Samaritan woman - Jn 4:1-30)  
(See Handout 2-1) *Read through passage together*

4. **Saint:** Bl. Kateri Tekawitha (USCCA p. 101)

Discussion: How did the Holy Spirit lead St. Kateri Tekawitha to be “an extraordinary witness of faith” (USCCA p. 102)?

- a. Dedicated her life to “prayer, penance, and care for the aged and sick”
- b. Arrived at chapel every morning at 4am for prayer and contemplation leading to Mass.
- c. Her last words were “Jesus, I love you”
- d. Smallpox vanished upon her death.

5. **USCCA Chapters 5, 7, 9**

A. **Identify the Holy Spirit.**

a. **Questions:**

- 1 “Who is the Holy Spirit?”
- 2 “How might you describe the Holy Spirit?”
- 3 “What does it mean that the Holy Spirit proceeds from the Father (and the Son)?”

4 **Discussion starters:** Teacher, advocate, transformer, love itself, giver of grace, giver of wisdom, helper, guide, words of the prophets, paraclete, etc.

b. Spirit in Hebrew = “breath,” or “air,” or “wind”

c. The Spirit thus understood to be the source of inspiration, life and movement within God’s People

B. **GROUP ACTIVITY: (10 minutes)**

Reflect on the following Statements on the Holy Spirit: Handout 2-2 (Circle the statements you would like to discuss in more detail.) Take about 10 minutes to explore the statements with the group.

- ✚ The Holy Spirit comes to us as a teacher of the meaning and depth of Revelation.
- ✚ The Holy Spirit is God – equal in being with the Father and the Son, of the same divine nature (consubstantial).
- ✚ The Holy Spirit fills us with power and the grace to understand the Church’s teachings and the wisdom to see how they apply to our lives.
- ✚ In the Old Testament, the Holy Spirit is hidden but is at work.
- ✚ The Holy Spirit puts courage into our hearts so that we can witness what we believe to believer and unbeliever alike. (refer to Acts 2:1-4)
- ✚ The Holy Spirit is dynamic, transforming our bodies into temples of God and our souls into dwelling places for Christ.
- ✚ The Holy Spirit is Love. Because of the Holy Spirit our whole being, mind, heart, soul and body can be permeated with Love. (CCC, no. 733)
- ✚ Although revealed last, the Holy Spirit was there from the beginning. He is the loving plan of our salvation from sin and the offer of divine life.
- ✚ The Holy Spirit has the same mission as the Son, which is our salvation. [“When the Father sends his Word, he always sends his Breath.” P. 105 – helps to explain the Trinity]

C. **Activity** [Handout 2-3, The Holy Spirit]:

*State, “The Holy Spirit continues to give us knowledge of God, living and active in the Church. The Catechism sets out eight ways in which the Holy Spirit provides us with an experience of God’s presence (cf. CCC, n. 688) (Refer to USCCA, pg. 106)*

**Eight Ways the Holy Spirit provides us with an experience of God’s Presence:**

1. Inspires us when we pray and study the Scriptures.
2. Inspires us when we read the lives of the saints, their teachings and witness and learn how the Holy Spirit moved them to live a life of holiness.

3. Guides us when we assent with obedience to the teachings of the Magisterium.
4. Opens us to sacred moments when we actively participate in the liturgies and the Sacraments of the Church.
5. Prays within us and intercedes for us when we give ourselves to prayer, whether it is the Rosary or the Liturgy of the Hours, or meditation or other prayers.
6. Effects our work in the world when we offer ourselves to the various missionary or apostolic efforts of the Church.
7. Provides us with the leadership we need, when we recognize the charisms and ministries which help to build up the Church.
8. Sustains us with power when we dwell on the great Tradition of the Church, and its marvelous history and its host of saintly witnesses.

**Discussion:** Share which of the ways listed has provided your strongest experience of God's presence through the Holy Spirit

#### **D. Preparation for Confirmation and the Holy Spirit**

- A. "Preparation for Confirmation should aim at leading the Christian toward a more intimate union with Christ and a more lively familiarity with the Holy Spirit-his actions, his gifts, and his biddings—in order to be more capable of assuming the apostolic responsibilities of Christian life." –CCC #1309

#### **E. Read through Acts 8:26-40** (the story of Philip and the Ethiopian) Handout 2-4

- A. How does the Holy Spirit speak to Philip in this story?
- B. How does Philip respond the "biddings" of the Holy Spirit?
- C. What is the result?
- D. What gifts of the Holy Spirit were present in Philip. (See next section as reference).
- E. *"Few souls understand what God would accomplish in them if they were to abandon themselves unreservedly to Him and if they were to allow His grace to mold them accordingly."* -St. Ignatius of Loyola

#### **F. Difference between the Gifts of the Holy Spirit and the Fruits of the Holy Spirit**

[Handout 2-5, Gifts and Fruits of the Holy Spirit]

- i. Gifts of the Holy Spirit (Is. 11:1-2) – Given in the Sacrament of Confirmation
  - ii. Fruits of the Holy Spirit (Gal.5:22-23 – 9 fruits are mentioned) – as we cooperate and live the gifts then they BEAR FRUIT (these are the Fruits of the Holy Spirit)
  - iii. In Church Tradition twelve fruits are mentioned; the twelve fruits are charity, joy, peace, patience, kindness, goodness, generosity, gentleness, faithfulness, modesty, self-control and chastity – CCC #1832
- E. Gifts and Fruits of the Holy Spirit p. 108 USCCA
    1. Activity: Which Gift of the Holy Spirit could you most use in your life right now?

#### **6. Outline of Salvation History:** (See handout 2-6)

1. Creation
  2. Fall
  3. Promise of Redemption
  4. Covenant
  5. Incarnation
  6. Redemption
  7. The Church
7. **Reminder:** Outline of responsibilities (classes, sponsor, Saint name, reconciliation, interview w/pastor)
  8. **Closing Prayer:** Come Holy Spirit (USCCA p. 110)
  9. **Homework:**

- A. Listen for references to the Holy Spirit in the Readings at Mass this Sunday.
- B. Read Chapter 16 in the USCCA.

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## LECTIO DIVINA: JOHN 4:1-30

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**<sup>1</sup>Now when Jesus learned that the Pharisees had heard that Jesus was making and baptizing more disciples than John <sup>2</sup>(although Jesus himself was not baptizing, just his disciples), <sup>3</sup>he left Judea and returned to Galilee.**

(This was the beginning of the Pharisees hostility toward Jesus. He went away as it was not yet time for him to suffer.)

(Navarre Bible Commentary: Divine providence does not exempt the believer from using his reason and will—as Christ did—to prudently discover what God wants him to do: “Such wisdom of the heart, such prudence, will never become the prudence of the flesh that St. Paul speaks of, the prudence of those who are intelligent but try not to use their intelligence to seek and love our Lord. A truly prudent person is ever attentive to God’s promptings and, through this vigilant listening, he receives in his soul the promise and reality of salvation. [...] Wisdom of the heart guides and governs many other virtues. Through prudence, a man learns to be daring without being rash. He will not make excuses (based on hidden motives of indolence) to avoid the effort involved in living whole-heartedly according to God’s plans.” *St. Josemarie Escriva*)

**<sup>4</sup>He had to pass through Samaria.**

(The origin of the Samaritan people goes back to the period of the conquest of Samaria by the Assyrians in the eight century before Christ. They were foreigners who very quickly integrated with the Israelites in the region. After the Babylonian captivity they tried to ally themselves with the Jews for political reasons and to contribute to the rebuilding of the Temple, but the Jews would have none of them. From that time onwards the Jews and the Samaritans were always hostile to each other.)

(Samaritans were hated by the Jews because a long while back some Jews had intermarried with Gentiles [non-Jews]. This group of half-Jews became known as Samaritans. Old Testament understanding—do not mix with the pagans.)

**<sup>5</sup>So he came to a town of Samaria called Sychar, near the plot of land that Jacob had given to his son Joseph. <sup>6</sup>Jacob’s well was there. Jesus, tired from his journey, sat down there at the well. It was about noon.**

(What was Jesus’ physical condition?)

(The Gospels, particularly St. John’s sometimes gives us little bits of information which seem irrelevant but are not. Like us, Jesus did get tired, he needed to take regular rest, he felt hunger and thirst; but despite his tiredness, he does not waste an opportunity to do good to souls.)

(“Whenever we get tired—in our work, in our studies, in our apostolic endeavors—when our horizon is darkened by lowering clouds, then let us turn our eyes to Jesus, to Jesus who is so good, and who also gets tired; to Jesus who is hungry and suffers thirst. Lord, how well you make yourself understood! How lovable you are! You show us that you are just like us, in everything but sin, so that we can feel utterly sure that, together with you, we can conquer all our evil inclinations, all our faults. For neither weariness nor hunger matters, nor thirst, nor tears...since Christ also grew weary, knew hunger, was thirsty, and wept. What is important is that we struggle to fulfill the will of our heavenly Father, battling away goodheartedly, for our Lord is always at our side.” *St. Josemaria Escriva*.)



**<sup>7</sup>A woman of Samaria came to draw water. Jesus said to her, “Give me a drink.” <sup>8</sup>His disciples had gone into town to buy food.**

(What would motivate a tired, thirsty Jew to spend so much careful time conversing with an adulterous outcast female Samaritan?)

(Jesus had come to save what was lost, and spared no effort in that.)

(Jesus came to save all, no human/racial hostility could interfere with that.)

(Notice how he opens the conversation, with a request—demonstrating God’s great respect for us.)

(Jesus makes this request not just to share his physical thirst but because his love made him thirst for the salvation of all men. At the Cross he also said “I thirst.”)

**<sup>9</sup>The Samaritan woman said to him, “How can you, a Jew, ask me, a Samaritan woman, for a drink?” (For Jews use nothing in common with Samaritans.)**

(Why did Jesus start the conversation as he did? Note the woman’s initial reaction in v. 9 and how it changes in v. 11.)

(Grace begins to work in her soul. First she actually does respond to his question. Then the religious underpinnings start to appear from her.)

**<sup>10</sup>Jesus answered and said to her, “If you knew the gift of God and who is saying to you, ‘Give me a drink,’ you would have asked him and he would have given you living water.”**

(As with Nicodemus, Jesus makes use of everyday experiences and expressions to make his point. Water is absolutely necessary for life. “Living water” is necessary for eternal life.)

(Navarre Bible Commentary: “Once again, taking occasion of human interests and preoccupations, Jesus awakes a desire for things supernatural; in the same way as he led St. Peter and others away from their work as fishermen to involve them in the apostolic work of being fishers of men, he leads the Samaritan woman away from her chore of drawing water from the well to the point where she desires to find this better water which wells up to eternal life.”)

**<sup>11</sup>[The woman] said to him, “Sir, you do not even have a bucket and the cistern is deep; where then can you get this living water? <sup>12</sup>Are you greater than our father Jacob, who gave us this cistern and drank from it himself with his children and his flocks?” <sup>13</sup>Jesus answered and said to her, “Everyone who drinks this water will be thirsty again; <sup>14</sup>but whoever drinks the water I shall give will become in him a spring of water welling up to eternal life.” <sup>15</sup>The woman said to him, “Sir, give me this water, so that I may not be thirsty or have to keep coming here to draw water.”**

(What water is the woman talking about? What water is Jesus talking about?)

(Our Lord’s reply is surprising and really captures the woman’s attention. He is greater than Jacob, offering her water that will quench her thirst once and for all.)

(Navarre Bible Commentary: “Christ is referring to the change worked in every person by sanctifying grace, a share in God’s own life, the presence of the holy Spirit in the soul, the great gift which those who believe in him will receive.”)

(Navarre Bible Commentary: “We worry about the future, we are full of desires to be happy and at peace; a person who receives our Lord and remains united to him as a branch to the vine will not only slake his thirst but become a well of living water.”)

**<sup>16</sup>Jesus said to her, “Go call your husband and come back.”**

(Turning point—Jesus gets personal.)

**<sup>17</sup>The woman answered and said to him, “I do not have a husband.” Jesus answered her, “You are right in saying, ‘I do not have a husband.’ <sup>18</sup>For you have had five husbands, and the one you have now is not your husband. What you have said is true.”**

(Trying to fill the “God-shaped vacuum in our hearts.” *Blaise Pascal, French Mathematician*)

**<sup>19</sup>The woman said to him, “Sir, I can see that you are a prophet. <sup>20</sup>Our ancestors worshipped on this mountain; but you people say that the place to worship is in Jerusalem.”**

(She asks one of the key questions concerning the religious life of the two peoples, the proper place to worship God. Jews held that only Jerusalem was acceptable. Samaritans held that the shrine erected on Mount Gerizim was also legitimate—basing their claims on some passages in the Pentateuch.)

(Although the woman cannot yet realize the deep meaning of what he is saying Jesus uses her growing interest to gradually reveal his divinity. Little by little, he shows that he knows about her life, the secrets of her heart, her conscience. He gives her enough to prompt her to make her first act of faith, “prophet.” Her conversion has begun.)

**<sup>21</sup>Jesus said to her, “Believe me, woman, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. <sup>22</sup>You people worship what you do not understand; we worship what we understand, because salvation is from the Jews. <sup>23</sup>But the hour is coming, and is now here, when true worshippers will worship the Father in Spirit and truth; and indeed the Father seeks such people to worship him, <sup>24</sup>God is Spirit, and those who worship him must worship in Spirit and truth.”**

(Importance of place?)

(“Jesus not only answers the question but takes advantage of it to confirm the value of the teachings of the prophets and thereby reaffirm revealed truth: The Samaritans are in the dark about many of God’s plans because they do not accept any revelation not found in the first five books of Sacred Scripture; the Jews on the other hand are much nearer the truth because they accept the whole OT. But both Samaritans and Jews need to open themselves to the new Revelation in Jesus Christ. With the coming of the Messiah, who both peoples are awaiting, and who is the true dwelling-place of God among men, the new, definitive Alliance has begun; and neither Gerizim nor Jerusalem count any more; what the Father wishes is for all to accept the Messiah, his Son, the new temple of God, by offering him a form of worship which comes right from the heart and which the Spirit of God himself stirs people to render.)

(Vatican II—Sacrosanctum Concilium: This is why the Church’s solemn Magisterium teaches that through Baptism we become true worshippers of God: “By Baptism men are grafted into the paschal mystery of Christ; they die with him, and rise with him. They receive the spirit of adoption as sons ‘in which we cry, Abba, Father’ and thus become true adorers such as the Father seeks.”)

**<sup>25</sup>The woman said to him, “I know that the Messiah is coming, the one called the Anointed; when he comes, he will tell us everything.” <sup>26</sup>Jesus said to her, “I am he, the one who is speaking with you.”**

(Why does Jesus reveal himself to her, here?)

(This is the last stage of the Samaritan woman’s conversion. She has come from acknowledging her sins to accepting the true teaching about worshipping the Father in spirit and truth. But she still has to recognize Jesus as the Messiah; on this subject she simply confesses her ignorance. Seeing that she is favorably disposed, Jesus explicitly reveals that he is the Messiah.)

(These words of our Lord are important. He declares that he is the Messiah and he uses words “I am he” which evoke the words Yahweh used to reveal himself to Moses (Ex 3:14) and which on Jesus’ lips indicate a revelation not only of his messiahship, but also of his divinity.)

**<sup>27</sup>At that moment his disciples returned and were amazed that he was talking with a woman, but still no one said, “What are you looking for?” or “Why are you talking with her?”**

(“During the course of his life on earth, Jesus our Lord had all manner of insults heaped upon him and was mistreated in every way possible. Remember the way it was rumored that he was a

trouble-maker and how he was said to be possessed [Mt 11:18]? At other times, demonstrations of his infinite love were deliberately misinterpreted, and he was accused of being a friend of sinners [Mt 9:11].)

(“Later on he, who personified penance and moderation, was accused of haunting the tables of the rich [Lk 19:7]. He was also contemptuously referred to as “fabri filius” [Mt 13:55], the carpenter’s son, the worker’s son, as if this were an insult. He allowed himself to be denounced as a glutton and a drunkard. He let his enemies accuse him of everything, except that he was not chaste. On this point he sealed their lips, because he wanted to keep a vivid memory of his immaculate example—a wonderful example of purity, of cleanliness, of light, of a love that can set the whole world on fire in order to purify it.)

(“For myself, I always like to consider holy purity in the light of our Lord’s own behavior. In practicing this virtue, what refinement he showed!” See what St. John says about Jesus when wearied as he was from the journeyer he was sitting by the well [Jn 4:6].)

(“But tired tho his body is, his thirst for souls is even greater.” So when the Samaritan woman, the sinner arrives, Christ with his priestly heart turns eagerly to save the lost sheep, and he forgets his tiredness, his hunger and his thirst.)

(“Our Lord was busy with the great work of charity when the Apostles came back from the village and they were astonished to find him talking to a woman, alone. How careful he was! What love he had for the beautiful virtue of holy purity, that virtue which helps us to be stronger, more manly, more fruitful, better able to work for God and more capable of undertaking great things!” *St. Josemaria Escriva*).

(He had lived his life above reproach prior to this and hence was not doubted or suspected in this act.)

**<sup>28</sup>The woman left her water jar and went into town and said to the people, <sup>29</sup>“Come see a man who told me everything I have done. Could he possibly be the Messiah?”**

(Notice she left her original purpose—the water jug.)

(She’s the 1<sup>st</sup> Evangelist. Notice what she says.)

(Grace brings about an amazing change in this woman. Now her whole thinking centers around Jesus; she forgets what brought her to the well; she leaves the pitcher behind. ”The Apostles, when they were called, left their nets; this woman leaves her water jar and proclaims the Gospel, calling not just one person but influencing the whole city” *St. John Chrysostom*. Every genuine conversion is necessarily projected towards others, in a desire to have them share in the joy of encountering Jesus.)

**<sup>30</sup>They went out of the town and came to him.**

(The result.)

## **John 4: 1-30**

### **Notes**

1. How does God speak to us?
2. What do you know about the Samaritans?
3. What time of day was she at the well? Why?
4. What's the tone of the Woman to Jesus?
5. What prompts her to “warm” up to him?
6. Why does Jesus ask about her husband?
7. What very “human” thing does she do in verse 20?
8. How does one “worship in spirit and truth”?
9. Why do the disciples not question Jesus in verse 27?
10. What does the woman leave behind in verse 28?
11. How does the woman evangelize?

# **The Holy Spirit: The Lord and Giver of Life**

**Circle the statements that you would like to discuss in more detail.**

- A. The Holy Spirit comes to us as a teacher of the meaning and depth of Revelation.
- B. The Holy Spirit is God – equal in being with the Father and the Son, of the same divine nature (consubstantial).
- C. The Holy Spirit fills us with power and the grace to understand the Church’s teachings and the wisdom to see how they apply to our lives.
- D. In the Old Testament, the Holy Spirit is hidden but is at work.
- E. The Holy Spirit puts courage into our hearts so that we can witness what we believe to believer and unbeliever alike. (refer to Acts 2:1-4)
- F. The Holy Spirit is dynamic, transforming our bodies into temples of God and our souls into dwelling places for Christ.
- G. The Holy Spirit is Love. Because of the Holy Spirit our whole being, mind, heart, soul and body can be permeated with Love. (CCC, no. 733)
- H. Although revealed last, the Holy Spirit was there from the beginning. He is the loving plan of our salvation from sin and the offer of divine life.
- I. The Holy Spirit has the same mission as the Son, which is our salvation. [“When the Father sends his Word, he always sends his Breath.” P. 105 – helps to explain the Trinity]

# The Holy Spirit

“The Holy Spirit continues to give us knowledge of God, living and active in the Church. The *Catechism* sets out eight ways in which the Holy Spirit provides us with an experience of God’s presence (cf. CCC, no. 688):

- “When we pray and study the Scripture...
- When we read the lives of the saints...
- When we assent with obedience to the teachings of the Magisterium...
- When we actively participate in the liturgies and Sacraments of the Church...
- When we give ourselves to prayer...
- When we offer ourselves to the various missionary or apostolic efforts of the Church or see signs of these efforts...
- When we recognize the charisms and ministries which help build the Church...
- When we dwell on the great Tradition of the Church, its marvelous history and its host of saintly witnesses....”

(Quote begins on page 105 and concludes on page 106 of the United States Catholic Catechism for Adults)

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## ACTS 8:26-40

### PHILIP AND THE ETHIOPIAN

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26Then the angel of the Lord spoke to Philip, “Get up and head south on the road that goes down from Jerusalem to Gaza, the desert route.” 27So he got up and set out. Now there was an Ethiopian eunuch, a court official of the Candace, that is, the queen of the Ethiopians, in charge of her entire treasury, who had come to Jerusalem to worship,<sup>28</sup>and was returning home. Seated in his chariot, he was reading the prophet Isaiah.<sup>29</sup>The Spirit said to Philip, “Go and join up with that chariot.”<sup>30</sup>Philip ran up and heard him reading Isaiah the prophet and said, “Do you understand what you are reading?”<sup>31</sup>He replied, “How can I, unless someone instructs me?” So he invited Philip to get in and sit with him.<sup>32</sup>This was the scripture passage he was reading: “Like a sheep he was led to the slaughter, and as a lamb before its shearer is silent,

so he opened not his mouth. <sup>33</sup>In (his) humiliation justice was denied him.

Who will tell of his posterity? For his life is taken from the earth.”

<sup>34</sup>Then the eunuch said to Philip in reply, “I beg you, about whom is the prophet saying this? About himself, or about someone else?”<sup>35</sup>Then Philip opened his mouth and, beginning with this scripture passage, he proclaimed Jesus to him.<sup>36</sup>As they traveled along the road they came to some water, and the eunuch said, “Look, there is water. What is to prevent my being baptized?”<sup>[37]</sup><sup>38</sup>Then he ordered the chariot to stop, and Philip and the eunuch both went down into the water, and he baptized him.<sup>39</sup>When they came out of the water, the Spirit of the Lord snatched Philip away, and the eunuch saw him no more, but continued on his way rejoicing.<sup>40</sup>Philip came to Azotus, and went about proclaiming the good news to all the towns until he reached Caesarea.

# Gifts of the Holy Spirit

- ❖ Wisdom
- ❖ Knowledge
- ❖ Understanding
- ❖ Counsel
- ❖ Fortitude
- ❖ Piety
- ❖ Fear of the Lord

# Fruits of the Holy Spirit

❖ Charity	❖ Generosity
❖ Joy	❖ Gentleness
❖ Peace	❖ Faithfulness
❖ Patience	❖ Modesty
❖ Kindness	❖ Self-Control
❖ Goodness	❖ Chastity

Confirmation 2-5



# Salvation History

*"Through an utterly free decision, God has revealed himself and given himself to man. This he does by revealing the mystery, his plan of loving goodness, formed from all eternity in Christ, for the benefit of all men. ...God communicates Himself to man gradually. He prepares him to welcome by stages the supernatural Revelation that is to culminate in the person and mission of the incarnate Word, Jesus Christ." (CCC, 50, 53)*

## **Creation – God created Man in His own image and likeness to share in His own Divine Life**

"God, who creates and conserves all things by his Word, provides men with constant evidence of himself in created realities. And furthermore, wishing to open up the way to heavenly salvation - he manifested himself to our first parents from the very beginning." He invited them to intimate communion with himself and clothed them with resplendent grace and justice. (CCC, 54)

## **Fall - Man through Original Sin chose himself over God and lost the gift of grace and separated Himself from God.**

"Man, tempted by the devil, let his trust in his Creator die in his heart and, abusing his freedom, disobeyed God's command. This is what man's first sin consisted of. All subsequent sin would be disobedience toward God and lack of trust in his goodness. In that sin man *preferred* himself to God and by that very act scorned him. He chose himself over and against God, against the requirements of his creaturely status and therefore against his own good." (CCC 397-398)

## **Promise of Redemption – God did not leave us to ourselves but promised to send a Savior who would redeem us from Original sin.**

"After his fall, man was not abandoned by God. On the contrary, God calls him and in a mysterious way heralds the coming victory over evil and his restoration from his fall. This passage in Genesis is called the *Protoevangelium* ("first gospel"): the first announcement of the Messiah and Redeemer, of a battle between the serpent and the Woman, and of the final victory of a descendant of hers." (CCC 410)

## **Covenant – God prepares His people for Salvation through a covenant made first with Noah and then Abraham, Isaac, Israel (Jacob) and Moses that would be fulfilled in the new and everlasting covenant in Jesus Christ.**

"A solemn agreement between human beings or between God and a human being involving mutual commitments or guarantees. The Bible refers to God's covenants with Noah, Abraham, and Moses as leader of the chosen people, Israel. In the Old Testament or Covenant, God revealed his law through Moses and prepared his people for salvation through the prophets. In the New Testament or Covenant, Christ established a new and eternal covenant through his own sacrificial death and Resurrection." (CCC- Glossary)

## **Incarnation – God became Man and dwelt among us so that we may once again share in His divine Life.**

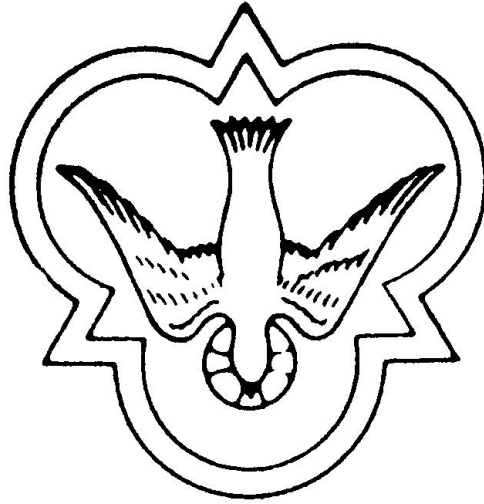
"But when the time had fully come, God sent forth his Son, born of a woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons. "This is "the gospel of Jesus Christ, the Son of God": God has visited his people. He has fulfilled the promise he made to Abraham and his descendants. He acted far beyond all expectation—he has sent his own "beloved Son." (CCC 422)

## **Redemption – Through His Passion, Death and Resurrection, Jesus Christ redeemed us from the Original Sin of Adam and eve so that we may once again participate in God's life.**

Christ's death is both the *Paschal sacrifice* that accomplishes the definitive redemption of men, through "the Lamb of God, who takes away the sin of the world," and the *sacrifice of the New Covenant*, which restores man to communion with God by reconciling him to God through the "blood of the covenant, which was poured out for many for the forgiveness of sins." (CCC 613)

## **The Church – Christ established His Church to carry on His saving work and make present through the Sacraments the Paschal Mystery of His Passion, Death and Resurrection.**

"The one mediator, Christ, established and ever sustains here on earth his holy Church, the community of faith, hope, and charity, as a visible organization through which he communicates truth and grace to all men." (CCC 771)



# **Adult Confirmation**

## **Session 3 Materials**



ROMAN CATHOLIC  
DIOCESE OF BURLINGTON

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# ADULT CONFIRMATION SESSION 3

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## Session 3 Theme: Sacrament of Confirmation

### Summary

**Prayer:** St. Augustine's Prayer to the Holy Spirit

**Saint:** St. Augustine (USCCA p. 233)

**Topics covered:**

- Lectio Divina: Encounter (Discipleship) with Christ (Jesus and the leper / paralytic - Mark 1:40-2:12 and 12:28-30)
- USCCA Chap. 16: Confirmation: Consecrated for Mission

**Connection to Parish/Mass:** At your parish or in your life—consider one person whose life bears witness to the presence of the Holy Spirit. We'll discuss next session.

**Resource:** USCCA Chapter 16; Bible; CCC

### Overview of Session Topics

Tonight we will discuss the following topics:

1. Confirmation Preparation
2. Confirmation Requirements
3. Confirmation in the Bible and Catechism
4. Living out Confirmation

### Detailed Outline

#### 1. Introductions

- a. Share homework responses: Where did you hear/see the Holy Spirit in the Mass?

#### 2. **Prayer:** St. Augustine of Hippo's "Prayer to the Holy Spirit"

- a. Breathe in me, O Holy Spirit, that my thoughts may all be holy.  
Act in me, O Holy Spirit, that my work, too, may be holy.  
Draw my heart, O Holy Spirit, that I love but what is holy.  
Strengthen me, O Holy Spirit, to defend all that is holy.  
Guard me, then, O Holy Spirit, that I always may be holy.  
Amen.

#### 3. **Saint:** St. Augustine (USCCA p. 233)

- **Lectio Divina:** Encounter (Discipleship) with Christ (Jesus and the leper / paralytic - Mark 1:40-2:12 and 12:28-30) (Handout 3-1)

#### 4. **Confirmation Preparation (PowerPoint handout) cf. USCCA Chap.16**

- a. Confirmation Preparation (Goals)
  - i. More intimate union with Christ
  - ii. Lively familiarity with the Holy Spirit
  - iii. More capable of assuming the apostolic responsibilities of Christian life
  - iv. Awaken a sense of belonging to the Church of Christ (universal Church & Parish community)
- b. Confirmation Requirements
  - i. Attained age of reason
  - ii. Must profess the faith

- iii. Be in a state of grace
  - iv. Have the intention of receiving the sacrament
  - v. Be prepared to assume role of disciple and witness to Christ (Church and world)
  - vi. It is as beginning (not an end); it requires a response - commitment to Christ's Church
- c. Confirmation in the Bible
  - i. Promise of the Holy Spirit, Acts 1:4-8
  - ii. Pentecost, Acts 2:1-13
  - iii. Bishop bestowing the Holy Spirit, Acts 8:14-17
  - iv. References to being "Sealed"
    - 1. 2 Cor 1:21-22
    - 2. Ephesians 1:13-14
    - 3. Ephesians 4:30
    - 4. Rev. 7:3
    - 5. Rev. 9:4
- d. Confirmation in the Catechism of the Catholic Church
  - i. Confirmation as a Sacrament of Initiation (CCC 1285; cf. USCCA p.203-204)
  - ii. Anointing with chrism (CCC 1289, cf. USCCA p.203-204)
  - iii. Spiritual seal (CCC 1295-96, USCCA p.203-204)
  - iv. The Confirmation Prayer and Rite (CCC 1299-1301; cf. USCCA p.204-206)
  - v. Confirmation and Pentecost (CCC 1302, cf. USCCA p.205)
  - vi. Effects of Confirmation (CCC 1303; cf. USCCA p.207 )
  - vii. Importance of guarding the gift of Confirmation
  - viii. Confirmation as an indelible spiritual mark (CCC 1304; cf. USCCA p.207)
  - ix. The Unity of the Sacraments of initiation (CCC 1306; cf. USCCA p.203)
  - x. The importance of being in a state of grace (CCC 1310; cf. USCCA p.205)
- e. The Precepts of the Church
- f. The Challenge of Following Christ (Luke 9:18-26; cf. USCCA p.207-208)
  - i. "The Son of Man must suffer greatly and be rejected...be killed and on the third day be raised."
  - ii. If anyone wishes to follow Christ, he must deny himself, take up his cross daily and follow Christ
  - iii. Whoever wishes to save his life will lose it, whoever loses their life for Christ's sake will save it
  - iv. What profit is there to gain the world but lose themselves
  - v. Whoever is ashamed of Christ, Christ will be ashamed of when he comes in His glory
- g. Closing reflections
  - i. Holiness (Spiritual Law of causality)
  - ii. Navarre Bible Commentary: Confirmation is a special resource to come to the aid of our human weakness, it strengthens us to be
    - 1. a good soldier of Christ,
    - 2. the aroma of Christ among men
    - 3. avoid being led astray by an environment contrary to Christian faith and morals
- 5. **Reminder:** Outline of responsibilities (classes, sponsor, Saint name, reconciliation, interview w/pastor)
- 6. **Closing Prayer:** St. Augustine's "Prayer to the Holy Spirit"
- 7. **Homework:**
  - a. At your parish or in your life—consider one person whose life bears witness to the presence of the Holy Spirit. We'll discuss next session.
  - b. Read Chapter 17 and 18 in the USCCA.

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## LECTIO DIVINA: MARK 1:40-2:12 AND 12:28-31 JESUS SATISFIES

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**40. A leper came to him [and kneeling down] begged him and said, “If you wish, you can make me clean.”**

Define leprosy. Leprosy was seen as a punishment from God (Num 12:10-15). The disappearance of the disease was actually seen as one of the blessings of the messianic times—Is 35:8, Mt 11:5, Lk 7:22). Lepers had to go through town saying “unclean, unclean” contagious and scary. Housed in camps outside of the city.

Notice how the leper approaches Jesus—humility

Faith

“this man prostrated himself on the ground, as a sign of humility and shame, to teach each of us to be ashamed of the stains of his life. But shame should not prevent us from confessing: the leper showed his wound and begged for healing. If you will, he says, you can make me clean: that is, he recognized that the Lord had the power to cure him.”—St. Bede

**41. Moved with pity, he stretched out his hand, touched him, and said to him, “I do will it. Be made clean.”**

Jesus TOUCHED him. Amazing.

Does Jesus not will our own healing? Whether it happens depends on how it would affect us?

**42. The leprosy left him immediately, and he was made clean. 43. Then, warning him sternly, he dismissed him at once. 44. Then he said to him, “See that you tell no one anything, but go, show yourself to the priest and offer for your cleansing what Moses prescribed; that will be proof for them.”**

Why ask him to keep quiet?

Why go to the priests and offer the sacrifices? Jesus came to fulfill the Law, not abolish it. God is unchanging. Nice example for those who would do away with the OT, in favor of a watered-down God.

“According to the Law of Moses (Lev 14), if a leper is cured of his disease, he should present himself to a priest, who will register the cure and give him a certificate which he needs to be reintegrated into the civil and religious life of Israel. Leviticus also prescribes the purifications and sacrifice he should offer. Jesus’ instruction to the leper is, then, in keeping with the normal way of fulfilling what the laws laid down.” —Navarre Bible Commentary

--In one way, Jesus is offering the religious leaders proof of his legitimacy.

**45. The man went away and began to publicize the whole matter. He spread the report abroad so that it was impossible for Jesus to enter a town openly. He remained outside in deserted places, and people kept coming to him from everywhere.**

How often we fail to live up to God’s admonitions, in spite of being a part of His work!  
Look at the results.

- 1. When Jesus returned to Capernaum after some days, it became known that he was at home. 2. Many gathered together so that there was no longer room for them, not even around the door, and he preached the word to them.**

Imagine what the scene is like.

**3. They came bringing to him a paralytic carried by four men. 4. Unable to get near Jesus because of the crowd, they opened up the roof above him. After they had broken through, they let down the mat on which the paralytic was lying.**

What their homes were like.

“Many Jewish houses had a terraced roof accessibly by steps at the back. The same structure can be found even today.”—Navarre Bible Commentary

Imagine breaking through a roof?

**5 When Jesus saw their faith, he said to the paralytic, “Child, your sins are forgiven.”**

The merits of his friends are applied to the paralytic. Praying for our friends.

“In this man’s physical paralysis St. Jerome sees a type or figure of spiritual paralysis: the cripple was unable to return to God by his own efforts. Jesus, God and man, cured him of both kinds of paralysis.”—Navarre Bible Commentary

Why does Jesus do this? Can you imagine the reaction of the guys who dropped him through the roof hoping to have him healed?

“Jesus’ words to the paralytic—‘Your sins are forgiven’—reflect the fact that his pardon involves a personal encounter with Christ; the same happens in the sacrament of Penance: ‘In faithfully observing the centuries-old practice of the sacrament of Penance—the practice of individual confession with a personal act of sorrow and an intention to amend and make satisfaction—the Church is defending the human soul’s individual right: man’s right to a more personal encounter with the crucified forgiving Christ, with Christ saying, through the minister of the sacrament of Reconciliation: ‘Your sins are forgiven’; ‘Go and do not sin again (Jn 8:11). As is evident, this is also a right on Christ’s part with regard to every human being redeemed by him: his right to meet each one of us in that key moment in the soul’s life constituted by the moment of conversion and forgiveness’.”—JPII Redemptor hominis 20.

**6 Now some of the scribes were sitting there asking themselves, 7. “Why does this man speak that way? He is blaspheming. Who but God alone can forgive sins?”**

Who were the scribes?—“Doctors of the Law”

Paralysis and disease were thought to be punishment for sin. So there are two levels here. 1. if sin was forgiven, why couldn’t he walk? 2. Only God can forgive sins—hence blasphemy.

**8. Jesus immediately knew in his mind what they were thinking to themselves, so he said, “Why are you thinking such things in your hearts? 9. Which is easier, to say to the paralytic, ‘Your sins are forgiven,’ or to say, ‘Rise, pick up your mat and walk’?**

Remember Nicodemus and the wind/Spirit and the Samaritan woman with water/living water? Jesus is again bringing it to the level that they can understand.

**10. But that you may know that the Son of Man has authority to forgive sins on earth”—11. he said to the paralytic, “I say to you, rise, pick up your mat, and go home.” 12. He rose, picked up his mat at once, and went away in the sight of everyone. They were all astounded and glorified God, saying, “We have never seen anything like this.”**

Amazing.

“...Jesus offers them a sign : thus just as no one can deny that the paralytic has been cured, so no one can reasonably deny that he has been forgiven his sins.” --Navarre Bible Commentary.

Miracle—eg. Many today deny the existence of miracles. If a miracle does not happen here, do they still believe in Jesus? The physical miracle, which they can see, adds

legitimacy to Jesus' claim to forgive sins, which they cannot see. If the physical miracle does not take place, Jesus has no credibility.

**28. One of the scribes, when he came forward and heard them disputing and saw how well he had answered them, asked him, “which is the first of all the commandments?” 29. Jesus replied, “The first is this: ‘Hear, O Israel! The Lord our God is Lord alone! 30. You shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength.’ 31. The second is this: ‘You shall love your neighbor as yourself.’ There is no other commandment greater than these.**

Notice the order. God first, then man. If we do not know and glorify God we are incapable of loving others. We need to acknowledge and receive the love of God before we can have anything to share with others. Mother Teresa was the perfect example of this, spending an hour in adoration each day before Mass, and then going to help those who needed God's love.

St. Francis de Sales—“Would it not have sufficed to publish a permission giving us leave to love him? [...]. He makes a stronger declaration of his passionate love of us, and commands us to love him with all our power, lest the consideration of his majesty and our misery, which makes so great a distance and inequality between us, or some other pretext, divert us from his love. In this he well shows that he did no leave in us for nothing the natural inclination to love him, for to the end that it may not be idle, he urges us by his general commandment to employ it, and that this commandment may be effected there is no living man he has not furnished him abundantly with all means requisite thereto.” —Navarre Bible Commentary

Name: \_\_\_\_\_

**Mark 1:40-2:12 and 12:28-31**

1. What does the leprosy symbolize for us? In other words, what is our “leprosy”?
2. Did Jesus have to actually “touch” the leper to heal him?
3. What was more important in terms of Jesus’ mission....healing people physically or healing people spiritually? Explain why.

-Note that Jesus first forgives the paralytic’s sins..and then heals him physically. Jesus’ primary mission was to save souls. He healed physically because He had compassion, and also to prove that He could heal spiritually.

4. In Chapter 2 verse 5, whose “faith” is Jesus referring too?  
  
-The friends of the paralytic. It is there faith that merits the forgiveness of the paralytic’s sins. Universal Church...all the Body of Christ and are responsibility toward each other.
5. What would the world look like if everyone followed the commands in 12:28-31?

6. In terms of the great commands found in 12:28-31, who comes first?

God comes first. Everything else flows from that relationship to God. For example, Bl. Mother Teresa of Calcutta would spend an hour or two in Adoration to start each day, then attend Mass, and then go out and serve the “poorest of the poor.” What gave her the strength to do what she did? God. We must follow the same model.

Extra Credit: What saint is known for his work with lepers in Hawaii?



## **Mark 1:40-2:12 and 12:28-31 Jesus Satisfies**

**40. A leper came to him [and kneeling down] begged him and said, “If you wish, you can make me clean.”**

**41. Moved with pity, he stretched out his hand, touched him, and said to him, “I do will it. Be made clean.”**

**42. The leprosy left him immediately, and he was made clean. 43. Then, warning him sternly, he dismissed him at once. 44. Then he said to him, “See that you tell no one anything, but go, show yourself to the priest and offer for your cleansing what Moses prescribed; that will be proof for them.”**

**45. The man went away and began to publicize the whole matter. He spread the report abroad so that it was impossible for Jesus to enter a town openly. He remained outside in deserted places, and people kept coming to him from everywhere.**

**1. When Jesus returned to Capernaum after some days, it became known that he was at home. 2. Many gathered together so that there was no longer room for them, not even around the door, and he preached the word to them.**

**3. They came bringing to him a paralytic carried by four men. 4. Unable to get near Jesus because of the crowd, they opened up the roof above him. After they had broken through, they let down the mat on which the paralytic was lying. 5. When Jesus saw their faith, he said to the paralytic, “Child, your sins are forgiven.” 6. Now some of the scribes were sitting there asking themselves, 7. “Why does this man speak that way? He is blaspheming. Who but God alone can forgive sins?” 8. Jesus immediately knew in his mind what they were thinking to themselves, so he said, “Why are you thinking such things in your hearts? 9. Which is easier, to say to the paralytic, ‘Your sins are forgiven,’ or to say, ‘Rise, pick up your mat and walk’? 10. But that you may know that the Son of Man has authority to forgive sins on earth”—11. he said to the paralytic, “I say to you, rise, pick up your mat, and go home.” 12. He rose, picked up his mat at once, and went away in the sight of everyone. They were all astounded and glorified God, saying, “We have never seen anything like this.”**

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# Confirmation Powerpoint



## PRAYER TO THE HOLY SPIRIT

*Saint Augustine of Hippo*

Breathe in me, O Holy Spirit, that my thoughts may all be holy.

Act in me, O Holy Spirit, that my work, too, may be holy.

Draw my heart, O Holy Spirit, that I love but what is holy.

Strengthen me, O Holy Spirit, to defend all that is holy.

Guard me, then, O Holy Spirit, that I always may be holy.

Amen.

# Confirmation Preparation

## **Catechism of the Catholic Church (CCC) #1309**

Preparation for Confirmation should aim at leading the Christian toward a more intimate union with Christ and a more lively familiarity with the Holy Spirit—his actions, his gifts, and his biddings—in order to be more capable of assuming the apostolic responsibilities of Christian life. To this end catechesis for Confirmation should strive to awaken a sense of belonging to the Church of Jesus Christ, the universal Church as well as the parish community. The latter bears special responsibility for the preparation of confirmands.

# Confirmation Requirements

## CCC #1319

A candidate for Confirmation who has attained the (1)age of reason, (2)must profess the faith, (3)be in the state of grace, (4)have the intention of receiving the sacrament, and (5) be prepared to assume the role of disciple and witness to Christ, both within the ecclesial community and in temporal affairs.

# Confirmation

**\*\*\*Confirmation is not required, nor can it be imposed. It requires a commitment to Christ and His Church.**

- **Confirmation is the Beginning, not the End—  
Confirmation requires a response.**

# The Spiritual Law of Causality

- If the parent is a saint, the child will be fervent;
- If the parent is fervent, the child will be pious;
- If the parent is pious, the child will at least be decent;
- If the parent is only decent, the child will be godless.
  - The spiritual generation is always one degree less intense in its life than the one who begets it in Christ.
  - -Based on Dom Jean-Baptiste Chautard, O.C.S.O. The Soul of the Apostolate, p. 39

# Confirmation in the Bible

## Acts 1:4-8

- Acts is written by the Apostle Luke. It is a continuation of the first book he wrote, the 'Gospel of Luke' addressed to 'Theophilus.' The book "Acts" short for the Acts of the Apostles recounts their actions following the Resurrection and subsequent Ascension of Jesus to Heaven.
- This section has Jesus teaching the Apostles, just before He is to ascend into Heaven.



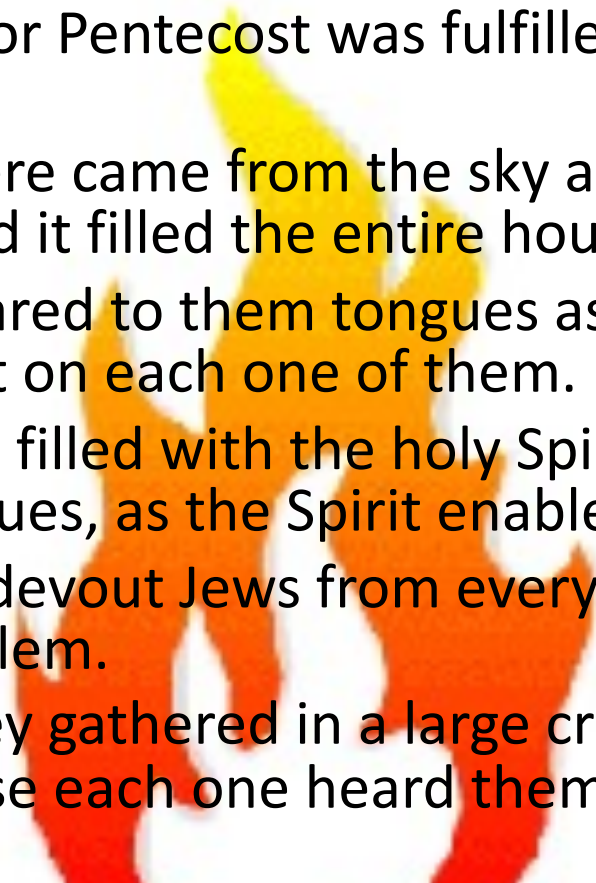
# Acts 1:4-8 cont'd

- 4 While meeting with them, he enjoined them not to depart from Jerusalem, but to wait for "the promise of the Father about which you have heard me speak;
- 5 for John baptized with water, but in a few days you will be baptized with the holy Spirit."
- 6 When they had gathered together they asked him, "Lord, are you at this time going to restore the kingdom to Israel?"
- 7 He answered them, "It is not for you to know the times or seasons that the Father has established by his own authority.
- 8 But you will receive power when the holy Spirit comes upon you, and you will be my witnesses in Jerusalem, throughout Judea and Samaria, and to the ends of the earth."

# Acts 1:4-8 explained

- Why does Jesus tell them not to depart from Jerusalem?
- In verse 4, what does Jesus tell them to wait for?
- After reading verse 5, what was the 'promise of the Father'?
- In verse 8, what will the Apostles receive when the Holy Spirit comes upon them?
- This is given them so that they might do what?

# Acts 2:1-13

- 1 When the time for Pentecost was fulfilled, they were all in one place together.
  - 2 And suddenly there came from the sky a noise like a strong driving wind, and it filled the entire house in which they were.
  - 3 Then there appeared to them tongues as of fire, which parted and came to rest on each one of them.
  - 4 And they were all filled with the holy Spirit and began to speak in different tongues, as the Spirit enabled them to proclaim.
  - 5 Now there were devout Jews from every nation under heaven staying in Jerusalem.
  - 6 At this sound, they gathered in a large crowd, but they were confused because each one heard them speaking in his own language.
- 

# Acts 2:1-13 cont'd

- 7 They were astounded, and in amazement they asked, "Are not all these people who are speaking Galileans?"
- 8 Then how does each of us hear them in his own native language?
- 9 We are Parthians, Medes, and Elamites, inhabitants of Mesopotamia, Judea and Cappadocia, Pontus and Asia,
- 10 Phrygia and Pamphylia, Egypt and the districts of Libya near Cyrene, as well as travelers from Rome,
- 11 both Jews and converts to Judaism, Cretans and Arabs, yet we hear them speaking in our own tongues of the mighty acts of God."
- 12 They were all astounded and bewildered, and said to one another, "What does this mean?"
- 13 But others said, scoffing, "They have had too much new wine."

# Acts 2:1-13 explained

- What physical signs are indicative of the Holy Spirit?
- Why did the tongues of fire come to rest on each of them individually?
- What happened next?
- In verse 11, what does it say the Apostles were talking about?
- Some people did not accept what they were seeing & hearing. To what did they attribute these events?

## Acts 8:14-17

14 Now when the apostles in Jerusalem heard that Samaria had accepted the word of God, they sent them Peter and John,

15 who went down and prayed for them, that they might receive the holy Spirit,

16 for it had not yet fallen upon any of them; they had only been baptized in the name of the Lord Jesus. 5

17 Then they laid hands on them and they received the holy Spirit.

# Acts 8:14-17 explained

- Why do they send for Peter & John?
- --Notice the action the Apostles perform. The laying on of hands. This the bishop will do to the young people, asking God to send the Holy Spirit upon them.

As you read the following verses--Notice the reference to being  
“sealed.”

At Confirmation what does the bishop say to each student, “Be  
sealed with the gift of the Holy Spirit.”

## **2 Corinthians 1:21-22**

*But the one who gives us security with you in Christ and who  
anointed us is God; he has also put **his seal upon us** and given  
the Spirit in our hearts as a first installment.*

## **Ephesians 1:13-14**

*In him you also, who have heard the word of truth, the gospel  
of your salvation, and have believed in him, **were sealed** with  
the promised holy Spirit, which is the first installment of our  
inheritance toward redemption as God’s possession, to the  
praise of his glory.*



## Ephesians 4:30

*...the holy Spirit of God, with which you **were sealed** for the day of redemption.*

## Revelation 7:3

*...we put the **seal on the foreheads** of the servants of our God.*

## Revelation 9:4

*...but only those people who **did not have the seal of God on their foreheads**.*

# Confirmation from the CCC

1285 Baptism, the Eucharist, and the sacrament of Confirmation together constitute the "sacraments of Christian initiation," whose unity must be safeguarded. It must be explained to the faithful that the reception of the sacrament of Confirmation is necessary for the completion of baptismal grace. **For "by the sacrament of Confirmation, [the baptized] are more perfectly bound to the Church and are enriched with a special strength of the Holy Spirit. Hence they are, as true witnesses of Christ, more strictly obliged to spread and defend the faith by word and deed."**

1289 Very early, the better to signify the gift of the Holy Spirit, an anointing with perfumed oil (***chrism***) was added to the laying on of hands. **This anointing highlights the name "Christian," which means "anointed"** and derives from that of Christ himself whom God "anointed with the Holy Spirit." This rite of anointing has continued ever since, in both East and West. For this reason the Eastern Churches call this sacrament *Chrismation*, anointing with chrism, or myron which means "chrism." In the West, *Confirmation* that this sacrament both confirms baptism and strengthens baptismal grace.

-Also: cf. pp. 203-204 USCCA

1295 By this anointing the confirmand receives the "mark," the seal of the Holy Spirit. A seal is a symbol of a person, a sign of personal authority, or ownership of an object. **Hence soldiers were marked with their leader's seal** and slaves with their master's. A seal authenticates a juridical act or document and occasionally makes it secret.

-Also: cf. pp. 203-204 USCCA

1296 Christ himself declared that he was marked with his Father's seal. Christians are also marked with a seal: "It is God who establishes us with you in Christ and has commissioned us; he has put his seal on us and given us his Spirit in our hearts as a guarantee." This seal of the Holy Spirit marks our total belonging to Christ, our enrollment in his service for ever, as well as the promise of divine protection in the great eschatological trial.

-Also: cf. pp. 203-204 USCCA

1299 In the Roman Rite the bishop extends his hands over the whole group of the confirmands. Since the time of the apostles this gesture has signified the gift of the Spirit. The bishop invokes the outpouring of the Spirit in these words:

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.

-Also: cf. pp. 204-206 USCCA

1300 The *essential rite* of the sacrament follows. In the Latin rite, "the sacrament of Confirmation is conferred through the anointing with chrism on the forehead, which is done by the laying on of the hand, and through the words: '*Accipe signaculum doni Spiritus Sancti*' [Be sealed with the Gift of the Holy Spirit.]." In the Eastern Churches of Byzantine rite, after a prayer of epiclesis the more significant parts of the body are anointed with myron: forehead, eyes, nose, ears, lips, breast, back, hands, and feet. Each anointing is accompanied by the formula: [Greek text here] (Signaculum doni Spiritus Sancti): "the seal of the gift of the Holy Spirit."

-Also: cf. pp. 203-204 USCCA

**1301 The sign of peace that concludes the rite of the sacrament signifies and demonstrates ecclesial communion with the bishop and with all the faithful.**

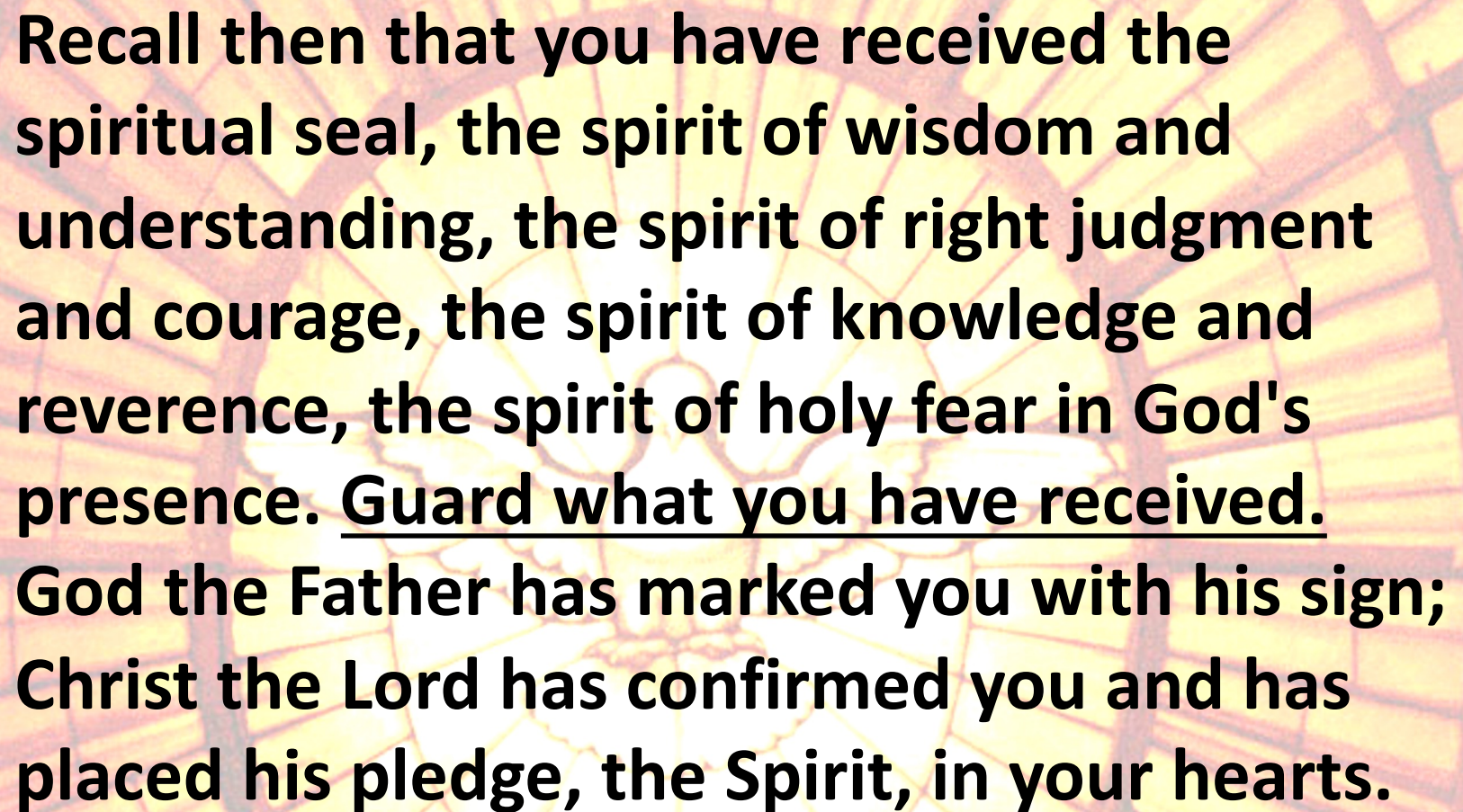
1302 It is evident from its celebration that the effect of the sacrament of Confirmation is the special outpouring of the Holy Spirit as once granted to the apostles on the day of Pentecost. (cf. USCCA p. 205)



## **1303 From this fact, Confirmation brings an increase and deepening of baptismal grace:**

- it roots us more deeply in the divine filiation which makes us cry, "Abba! Father!";**
- it unites us more firmly to Christ;**
- it increases the gifts of the Holy Spirit in us;**
- it renders our bond with the Church more perfect;**
- it gives us a special strength of the Holy Spirit to spread and defend the faith by word and action as true witnesses of Christ, to confess the name of Christ boldly, and never to be ashamed of the Cross.**

**-Also: cf. p. 207 USCCA**



**Recall then that you have received the spiritual seal, the spirit of wisdom and understanding, the spirit of right judgment and courage, the spirit of knowledge and reverence, the spirit of holy fear in God's presence. Guard what you have received. God the Father has marked you with his sign; Christ the Lord has confirmed you and has placed his pledge, the Spirit, in your hearts.**

**1304 Like Baptism which it completes, Confirmation is given only once, for it too imprints on the soul an *indelible spiritual mark*, the "character," which is the sign that Jesus Christ has marked a Christian with the seal of his Spirit by clothing him with power from on high so that he may be his witness. (cf. USCCA p. 207)**

1306 Every baptized person not yet confirmed can and should receive the sacrament of Confirmation. Since Baptism, Confirmation, and Eucharist form a unity, it follows that "the faithful are obliged to receive this sacrament at the appropriate time," for without Confirmation and Eucharist, Baptism is certainly valid and efficacious, but Christian initiation remains incomplete. (cf. USCCA p. 203)

**1310 To receive Confirmation one must be in a state of grace. One should receive the sacrament of Penance in order to be cleansed for the gift of the Holy Spirit. More intense prayer should prepare one to receive the strength and graces of the Holy Spirit with docility and readiness to act.**

-Also: cf. p. 205 USCCA

# **Precepts of the Church**

## **“The Minimum” from the CCC #2042-2043**

1. Attend Mass on Sundays and Holy Days of Obligation.
2. Confess your sins at least once a year.
3. Receive Holy Communion at least during the Easter Season.
4. Observe the prescribed days of fasting and abstinence.
5. Provide for the material needs of the Church according to their abilities

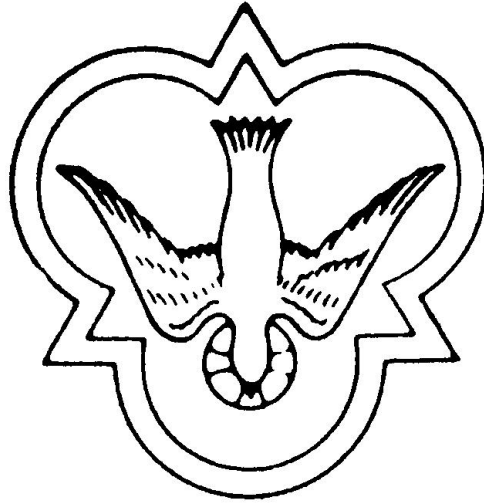
# From the Navarre Bible Commentary

- Our Lord is well aware of how weak people can be when difficult circumstances arise in which they have to confess their faith by word or deed. To overcome this weakness he has given us a special resource—the **grace of the sacrament of Confirmation**, which strengthens the recipient to be “a good soldier of Christ Jesus (2 Timothy 2:3) and to be “the aroma of Christ” (2 Corinthians 2:15) among men, which prevents us from being led astray by an environment contrary to Christian faith and morals:

“Therefore, the one to be confirmed is anointed on the forehead, where shame shows itself, lest he be ashamed to confess the name of Christ and especially his cross....”

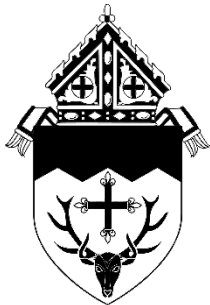






# **Adult Confirmation**

## **Session 4 Materials**



ROMAN CATHOLIC  
**DIOCESE OF BURLINGTON**



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# ADULT CONFIRMATION SESSION 4

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## Session 4 Theme: Sacraments of Reconciliation & Eucharist

### Summary

**Prayer:** Act of Contrition (USCCA p. 247)

**Saint:** St. Thomas More (USCCA pp. 277-278)

**Topics covered:**

- Lectio Divina: Encounter (Discipleship) with Christ (Jesus and Lazarus - Jn 11:1-44 and Prodigal Son - Lk. 15:11-22)
- USCCA Chap. 17: The Eucharist
- USCCA Chap. 18: Sacrament of Penance and Reconciliation

**Connection to Parish/Mass:** Find out your parish's confession times.

**Resources:** USCCA Chapter 17 and 18; Bible; CCC; "How to Make a Good Confession" OSV By Fr. Alfred McBride

### Overview of Session Topics

**Tonight we will discuss the following topics:**

1. St. Thomas More
2. Jesus and Lazarus
3. The Parable of the Prodigal Son
4. The Eucharist
5. The Sacrament of Penance and Reconciliation

### Detailed Outline

#### 1. Introductions

- a. Share homework responses: Consider a person from the parish or that you know whose life bears witness to the presence of the Holy Spirit.

#### 2. **Prayer:** Act of Contrition (USCCA p. 247)

#### 3. **Saint:** St. Thomas More (USCCA pp. 277-278)

#### 4. **Lectio Divina:** Encounter (Discipleship) with Christ (Jesus and Lazarus - Jn 11:1-44) or Prodigal Son - Lk. 15:11-22 Handout 4-1

#### 5. **USCCA Chap. 17: Eucharist** (PowerPoint handout)

- a. Introduction to the Eucharist
  - i. Anecdotal Introduction to the Eucharist
  - ii. Instituted by Christ as a pledge of His love
  - iii. Purpose of presentation
  - iv. The Eucharist in the Early Church (St. Justin Martyr)
  - v. The Eucharist as the Source and summit of our faith.
  - vi. Titles of the Eucharist
- b. The Eucharist in Scripture
  - i. Bread and wine in the Old Testament
  - ii. Passover in Egypt
  - iii. Last Supper
  - iv. John 6 "Bread of Life Discourse"

- c. The Eucharist as a Sacrament of Initiation
  - d. The Effects of Participation in the Eucharist
  - e. Spiritual Communion
  - f. Transforming Power of the Eucharist
    - i. Eucharistic Miracles
    - ii. Food for the Journey
    - iii. Abitene Martyrs
    - iv. Pope Benedict's First Communion
  - g. Conclusion
6. **USCCA Chap. 18: Sacrament of Penance and Reconciliation** (PowerPoint handout )
- a. Introduction to The Sacrament of Penance and Reconciliation
    - i. Anecdotal/ statistical introduction
    - ii. History
    - iii. Pope Francis
  - b. The Sacrament in Scripture
    - i. Foreshadowed in the Old Testament
      - 1. Numbers 21:6-9
      - 2. Psalm 32
      - 3. Psalm 51
    - ii. Foreshadowed in the New Testament
      - 1. Various citations from the Gospels
      - 2. John 11:38-44
      - 3. Reflections on Lazarus (St. Augustine)
      - 4. John 20:19-23
      - 5. 1 JN 1:9-10
      - 6. James 5:16
    - iii. The Sacrament in the Early Church (Didache)
  - c. The steps for Confession
  - d. Sin
    - i. Degrees of Sin
    - ii. Mortal and Venial Sin
    - iii. The Forgiveness of Sin
  - e. Conversion, Confession and forgiveness
  - f. Effects of Reconciliation
  - g. Importance of Frequent Reception of this Sacrament
  - h. Conclusion
    - i. Society Today
    - ii. St. Faustina
    - iii. Confession as Healing for the soul and other benefits
    - iv. Pope Benedict on Confession
    - v. Practical Questions
7. **Activity:** Walk through How to go to Confession (OSV Brochure)
8. **Reminder:** Outline of responsibilities (classes, sponsor, Saint name, reconciliation, interview w/pastor)
9. **Closing Prayer:** Act of Contrition and Jesus Prayer –pp. 277-278
10. **Homework:**
- a. Find out your parish's confession times.
  - b. Read Chap. 12 in the USCCA

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# LECTIO DIVINA: JOHN 11:1-44

## THE KEY TO LIFE AND DEATH

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**<sup>1</sup>Now a man was ill, Lazarus from Bethany, the village of Mary and her sister Martha. <sup>2</sup>Mary was the one who had anointed the Lord with perfumed oil and dried his feet with her hair; it was her brother Lazarus who was ill.**

-This is Mary of Bethany, sister of Lazarus. She is the one who would later anoint Jesus at the house of Simon the leper (Jn 12:1-8)

-Note this is not Mary Magdalene—lots of Mary's in the Gospel. Mary of Bethany, Mary Magdalene, and the "sinner" whose name is not given who anointed Jesus in Galilee.

**<sup>3</sup>So the sisters sent word to him, saying, "Master, the one you love is ill."**

The one he loves—a strong relationship between Jesus and this family.

**<sup>4</sup>When Jesus heard this he said, "This illness is not to end in death, but is for the glory of God, that the Son of God may be glorified through it."**

St. Augustine: the glory of which Christ speaks of here "was no gain to Jesus; it was only for our good. Therefore, Jesus says that this illness is not unto death, because the particular death was not for death but rather for a miracle, which being wrought men should believe in Christ and thereby avoid the true death." (Navarre Bible Commentary)

**<sup>5</sup>Now Jesus loved Martha and her sister and Lazarus. <sup>6</sup>So when he heard that he was ill, he remained for two days in the place where he was.**

-He stayed there for 2 more days?

-Ever feel disappointed or "let-down" by someone or God when prayers are not answered in our time?

**<sup>7</sup>Then after this he said to his disciples, "Let us go back to Judea." <sup>8</sup>The disciples said to him, "Rabbi, the Jews were just trying to stone you, and you want to go back there?"**

-Stoning was the form of capital punishment applying to blasphemy. We have seen that people tried to stone Jesus at least twice: first when he proclaimed that he was the Son of God and that he existed from eternity Jn 8:58-59; second when he revealed that he and the Father are one.

-These attempts by the Jewish authorities failed because Jesus' 'hour' had not yet arrived—that is the time laid down by his Father for His death and resurrection. When the Crucifixion comes, it will be the hour of His enemies and of "the power of darkness" (Luke 22:53). But until that moment it is daytime, and our Lord can walk without His life being in danger." (Navarre Bible Commentary)

**<sup>9</sup>Jesus answered, "Are there not twelve hours in a day? If one walks during the day, he does not stumble, because he sees the light of this world. <sup>10</sup>But if one walks at night, he stumbles, because the light is not in him." <sup>11</sup>He said this, and then told them, "Our friend Lazarus is asleep, but I am going to awaken him." <sup>12</sup>So the disciples said to him, "Master, if he is asleep, he will be saved." <sup>13</sup>But Jesus was talking about his death, while they thought that he meant ordinary sleep.**

Misunderstanding

**<sup>14</sup>So then Jesus said to them clearly, “Lazarus has died. <sup>15</sup>And I am glad for you that I was not there, so that you may believe. Let us go to him.” <sup>16</sup>So Thomas, called Didymus, said to his fellow disciples, “Let us also go to die with him.”**

-“Doubting Thomas” willing to go die with Jesus.

-Reminder of the Apostles all saying they would die for Jesus at the Last Supper. How they remained faithful even in their personal weakness.

**<sup>17</sup>When Jesus arrived, he found that Lazarus had already been in the tomb for four days.**

**<sup>18</sup>Now Bethany was near Jerusalem, only about two miles away. <sup>19</sup>And many of the Jews had come to Martha and Mary to comfort them about their brother. <sup>20</sup>When Martha heard that Jesus was coming, she went to meet him; but Mary sat at home. <sup>21</sup>Martha said to Jesus, “Lord, if you had been here, my brother would not have died. <sup>22</sup>[But] even now I know that whatever you ask of God, God will give you.”**

According to St. Augustine, Martha’s request is a good example of confident prayer, a prayer of abandonment into the hands of God, who knows better than we what we need. Therefore, she did not say, “But now I ask you to raise my brother to life again. [...] All she said was, I know that you can do it; if you will, do it; it is for you to judge whether to do it, not for me to presume.” (Navarre Bible Commentary)

**<sup>23</sup>Jesus said to her, “Your brother will rise.” <sup>24</sup>Martha said to him, “I know he will rise, in the resurrection on the last day.”**

-another misunderstanding

**<sup>25</sup>Jesus told her, “I am the resurrection and the life; whoever believes in me, even if he dies, will live, <sup>26</sup>and everyone who lives and believes in me will never die. Do you believe this?”**

-Double meaning of this claim.

-Resurrection and Life. Victory over death through his rising. Offering us Life through his victory.

-“This life, which the Father has promised and offered to each man in Jesus Christ, his eternal and only Son, who ‘when the time had fully come’ (Gal 4:4), became incarnate and was born of the Virgin Mary, is the final fulfillment of man’s vocation. It is in a way the fulfillment of the ‘destiny’ that God has prepared for him from eternity. This ‘divine destiny’ is advancing, in spite of all the enigmas, the unsolved riddles, the twists and turns of ‘human destiny’ in the world of time. Indeed, while all this, in spite of all the riches of life in time, necessarily and inevitably leads to the frontiers of death and the goal of the destruction of the human body, beyond that goal we see Christ. ‘I am the resurrection and the life, he who believes in me...shall never die.’ In Jesus Christ, who was crucified and laid in the tomb and then rose again, ‘our hope of resurrection dawned...the bright promise of immortality’ (Roman Missal) on the way to which man, through the death of the body, shares with the whole of visible creation the necessity to which matter is subject.” (JP II, *Redemptor Homines*)

**<sup>27</sup>She said to him, “Yes, Lord. I have come to believe that you are the Messiah, the Son of God, the one who is coming into the world.” <sup>28</sup>When she had said this, she went and called her sister Mary secretly, saying, “The teacher is here and is asking for you.” <sup>29</sup>As soon as she heard this, she rose quickly and went to him. <sup>30</sup>For Jesus had not yet come into the village, but was still where Martha has met him. <sup>31</sup>So when the Jews who were with her in the house comforting her saw Mary get up quickly and go out, they followed her, presuming that she was going to the tomb to weep there. <sup>32</sup>When Mary came to where Jesus was and saw him, she fell at his feet and said to him, “Lord, if you had been here, my brother would not have died.” <sup>33</sup>When Jesus**

**saw her weeping and the Jews who had come with her weeping, he became perturbed and deeply troubled,**

-deeply moved

**<sup>34</sup>and said, “Where have you laid him?” They said to him, “Sir, come and see.”**

-“come and see” same words as Samaritan woman at the well used to proclaim Jesus.

**<sup>35</sup>And Jesus wept. <sup>36</sup>So the Jews said, “See how he loved him.”**

-Why does Jesus cry here but not when he first heard about Lazarus’ death?

-This passage gives us an opportunity to reflect on the depth and tenderness of Jesus’ feelings.

“Christ wept: let man also weep for himself. For why did Christ weep, but to teach men to weep.” (St. Augustine)

-We should also weep—but for our sins, to help us return to the life of grace through conversion and repentance. We should appreciate our Lord’s tears: he is praying for us, who are sinners: “Jesus is your friend. The Friend. With a human heart, like yours. With loving eyes that wept for Lazarus. And he loves you as much as he loved Lazarus.” (St. Josemaria Escriva)

**<sup>37</sup>But some of them said, “Could not the one who opened the eyes of the blind man have done something so that this man would not have died?” <sup>38</sup>So Jesus, perturbed again, came to the tomb. It was a cave, and a stone lay across it. <sup>39</sup>Jesus said, “Take away the stone.” Martha, the dead man’s sister, said to him, “Lord, by now there will be a stench; he has been dead for four days.” <sup>40</sup>Jesus said to her, “Did I not tell you that if you believe you will see the glory of God?”**

-What do you think this scene/environment looks like?

**<sup>41</sup>So they took away the stone. And Jesus raised his eyes and said, “Father, I thank you for hearing me. <sup>42</sup>I know that you always hear me; but because of the crowd here I have said this, that they may believe that you sent me.” <sup>43</sup>And when he has said this, he cried out in a loud voice, “Lazarus, come out!” <sup>44</sup>The dead man came out, tied hand and foot with burial bands, and his face was wrapped in a cloth. So Jesus said to them, “Untie him and let him go.”**

-Jesus calls Lazarus by name. Although he is really dead, he has not thereby lost his personal identity: dead people continue to exist, but they have a different mode of existence, because they have changed from mortal life to eternal life. This is why Jesus states that God ‘is not God of the dead, but of the living,’ for to him all are alive. (Navarre Bible Commentary)

-This passage can be applied to the spiritual resurrection of the soul who has sinned and recovers grace. God wants us to be saved; therefore we should never lose heart; we should always desire and hope to reach this goal: ‘Never despair. Lazarus was dead and decaying; By now he will smell; this is the fourth day,’ says Martha to Jesus. (Navarre Bible Commentary)

-“If you hear God’s inspiration and follow it—‘Lazarus, come out’—you will return to Life.” (St. Josemaria Escriva)

-How did Lazarus get out of the tomb?

-The Jews prepared the body for burial by washing it and anointing it with aromatic ointments to delay decomposition and counteract offensive odours; they then wrapped the body in linen cloths and bandages, covering the head with a napkin—a method very like the Egyptians, but not entirely extending to full embalming, which involved removing certain internal organs.

-“Lazarus’ tomb would have been a subterranean chamber linked to the surface by steps and blocked by a slab. Lazarus was moved out to the entrance by a supernatural force. As happened in the case of the raising of Jairus’ daughter (Mk 5:42-43), due to their

astonishment no one moved until our Lord's words broke the atmosphere of silence and terror which had been created." (Navarre Bible Commentary)

-St. Augustine sees in the raising of Lazarus a symbol of the sacrament of Penance: in the same way as Lazarus comes out of the tomb, 'when you confess, you come forth. For what does 'come forth' mean if not emerging from what is hidden, to be made manifest. But for you to confess is God's doing; he calls you with an urgent voice, by an extraordinary grace. And just as the dead man came out still bound, so you go to confession still guilty. In order that his sins be loosed, the Lord said this to his ministers: 'Unbind him and let him go'. What you will loose on earth will be loosed also in heaven' (Navarre Bible Commentary)

-“Christian art has used this comparison from very early on; in the catacombs we find some one hundred and fifty representations of the raising of Lazarus, symbolizing thereby the gift of the life of grace which comes through the priest, who in effect repeats these words to the sinner: 'Lazarus, come out.'” (Navarre Bible Commentary)

-“By raising Lazarus our Lord shows his divine power over death and thereby gives proof of his divinity, in order to confirm his disciples' faith and reveal himself as the resurrection and the Life. Most Jews, but not the Sadducees, believed in the resurrection of the body, Martha believed in it.” (Navarre Bible Commentary)

## **John 11: 1-44**

### **Notes**

1. What was the relationship between Jesus, Mary, Martha and Lazarus?
2. Why did Jesus not immediately go to them upon learning that Lazarus was ill?
3. List some of the misunderstandings that take place between Jesus and the apostles and Jesus and Mary and Martha.
4. Did Jesus know all along what He was going to do?
5. What did Thomas think was going to happen to the Apostles and Jesus upon their return to Judea in v. 16?
6. What is the resurrection Jesus refers to in his conversation with Mary and Martha?
7. In v. 29, Mary goes “quickly” when the Lord calls for her. How do we respond when the Lord calls?
8. Why does Jesus weep in v. 35 and is described as “perturbed” in v. 38?
9. How would the crowd have reacted when Lazarus came out of the tomb, alive?

## **John 11:1-44 The Key to Life and Death**

**1. Now a man was ill, Lazarus from Bethany, the village of Mary and her sister Martha. 2. Mary was the one who had anointed the Lord with perfumed oil and dried his feet with her hair; it was her brother Lazarus who was ill.**

**3. So the sisters sent word to him, saying, "Master, the one you love is ill." 4. When Jesus heard this he said, "This illness is not to end in death, but is for the glory of God, that the Son of God may be glorified through it."**

**5. Now Jesus loved Martha and her sister and Lazarus. 6. So when he heard that he was ill, he remained for two days in the place where he was. 7. Then after this he said to his disciples, "Let us go back to Judea." 8. The disciples said to him, "Rabbi, the Jews were just trying to stone you, and you want to go back there?"**

**9. Jesus answered, "Are there not twelve hours in a day? If one walks during the day, he does not stumble, because he sees the light of this world. 10. But if one walks at night, he stumbles, because the light is not in him." 11. He said this, and then told them, "Our friend Lazarus is asleep, but I am going to awaken him." 12. So the disciples said to him, "Master, if he is asleep, he will be saved." 13. But Jesus was talking about his death, while they thought that he meant ordinary sleep.**

**14. So then Jesus said to them clearly, "Lazarus has died. 15. And I am glad for you that I was not there, so that you may believe. Let us go to him." 16. So Thomas, called Didymus, said to his fellow disciples, "Let us also go to die with him."**

**17. When Jesus arrived, he found that Lazarus had already been in the tomb for four days. 18. Now Bethany was near Jerusalem, only about two miles away. 19. And many of the Jews had come to Martha and Mary to comfort them about their brother. 20. When Martha heard that Jesus was coming, she went to meet him; but Mary sat at home. 21. Martha said to Jesus, "Lord, if you had been here, my brother would not have died. 22. [But] even now I know that whatever you ask of God, God will give you."**

**23. Jesus said to her, "Your brother will rise." 24. Martha said to him, "I know he will rise, in the resurrection on the last day."**

**25. Jesus told her, "I am the resurrection and the life; whoever believes in me, even if he dies, will live, 26. and everyone who lives and believes in me will never die. Do you believe this?"**

**27. She said to him, "Yes, Lord. I have come to believe that you are the Messiah, the Son of God, the one who is coming into the world."**

**28. When she had said this, she went and called her sister Mary secretly, saying, "The teacher is here and is asking for you." 29. As soon as she heard this, she rose quickly and went to him. 30. For Jesus had not yet come into the village, but was still where Martha has met him. 31. So when the Jews who were with her in the house comforting her saw Mary get up quickly and go out, they followed her, presuming that she was going to the tomb to weep there. 32. When Mary came to where Jesus was and saw him, she fell at his feet and said to him, "Lord, if you had been here, my brother would not have died." 33. When Jesus saw her weeping and the Jews who had come with her weeping, he became perturbed and deeply troubled, 34. and said, "Where have you laid him?" They said to him, "Sir, come and see."**

**35. And Jesus wept. 36. So the Jews said, "See how he loved him."**



**37. But some of them said, “Could not the one who opened the eyes of the blind man have done something so that this man would not have died?”**

**38. So Jesus, perturbed again, came to the tomb. It was a cave, and a stone lay across it. 39. Jesus said, “Take away the stone.” Martha, the dead man’s sister, said to him, “Lord, by now there will be a stench; he has been dead for four days.” 40. Jesus said to her, “Did I not tell you that if you believe you will see the glory of God?”**

**41. So they took away the stone. And Jesus raised his eyes and said, “Father, I thank you for hearing me. 42. I know that you always hear me; but because of the crowd here I have said this, that they may believe that you sent me.” 43. And when he has said this, he cried out in a loud voice, “Lazarus, come out!” 44. The dead man came out, tied hand and foot with burial bands, and his face was wrapped in a cloth. So Jesus said to them, “Untie him and let him go.”**

## **John 11: 1-44**

### **Notes**

- 1. What was the relationship between Jesus, Mary, Martha and Lazarus?**
- 2. Why did Jesus not immediately go to them upon learning that Lazarus was ill?**
- 3. List some of the misunderstandings that take place between Jesus and the apostles and Jesus and Mary and Martha.**
- 4. Did Jesus know all along what He was going to do?**
- 5. What did Thomas think was going to happen to the Apostles and Jesus upon their return to Judea in v. 16?**
- 6. What is the resurrection Jesus refers to in his conversation with Mary and Martha?**
- 7. In v. 29, Mary goes “quickly” when the Lord calls for her. How do we respond when the Lord calls?**
- 8. Why does Jesus weep in v. 35 and is described as “perturbed” In v. 38?**
- 9. How would the crowd have reacted when Lazarus came out of the tomb, alive?**

# The Eucharist



# Prayer

“O Jesus, in the presence of Your infinite love I find myself deeply moved, and, full of gratitude, I can do nothing but repeat, ‘How grateful I am to You!’ But what can I give You, O Lord, in return for Your Gift?

I hear Your sweet voice repeating to me: ‘*My son, give me your heart*’ (Prov. 23:26). Yes, O Lord, I offer You my heart and my soul. I consecrate to You my whole life. I want to belong entirely to You forever.”

-Prayers Before the Blessed Sacrament

From: Jesus Our Eucharistic Love by Fr. Stefano M. Manelli, FI



# The Holy Eucharist

1. “Source & Summit”
2. “Food for the Journey”
3. Stories:
  1. Personal stories of the Eucharist.
  2. Pope John Paul II –when named a bishop put a desk in chapel and from there did much of his writing.
  3. Pope Francis 6-7PM each evening
4. What has been your experience with the Holy Eucharist?





# Eucharist-Instituted by Christ

- “In order to leave them a **pledge of this love**, in order never to depart from his own and to make them sharers in his Passover, he instituted the Eucharist as the memorial of his death and Resurrection and he commanded his apostles to celebrate it until his return; ‘thereby he constituted them priests of the New Testament’”

# Eucharist Presentation

**Polls show 2/3 of adult Catholics don't understand the Eucharist**

**Today's goal is to ensure that you are not part of that 2/3rds 😊**





# The Eucharist in the Early Church

## St. Justin Martyr (150AD)

**“And on the day which is called after the sun, all who are in the towns and in the country gather together for a communal celebration. And then the memoirs of the Apostles or the writings of the Prophets are read as long as time permits. After the reader has finished his task, the one presiding gives an address urgently admonishing hearers to practice these beautiful teachings in their lives. Then together all stand and recite prayers...the bread and wine mixed with water are brought and the one presiding offers up prayers and thanksgiving as much as in him lies. The people chime in with an ‘Amen.’**



## St. Justin Martyr (150AD) cont'd.

“Then takes place the distribution to all attending, of those things over which the thanksgiving has been spoken, and the deacons bring a portion to the absent. And this food is known among us as the Eucharist. No one may partake of it unless he is convinced of the truth of our teaching and is cleansed in the bath of Baptism.”



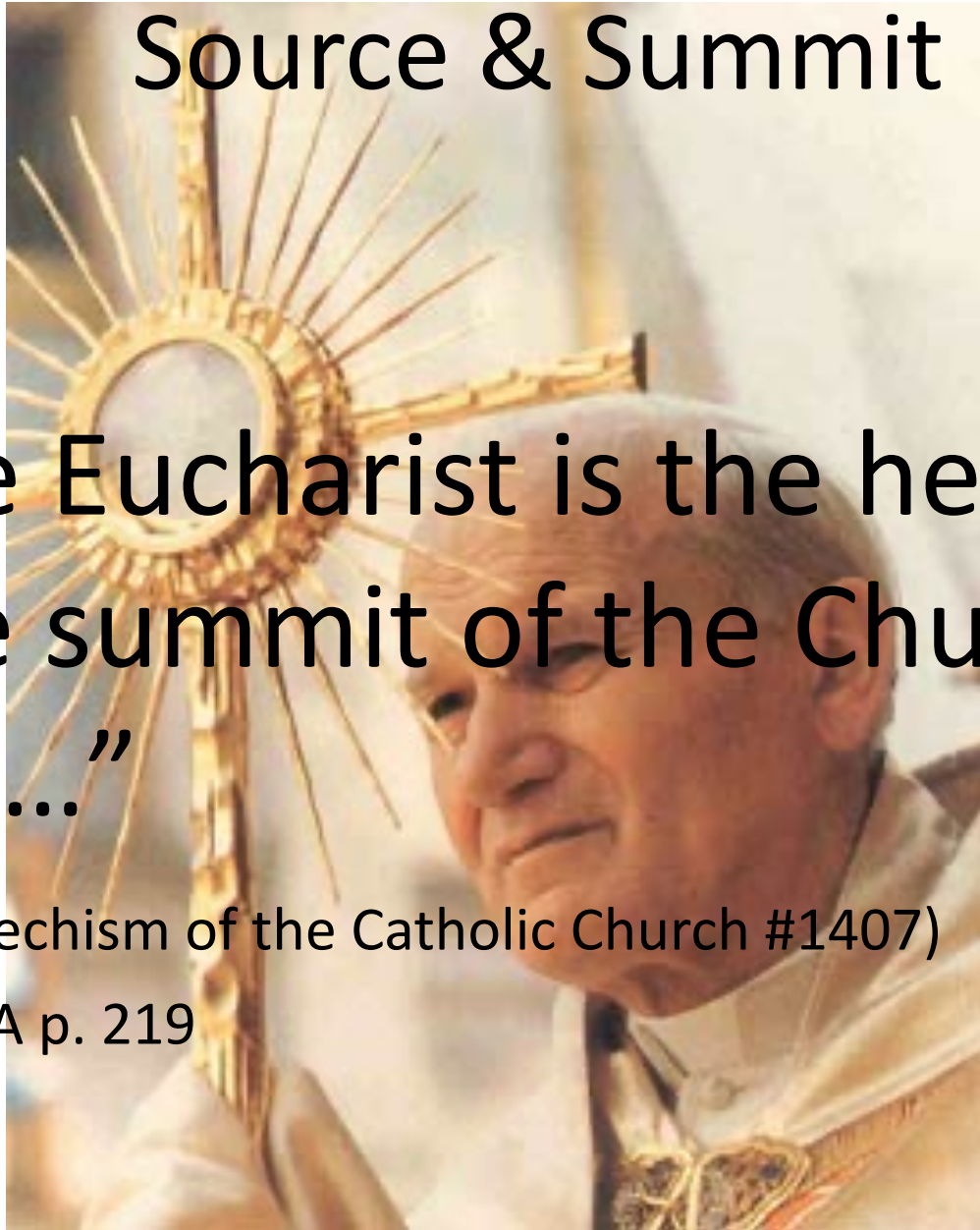


## Source & Summit

“The Eucharist is the heart and the summit of the Church’s life...”

-(Catechism of the Catholic Church #1407)

Cf. USCCA p. 219



# Titles of the Eucharist

- Holy Communion
- Holy Mass
- Breaking of the Bread
- Holy & Divine Liturgy
- Memorial of Christ's Passion, Death & Resurrection.
- Holy Sacrifice of the Mass
- Lord's Supper
- Eucharistic Liturgy



# The Eucharist in Scripture

- Gen. 14:18 “Melchizedek King of Salem brought out bread and wine; he was priest of God Most High.”
- Ex. 29:40 “...and with the first lamb a tenth measure of fine flour mingled with a fourth of hin of beaten oil, and a fourth of a hin of wine for a libation.”  
[Hin = liquid measure ~1.5 gallons]



# Passover in Egypt (Ex 12)

- Ancient rituals were given historical meaning at the Exodus of God's people.
- Passover Meal – a sign of God's delivering the Israelites from slavery in Egypt.



# Last Supper

- A. Jesus chose the Passover feast as the time in which he would institute the Eucharist and would undergo his dying and rising (cf. CCC #1339-1340)
- B. With the institution of the Eucharist, Jesus gave the Passover its new and definitive meaning.
- C. He showed himself to be the High Priest of the New Covenant, offering himself as a perfect sacrifice to the Father.
- D. Jesus changed the bread and wine into his Body and Blood given now as an offering for the salvation of all people.





# Eucharist: A Sacrament of Initiation

- The Eucharist prefigured in the Old Testament
- The Eucharist instituted in the New Testament
  - John 6 “Bread of Life Discourse”
- The Eucharist lived in the New Testament



# John 6:25-69

Context: This takes place right after Jesus had miraculously multiplied the fishes and loaves to feed the thousands of people.

---

25 And when they found him across the sea they said to him, "Rabbi, when did you get here?"

26 Jesus answered them and said, "Amen, amen, I say to you, you are looking for me not because you saw signs but because you ate the loaves and were filled.

27 Do not work for food that perishes but for the food that endures for eternal life, [15](#) which the Son of Man will give you. For on him the Father, God, has set his seal."

28 So they said to him, "What can we do to accomplish the works of God?"

29 Jesus answered and said to them, "This is the work of God, that you believe in the one he sent."

30 So they said to him, "What sign can you do, that we may see and believe in you? What can you do?"

31 Our ancestors ate manna in the desert, as it is written: 'He gave them bread from heaven to eat.'"



# John 6 cont'd

- 32 So Jesus said to them, "Amen, amen, I say to you, it was not Moses who gave the bread from heaven; my Father gives you the true bread from heaven.
- 33 For the bread of God is that which comes down from heaven and gives life to the world."
- 34 So they said to him, "Sir, give us this bread always."
- 35 Jesus said to them, "I am the bread of life; whoever comes to me will never hunger, and whoever believes in me will never thirst.
- 36 But I told you that although you have seen (me), you do not believe.
- 37 Everything that the Father gives me will come to me, and I will not reject anyone who comes to me,
- 38 because I came down from heaven not to do my own will but the will of the one who sent me.





# John 6 cont'd

- 39 And this is the will of the one who sent me, that I should not lose anything of what he gave me, but that I should raise it (on) the last day.
- 40 For this is the will of my Father, that everyone who sees the Son and believes in him may have eternal life, and I shall raise him (on) the last day."
- 41 The Jews murmured about him because he said, "I am the bread that came down from heaven,"
- 42 and they said, "Is this not Jesus, the son of Joseph? Do we not know his father and mother? Then how can he say, 'I have come down from heaven'?"
- 43 Jesus answered and said to them, "Stop murmuring [18](#) among yourselves.
- 44 No one can come to me unless the Father who sent me draw him, and I will raise him on the last day.
- 45 It is written in the prophets: 'They shall all be taught by God.' Everyone who listens to my Father and learns from him comes to me.



# John 6 cont'd

46 Not that anyone has seen the Father except the one who is from God; he has seen the Father.

47 Amen, amen, I say to you, whoever believes has eternal life.

48 I am the bread of life.

49 Your ancestors ate the manna in the desert, but they died;

50 this is the bread that comes down from heaven so that one may eat it and not die.

51 I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world."

52 The Jews quarreled among themselves, saying, "How can this man give us (his) flesh to eat?"



# John 6 cont'd

**53 Jesus said to them, "Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you.**

**54 Whoever eats [19](#) my flesh and drinks my blood has eternal life, and I will raise him on the last day.**

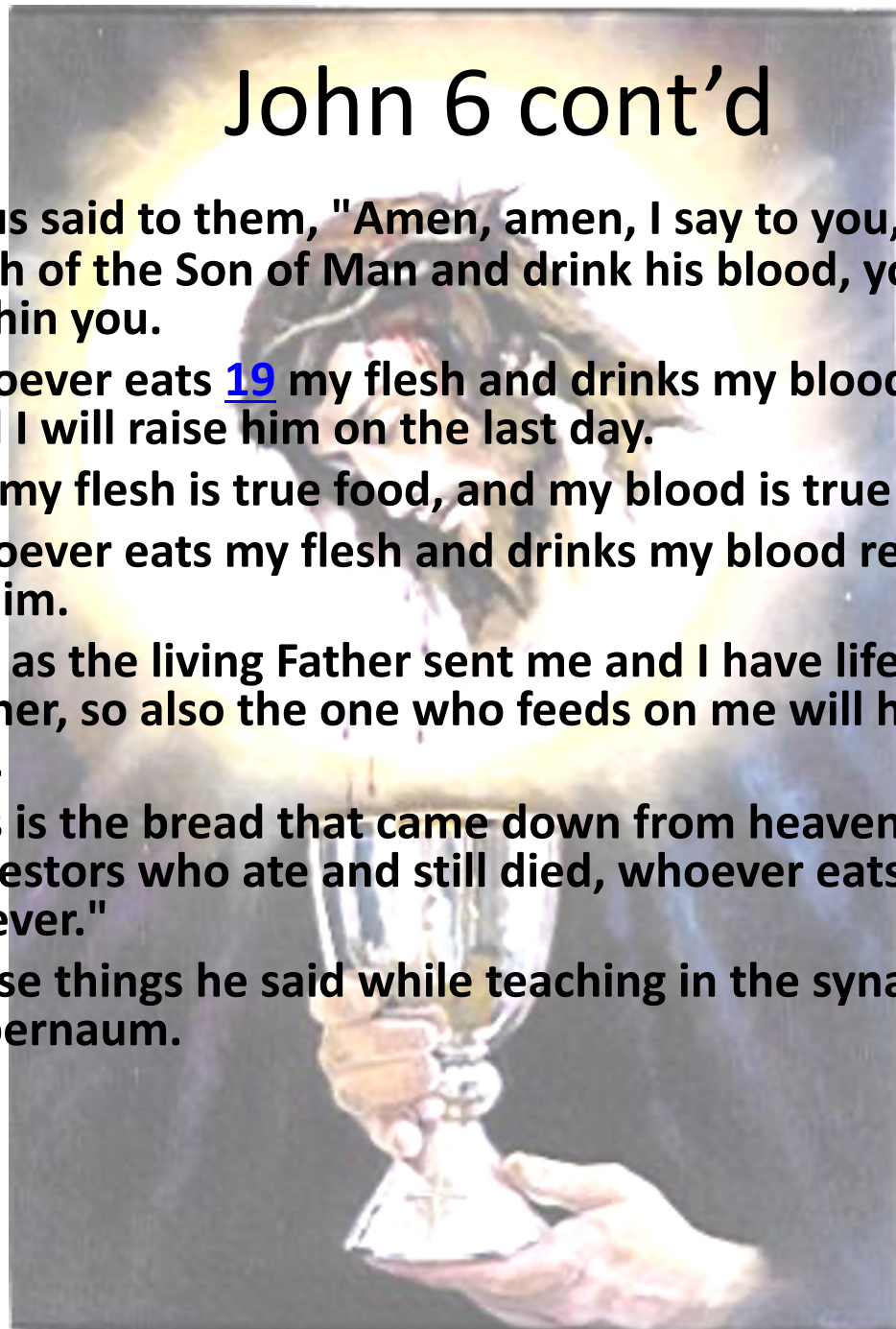
**55 For my flesh is true food, and my blood is true drink.**

**56 Whoever eats my flesh and drinks my blood remains in me and I in him.**

**57 Just as the living Father sent me and I have life because of the Father, so also the one who feeds on me will have life because of me.**

**58 This is the bread that came down from heaven. Unlike your ancestors who ate and still died, whoever eats this bread will live forever."**

**59 These things he said while teaching in the synagogue in Capernaum.**





# John 6 cont'd

60 Then many of his disciples who were listening said, "This saying is hard; who can accept it?"

61 Since Jesus knew that his disciples were murmuring about this, he said to them, "Does this shock you?"

62 What if you were to see the Son of Man ascending to where he was before? [21](#)

63 It is the spirit that gives life, while the flesh [22](#) is of no avail. The words I have spoken to you are spirit and life.

64 But there are some of you who do not believe." Jesus knew from the beginning the ones who would not believe and the one who would betray him.

65 And he said, "For this reason I have told you that no one can come to me unless it is granted him by my Father."



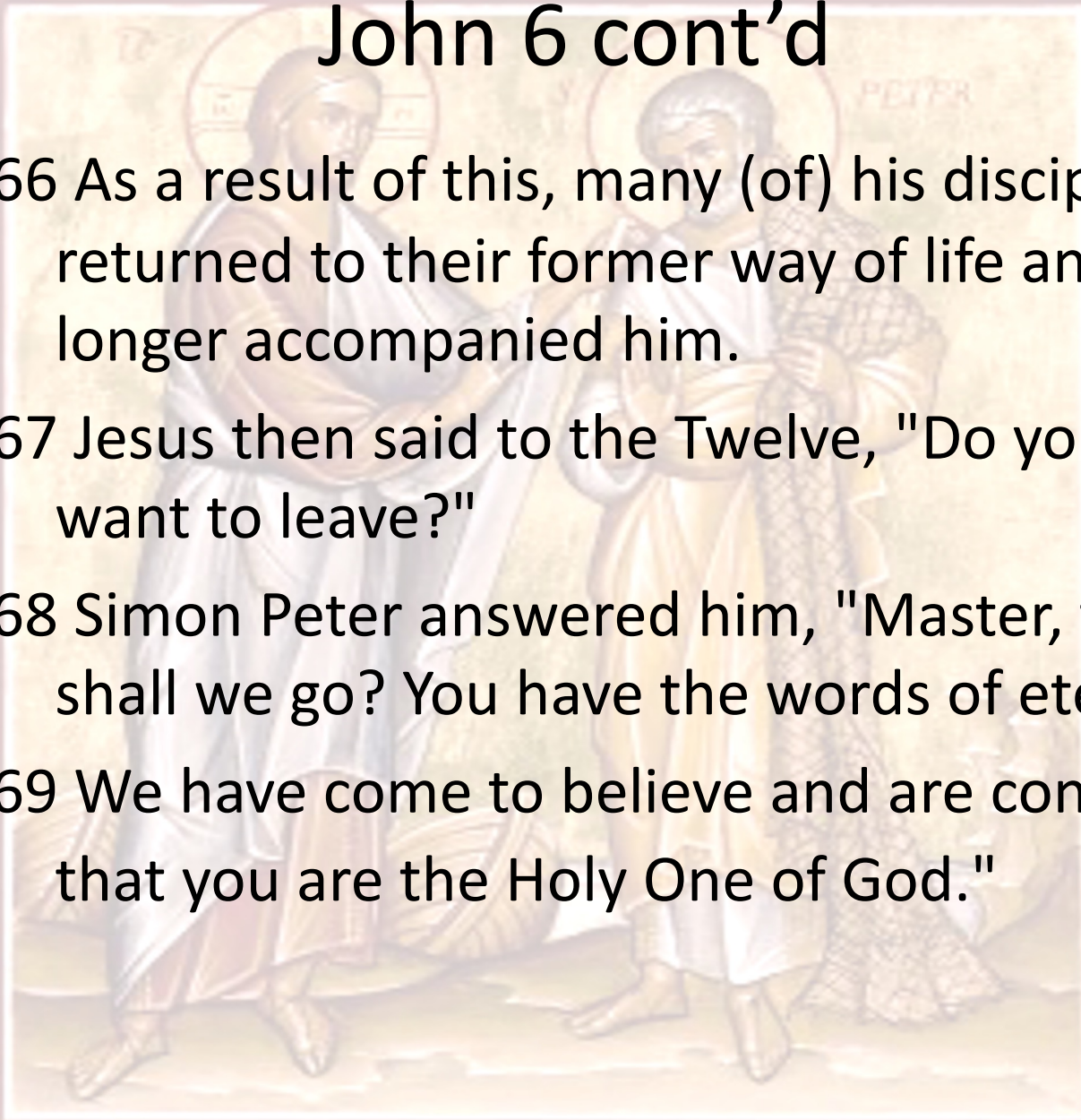
## John 6 cont'd

66 As a result of this, many (of) his disciples returned to their former way of life and no longer accompanied him.

67 Jesus then said to the Twelve, "Do you also want to leave?"

68 Simon Peter answered him, "Master, to whom shall we go? You have the words of eternal life.

69 We have come to believe and are convinced that you are the Holy One of God."



# Paschal Mystery

- “Through the liturgy, **Christ**, our **Redeemer**, and **High Priest**, continues the work of our **redemption** in, with and through his Church” (CCC #1069)



# The Effects of Participation in the Eucharist

- Separates us from sin
- Intensifies our love of God
- Weakens or breaks our disordered attachments
- Wipes away venial sins with His Divine Love
- Offers us strength, called *grace* to preserve us from mortal sin.
- Expands the life of the Church
- Binds us more fully to the Church
- Become more fully united to Christ
- Commits us to care for the poor.
- Source and means of grace even apart from the actual reception of Holy Communion





# Spiritual Communion

- “My Jesus, I believe that you are present in the Most Blessed Sacrament. I love you above all things, and I desire to receive you into my soul. Since I cannot at this moment receive you sacramentally, come at least spiritually into my heart. Amen.”*





# Transforming Power of the Eucharist

- Active Participation
- Rom. 12:1 “offer your bodies as a living sacrifice”
- Inner Receptivity
- Offering Communion for others
- Spiritual Sacrifice:
  - “Lord, take me. Bless me. Break me. Make me a part of your saving sacrificial gift for the world’s bodily and spiritual needs.”



# Eucharistic Miracles



## Miracle at Lanciano

- Around 700AD, a priest in a monastery in Lanciano had serious doubts about the Real Presence of Christ in the Eucharist. One morning at Mass, as he finished saying the words of consecration, the host suddenly turned into a circle of flesh and the wine became visible blood. The astonished priest realized that God had just dramatically answered his doubts. The people in the Church were amazed, and soon the whole town buzzed with the news of a miracle. The host and blood were put on permanent display in the church.
- This miracle has been examined through the centuries, without any trace of fakery. Pope Paul VI encouraged a scientific investigation in 1971, by Italian doctors using sophisticated equipment. They concluded that the flesh is real human flesh and the blood is real human blood. The flesh is from a human heart, expertly dissected. The blood is type AB, and has all the normal proteins found in fresh human blood. Even though the flesh and blood have been exposed to the air for 1200 years, they are biologically undamaged.



# Eucharistic Miracles cont'd

## Therese Neumann

- A German lay woman, Therese Neumann (1898-1962), lived the last 36 years of her life without any food or water other than Holy Communion. In 1922, at the age of 24, Therese's body rejected any food but the Eucharist. At the direction of her spiritual advisor, she did have a sip of water to help her digest the host. By 1926, even the water proved unnecessary.
- Receiving Holy Communion gave her a surge of energy, allowing her to engage in vigorous farm and house work. She required no sleep, often going to the local church at night where she prayed, cleaned the sanctuary, and arranged the altar flowers. The host would sustain her for almost one full day. At the end of each 24-hour period, she could feel her life ebbing. Receiving the Eucharist again restored her strength. Several times over the years, diocesan officials, doctors, and scientists thoroughly examined Therese's life. They always concluded that the only thing keeping her alive was Holy Communion





# Eucharist: Food for the Journey

- A number of the saints have survived on nothing but the Eucharist:
  - -St. Catherine of Sienna –could not eat other food-wouldn't stay down.
  - -St. Catherine of Genoa
  - -St. Ita
  - -St. Lidwina-the last 19 years of her life-Eucharist alone.
  - -St. Joseph of Cupertino—known for his levitations 5 years without eating.
  - -St. Juliana of Cornillon (d. 1791)
  - -Bl. Angela of Foligno (d. 1309)
  - -St. Nicholas of Switzerland (d. 1487)
  - -St. Columba of Rieti (d. 1501)
  - -Ven. Ursula Benincasa (d. 1580)
  - -St. Rose of Lima (d. 1617)
  - -St. Mary Anne de Paredes (d. 1645)
  - -St. Mary Frances of the Five Wounds (d. 1791)
  - -others including Anne Catherine Emmerich (d. 1824) The Passion of the Christ



# Other Eucharistic Miracles

- Jesus Our Eucharistic Love Book  
– P. 46, 49, 54, 74



# The Cry of the Abitene Martyrs

Martyred in 303, the Christians lived in Abitene—in today's Tunis—and died under the Roman Emperor, Diocletian's persecution.

“The emperor ordered that ‘the sacred texts and holy testaments of the Lord and the divine Scriptures be found, so that they could be burnt; the Lord's basilicas were to be pulled down; and the celebration of sacred rites and holy reunions of the Lord were to be prohibited’ (Acts of the Martyr, I)”



# Abitene Martyrs cont'd

“Disobeying the emperor’s orders, a group of 49 Christians...gathered weekly in one of their homes to celebrate Sunday Mass. Taken by surprise during one of the meetings...they were arrested and taken to Carthage to Proconsul Anulinus to be interrogated.

“Among the testimonies, is that of Emeritus, who affirmed fearlessly that he received Christians for the celebration. The Proconsul asked him: ‘Why have you received Christians in your home, transgressing the imperial dispositions?’



# Abitene Martyrs cont'd

**“Sine dominico non possumus’ (We cannot live without Sunday), answered Emeritus.”**

Later in the interrogations, the Proconsul asked the martyr Felice, “I am not asking you if you are a Christian, but if you have taken part in the assembly or if you have a book of the Scriptures...

“O foolish and ridiculous question of the judge! As if a Christian could be without the Sunday Eucharist, or the Sunday Eucharist could be celebrated without there being a Christian! Don’t you know, Satan, that it is the Sunday Eucharist which makes the Christian and the Christian that makes the Sunday Eucharist, so that one cannot subsist without the other, and vice versa?”





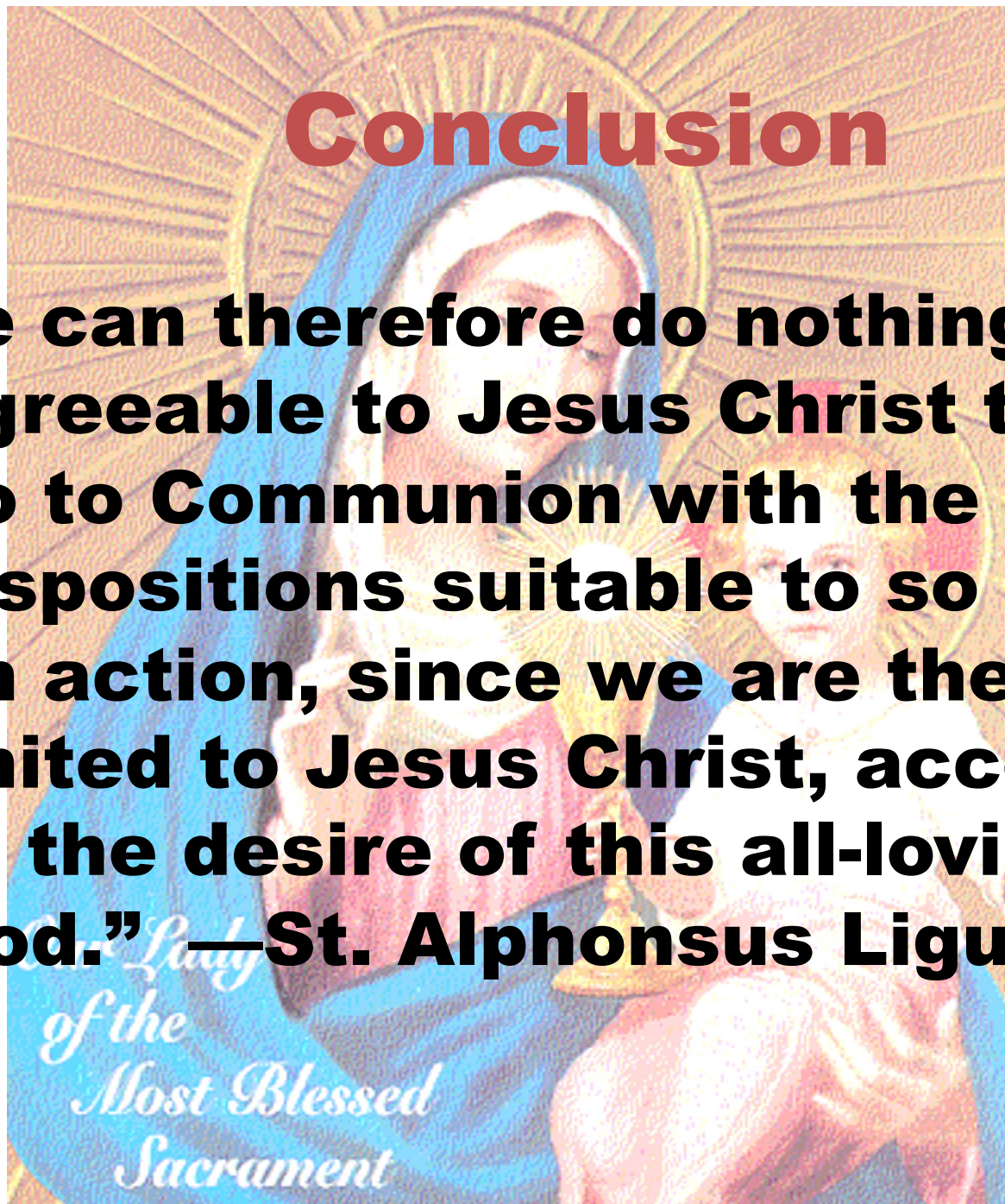
# Pope Benedict on his own 1<sup>st</sup> Communion

- A young girl asked the Pope about his own 1<sup>st</sup> Communion:
- *"It was a sunny day, the church was very beautiful, there was music," said the pope with a broad smile. "I promised the Lord, in the measure possible: 'I want to be always with you' and I said to him: 'But you must always be with me.'"*



# Conclusion

**“We can therefore do nothing more agreeable to Jesus Christ than to go to Communion with the dispositions suitable to so great an action, since we are then united to Jesus Christ, according to the desire of this all-loving God.” —St. Alphonsus Liguori**



# Prayer -Act of Contrition

“O my God, I am heartily sorry for having offended thee and I detest all my sins, because of they just punishments, but most of all because they offend thee, my God, who are all good and worthy of all my love. I firmly resolve, with the help of thy grace, to sin no more and to avoid the near occasions of sin. Amen.”

-USCCA p. 247





A stained glass window depicting the Sacrament of Reconciliation. On the left, a priest in a black cassock with a pink stole is seated, looking towards the right. On the right, a penitent in a blue robe is kneeling, looking down. The background features a grid pattern with various colored panes. The text "The Sacrament of Reconciliation" is overlaid in the center.

# **The Sacrament of Reconciliation**

# The Sacrament of Reconciliation

- Cardinal Dolan called it: “The Sacrament of the New Evangelization”
- Conversion
- Desire to change out of love
- Humility required: What body part is the devil depicted as lacking? (A: knees—you need them to kneel—and show humility).
- The Prodigal Son – Meditation pp. 246-247



# Saint/Person: St. Augustine

- USCCA pp. 233-234



— Saint Augustine and [Saint Monica \(1846\)](#), by Ary Scheffer



# History of Reconciliation

1. 1<sup>st</sup>-2<sup>nd</sup> Cent. - Early Penitential forms    Public / once in a lifetime
2. 3<sup>rd</sup>-7<sup>th</sup> Cent.
  1. Interior admission of sins, acknowledge it to church authority, “order of penitents”, penitential practices, reconciled with comm.
3. Middle Ages
  1. Irish monks, penitential system, private w/individual absolution
4. 16<sup>th</sup>-20<sup>th</sup> Cent. (Council of Trent)
  1. Name all mortal sins, pastoral guidance in parish life. Pope Pius X (1910) confession is required for mortal sin.
5. Vatican II (1963- )
  1. Conversion of heart, social dimension of our actions
  2. 3 rites
    1. Private confession – screen or face-to-face
    2. Communal penance with indiv. Confession/absolution
    3. General absolution –only bishop can authorize







# Pope Francis on Confession

- Departing from his prepared statement, the Holy Father spoke on the reservations one might have to confessing their sins to a priest. "Someone may say: 'I confess only to God.' Yes, you can tell God: 'Forgive me', and say your sins," he said. "But our sins are also against the brothers, against the Church, and for this it is necessary to ask forgiveness to the Church and to the brothers, in the person of the priest."
- The Holy Father also said that some may feel ashamed of confessing their sins. However, he noted, feeling shame for one's sins is good because it humbles us.
- "Do not be afraid of Confession!" he exclaimed. One who is in line to confess himself feels all these things - even shame - but then, when he finishes confessing, he leaves free, great, beautiful, forgiven, [...] happy. And this is the beauty of Confession."
- Concluding his catechesis, Pope Francis encouraged those who have not confessed, whether it be for two weeks or 40 years, to receive the Sacrament of Reconciliation as soon as possible. "Jesus is there, and Jesus is much better than the priests, and Jesus receives you. He receives you with so much love. Be courageous, and go forward to Confession," he said.
- **"To celebrate the Sacrament of Reconciliation means to be wrapped in a warm embrace."**



# Reconciliation Foreshadowed in OT

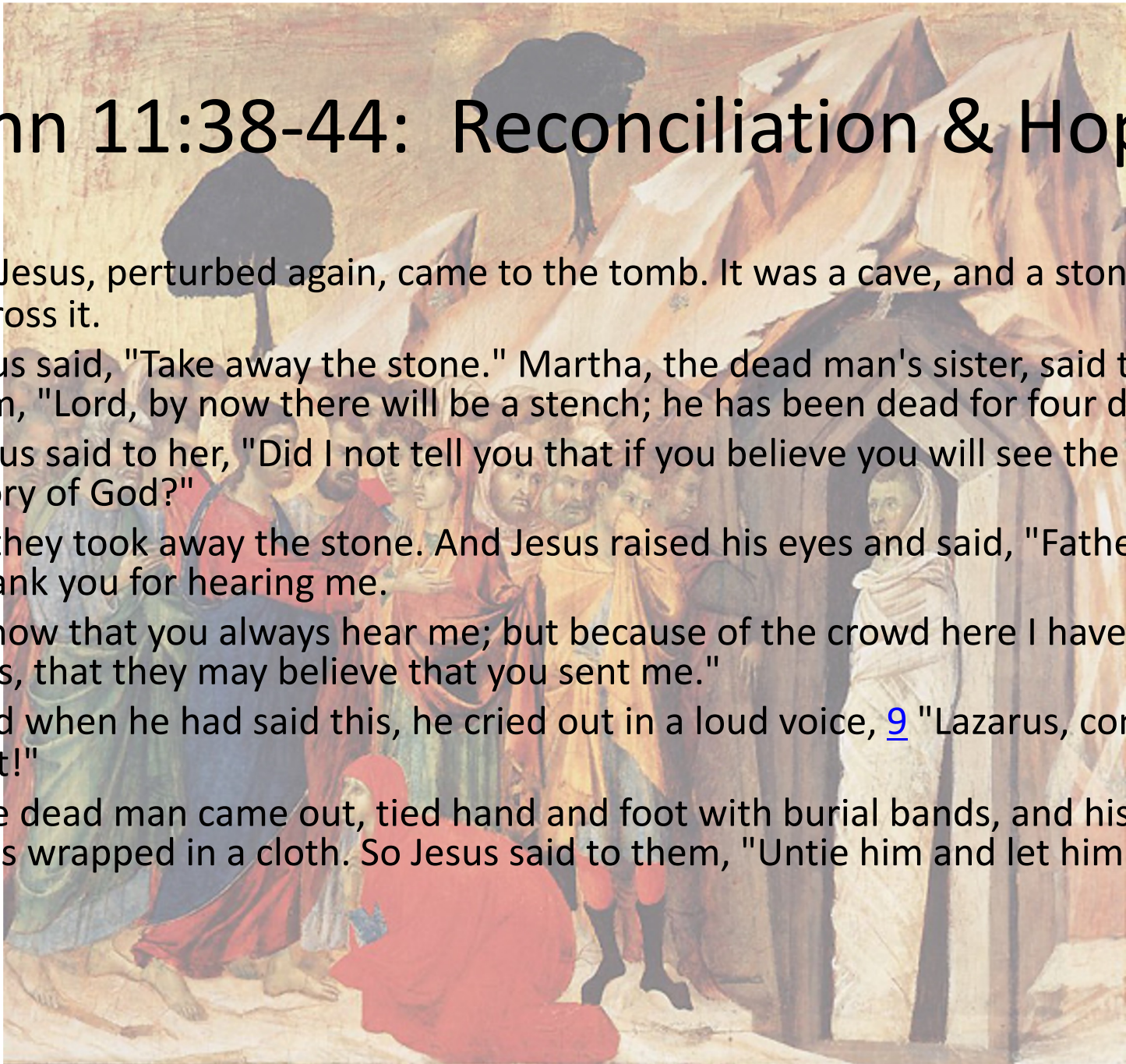
- **Numbers 21:6-9** the Bronze serpent
- Psalm 32 Happy the sinner whose sin is forgiven
- Psalm 51 Wash away all my guilt and cleanse me from my sin

# Reconciliation foreshadowed in NT

- Mt 9:1-8; **Mk 2:1-12**; Lk 5:15-28 (Jesus heals paralytic; Jesus' authority to forgive sins)
- Mt 16:17-19 Jesus grants power of binding/loosing
- Lk 15:11-32 Prodigal son
- Lk 19:1-10 Confession and conversion of Zacchaeus
- John 8:1-11 Jesus and adulterous woman

# John 11:38-44: Reconciliation & Hope

- 38 So Jesus, perturbed again, came to the tomb. It was a cave, and a stone lay across it.
- 39 Jesus said, "Take away the stone." Martha, the dead man's sister, said to him, "Lord, by now there will be a stench; he has been dead for four days."
- 40 Jesus said to her, "Did I not tell you that if you believe you will see the glory of God?"
- 41 So they took away the stone. And Jesus raised his eyes and said, "Father, [8](#) I thank you for hearing me.
- 42 I know that you always hear me; but because of the crowd here I have said this, that they may believe that you sent me."
- 43 And when he had said this, he cried out in a loud voice, [9](#) "Lazarus, come out!"
- 44 The dead man came out, tied hand and foot with burial bands, and his face was wrapped in a cloth. So Jesus said to them, "Untie him and let him go."



# Reflections on Lazarus

- Hope: “Never despair, Lazarus was dead and decaying....’if you hear God’s inspiration and follow it...you will return to life.’”
- Art: In the Catacombs we find some 150 representations of the raising of Lazarus, symbolizing thereby the gift of the life of grace which comes through the priest, who in effect repeats these words to the sinner: ‘Lazarus, come out.’



# Reflections on Lazarus

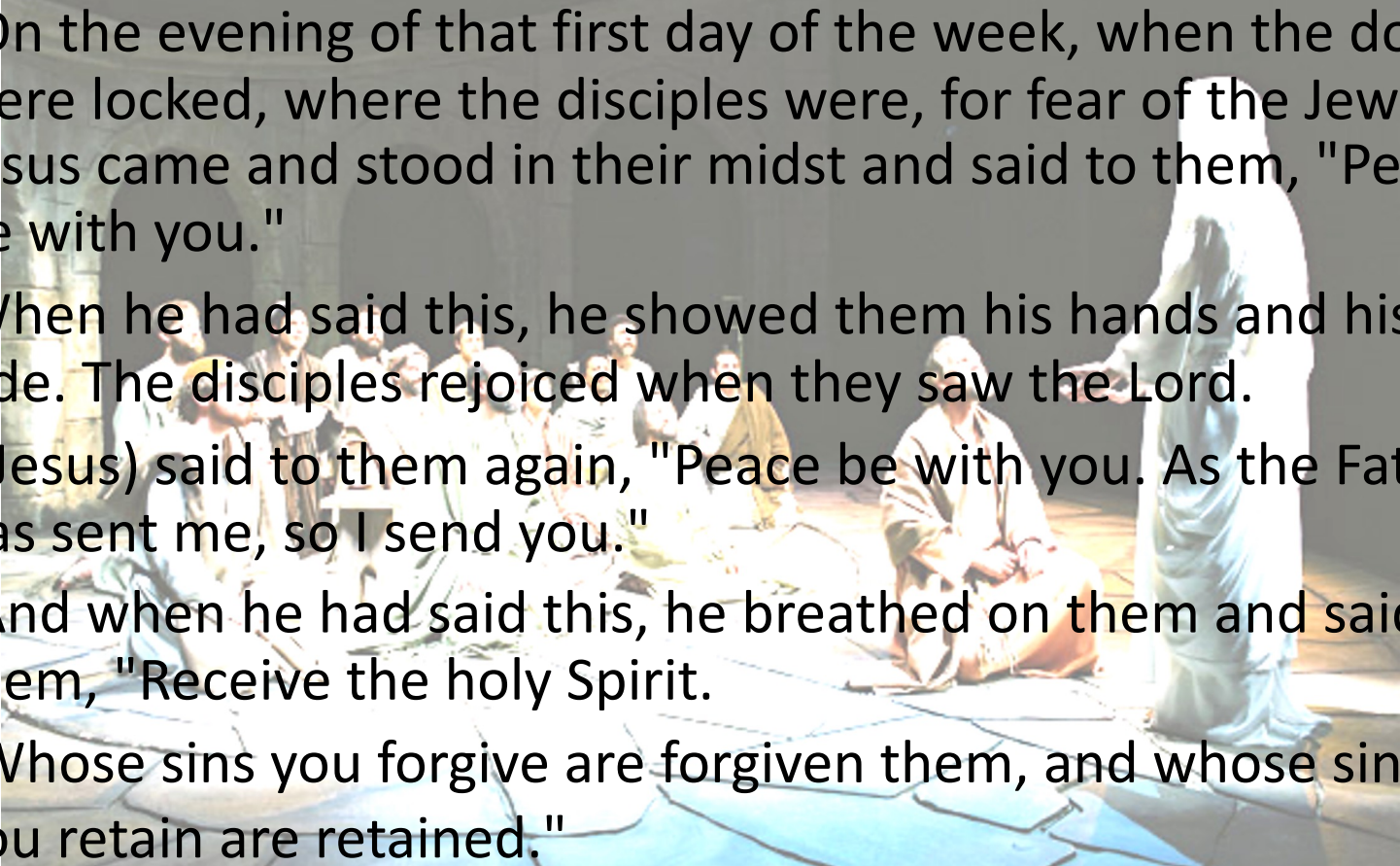
- St. Augustine sees in the raising of Lazarus a symbol of the sacrament of Penance: in the same way as Lazarus comes out of the tomb, 'when you confess, you come forth. For what does 'come forth' mean if not emerging from what is hidden, to be made manifest. But for you to confess is God's doing; he calls you with an urgent voice, by an extraordinary grace. And just as the dead man came out still bound, so you go to confession still guilty. In order that his sins be loosed, the Lord said this to his ministers: 'Unbind him and let him go'. What you will loose on earth will be loosed also in heaven'

— St. Augustine





# John 20:19-23 Institution of the Sacrament of Reconciliation

- 
- 19 On the evening of that first day of the week, when the doors were locked, where the disciples were, for fear of the Jews, Jesus came and stood in their midst and said to them, "Peace be with you."
- 20 When he had said this, he showed them his hands and his side. The disciples rejoiced when they saw the Lord.
- 21 (Jesus) said to them again, "Peace be with you. As the Father has sent me, so I send you."
- 22 And when he had said this, he breathed on them and said to them, "Receive the holy Spirit.
- 23 Whose sins you forgive are forgiven them, and whose sins you retain are retained."

# John 20:19-23: Explained

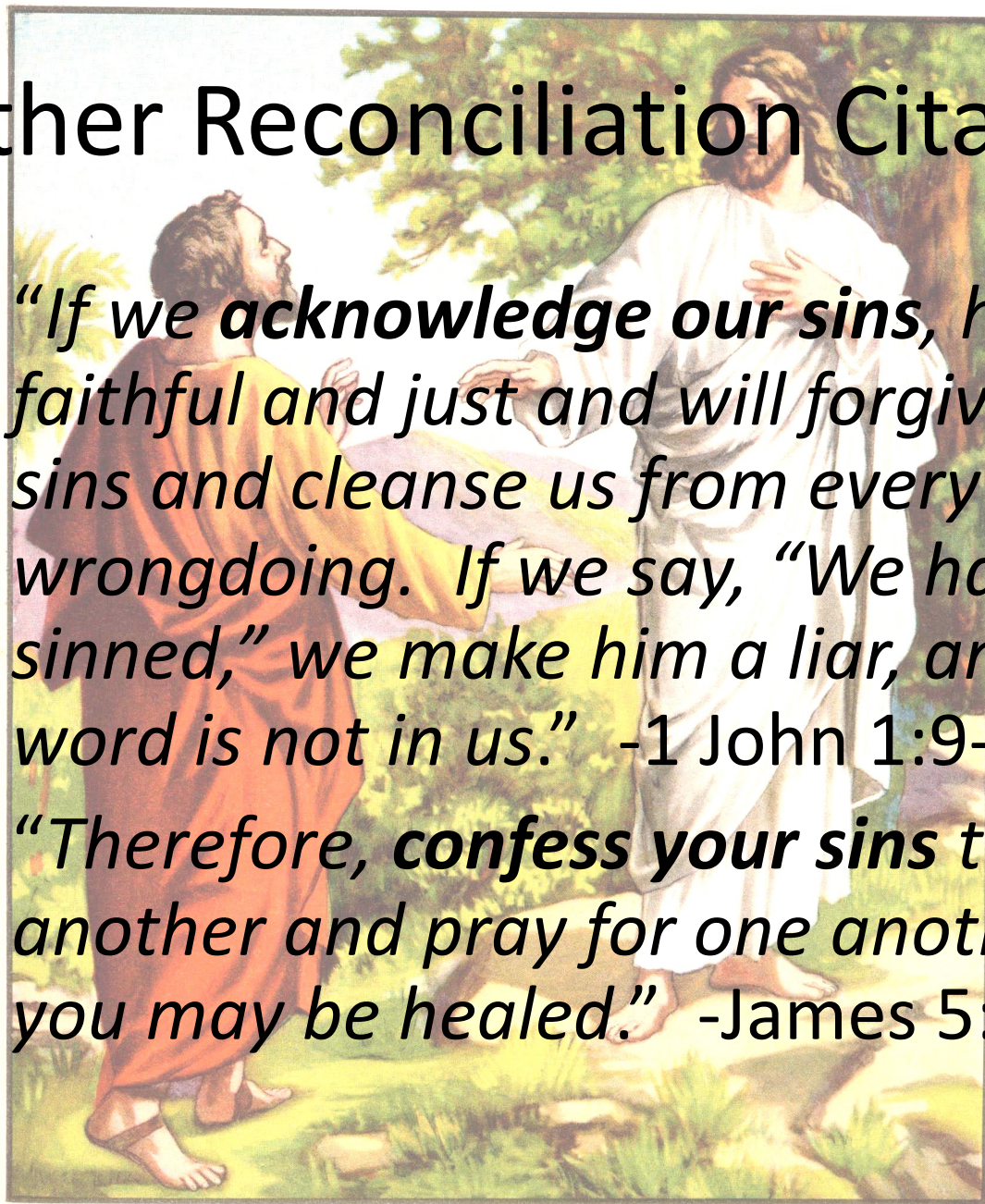
- ❖ How did Jesus get into the room?
- ❖ What's the first thing He said (v. 19)? (It's what the priest says after you've been forgiven)
- ❖ Who sent Jesus in v. 21?
- ❖ What does Jesus do to them in v. 22? (How did God give Adam life?)
  - Why do I have to confess my sins to a priest?
- ❖ After He gives them the Holy Spirit, what are they told to do? V. 23





# Other Reconciliation Citations

- ***“If we acknowledge our sins, he is faithful and just and will forgive our sins and cleanse us from every wrongdoing. If we say, “We have not sinned,” we make him a liar, and his word is not in us.” -1 John 1:9-10***
- ***“Therefore, confess your sins to one another and pray for one another, that you may be healed.” -James 5:16***



PETER'S CONFESSION





# Other Reconciliation Citations

- *“Thou shalt **confess** thy transgressions in the Church and shalt not come unto prayer with an evil conscience....On the Lord’s Day gather together, break bread, and give thanks, first **confessing your sins** so that your sacrifice may be pure.” – Didache circa. 1st or 2nd Century*



# Reconciliation Citations Cont'd

- “Those portions of the Didache may have been written as early as A.D. 48. In the very next generations, we find the teaching echoed in the Letter of Barnabas (A.D. 70-80) and the letters of St. Ignatius of Antioch (c. A.D. 107). By the time we get to the third and fourth centuries, we find the doctrine and practice of confession described extensively in the works of Tertullian, Origen, St. Cyprian and St. Athanasius, among many others. Hardly a Christian generation after the fourth century does not bear witness to the Church’s sacrament of forgiveness.” Scott Hahn



# Steps for Confession

- 1. Know what my sins are.
- 2. Be sorry for my sins.
- 3. Make up my mind not to sin again.
  - (Conversion of heart)
- 4. Tell my sins to the priest.
- 5. Do the penance the priest gives me.
- Result: Reconciled to God and humanity



# Degrees of Sin

- 1 John 5:16-17 “If anyone sees his brother sinning, if the sin is not deadly, he should pray to God and he will give him life. This is only for those whose sin is not deadly. There is such a thing as deadly sin, about which I do not say that you should pray. All wrongdoing is sin, but there is sin that is not deadly.”
- James 1:14-15 “...each person is tempted when he is lured and enticed by his own desire. Then desire conceives and brings forth sin, and when sin reaches maturity it gives birth to death. “





# Mortal Sin & Venial Sin

- Mortal Sin: A grave infraction of the law of God that destroys the divine life in the soul of the sinner (sanctifying grace), constituting a turn away from God. For a sin to be mortal, three conditions must be present:
  - 1. Grave (serious) Matter
  - 2. Full Knowledge
  - 3. Freedom (full consent of the will).



# Mortal & Venial Sin

- Venial Sin: Sin which does not destroy the divine life in the soul, as does mortal sin, though it diminishes and wounds it. Venial sin is the failure to observe necessary moderation, in lesser matters of the moral law, or in grave matters acting without full knowledge or complete consent.
- See also: CCC #1854-1864 & Glossary



# The Forgiveness of Sin

- The Lord Jesus Christ, physician of our souls and bodies...has willed that his Church continue, in the power of the Holy Spirit, his work of healing and salvation.” (CCC #1421)
- Human weakness leads our new life in Christ (Baptism) to be threatened.
- The Lord offers Divine Mercy and throughout Scripture the invitation to return to a covenant relationship.





# Conversion, Confession, Forgiveness

- Conversion from Sin and a turning toward God
- Sin harms our relationship with God
- Two essential elements
  - Acts of the penitent
  - Acts of Christ
- Conversion is a change of heart as well as a change of action – Neither possible without God's grace.





# Effects of Reconciliation

- Reconciles us with God and the Church
- Penitent receives merciful judgment of God
- Penitent is engaged on the journey of conversion that leads to God.
- Recognize sin – Praise God's Mercy
  - Experience of God's boundless mercy
  - "It is in pardoning that we are pardoned" –St. Francis
  - Acknowledgement that we cannot live without God.

# Frequent reception of Penance

- Recommended
- Forms conscience
- Fight against evil tendencies
- Allows us to be healed by Christ
- Aid us in spiritual progress and in the life of the Spirit



# Society Today

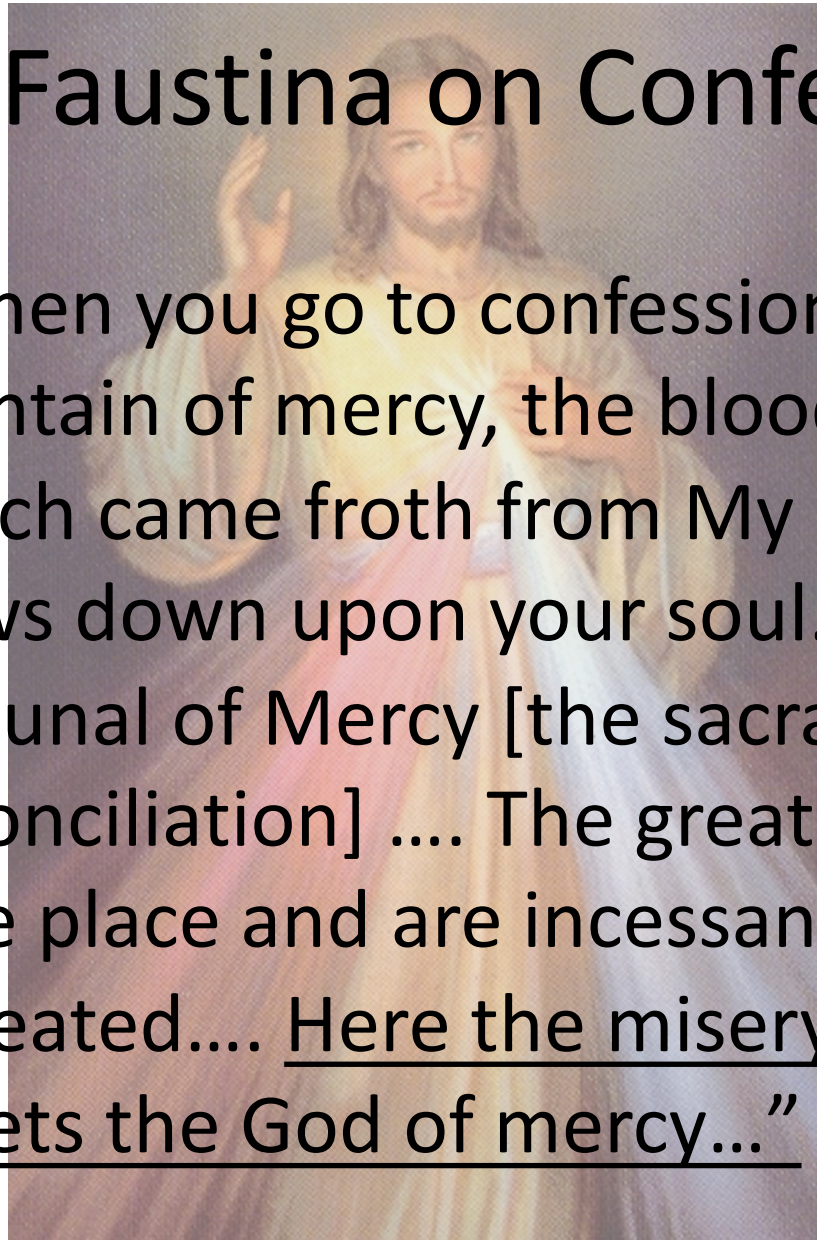
- Downplays sin
- “If we say, We are without sin,’ we deceive ourselves and the truth is no in us. If we acknowledge our sins, he is faithful and just and will forgive our sins and cleanse us from every wrongdoing.” (1 John 1:8-9)





# St. Faustina on Confession

- “When you go to confession, to this fountain of mercy, the blood and water which came froth from My Heart always flows down upon your soul... In the Tribunal of Mercy [the sacrament of reconciliation] .... The greatest miracles take place and are incessantly repeated.... Here the misery of the soul meets the God of mercy...”



# Confession = Rx for the Soul

- Free Health Care

“Still I would go further than that. I’d say that confession is the healthiest thing going. Confession does for our souls what doctors, dieticians, physical therapists and pharmacists do for our bodies.

Think about all we do to keep our bodies in working order. We go for regular checkups with a primary care physician, a dentist, an eye doctor. And no one has to remind us to brush our teeth, take a shower and pop the pills for whatever ails us, and it’s good for everyone around us, too. No one wants to work beside us if we decide to stop showering.



# Confession = Rx for the Soul

- “If we spend so much effort on the care of our bodies, shouldn’t we spend more time on our souls?”

In addition, our decisions about our spiritual health and hygiene will have a tremendous effect on the people around us. Nothing serves family life and workplace dynamics so well as a clean soul and the advice of a good confessor.

On the other hand, nothing hurts our relationships and our mental health so much as the burden of sin and guilt. Confession is free health care—comprehensive coverage for every family, from cradle to grave. Christ is the divine physician, and, unlike human physicians, He can guarantee us a cure every time.



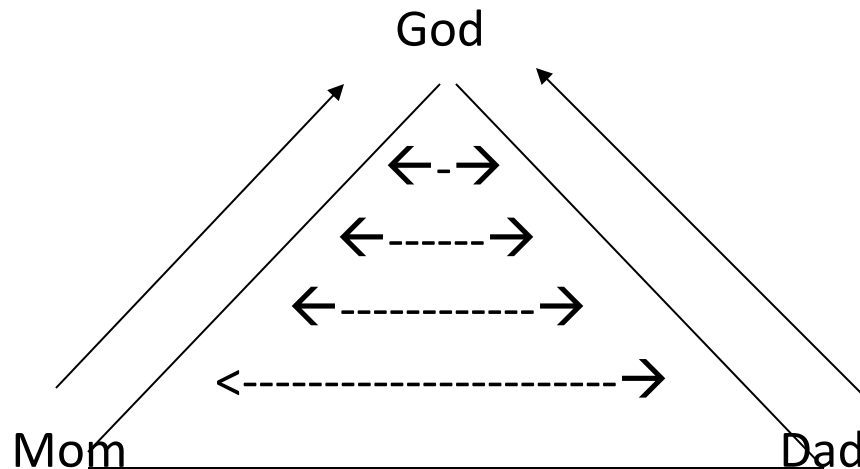




# Confession = Rx for the Soul

- “In fact, He can guarantee us immortality. Any doctor who could do all that would have long lines stretching from his office door.”
  - Scott Hahn, “A Response to Confession’s Critics”.  
The Catholic Answer

# Confession is good for Marriage and Family Life



As the parents grow closer to God, they grow closer to each other.





# Pope Benedict XVI on Confession

- *“How can one not recognize in our age...that confession must be rediscovered and proposed anew? How many people in difficulty seek the comfort and consolation of Christ! How many penitents find in confession the peace and joy that they sought for so long!”*

# Practical Questions...

- How often should I go?
- Can you ask the priest questions in confession?
- What if I confess the same sins every time?
- Can the priest repeat anything he hears in the confessional?
- What will Father think of me, or what if he recognizes my voice?
- What if I haven't been to confession for a while?
- What if I don't know what I'm supposed to say/do?



## ***My Examination of Conscience***

*You, O Lord, are good and forgiving. Psalm 86:5*

### ***The Ten Commandments***

1. You shall not have other gods beside Me.
2. You shall not use God's name in vain.
3. Remember to keep God's day holy.
4. Honor your father and mother.
5. You shall not kill.
6. You shall not commit adultery.
7. You shall not steal.
8. You shall not lie.
9. You shall not covet your neighbor's wife.
10. You shall not covet your neighbor's goods.

### ***Preparation for the Sacrament of Reconciliation***

Before going to confession you should take some time to prepare yourself. Recall the last time you went to Confession. Then make an examination of conscience. Ask the Holy Spirit to help you remember your sins. Read the Ten Commandments. Using the Commandments as a mirror for your life, think about what you are doing wrong, and how many times you did it. Think of how your sins have hurt the Lord. Look at the things that are right to do as well as the things that are wrong.

Don't leave any sins out because you are ashamed or afraid to confess them. It is good that you feel sorrow for your sins. That sorrow for your sins, as well as the grace that you receive from the Sacrament of Penance, will help you not to commit those sins again. Remember, God hates sin, but **God loves you very much.** He is always ready to forgive you when you are sorry for the sins you have committed. There is nothing you can do that is so bad that God won't forgive if you are truly sorry. It shows God that you really love Him when you tell Him you are sorry for having offended Him and want to be forgiven.

## ***Order for Making a Good Confession***

*Priest: In the Name of the Father and the Son and of the Holy Spirit.*

**Penitent: Amen**

*Priest: May the Lord, who enlightens every heart, help you to know your sins and to trust in his mercy.*

Penitent: Bless me Father for I have sinned. My last confession was \_\_\_\_\_ ago.

(Tell the priest how long it has been since your last confession)

**These are my sins:** \_\_\_\_\_

(Tell your sins to the priest especially all mortal/serious ones)

**... I am sorry for these and all the sins of my life.**

(Now the priest will give you words of counsel and your penance)

**Penitent:** *(Act of Contrition)*

**O My God, I am heartily sorry for having offended You. I detest all my sins because of Your just punishments, but most of all because they offend You, my God, Who are all good and deserving of all my love. I firmly resolve, with the help of Your grace, to confess my sins, to do penance, and to amend my life. Amen.**

*Priest: (Prayer of Absolution)*

*God the Father of mercies, through the death and resurrection of His Son has reconciled the world to Himself and sent the Holy Spirit among us for the forgiveness of sins; through the ministry of the Church may God give you pardon and peace, and I absolve you from your sins in the name of the Father, and of the Son, +and of the Holy Spirit.*

**Penitent: Amen**

*Priest: Give thanks to the Lord for He is good.*

**Penitent: His mercy endures forever.**

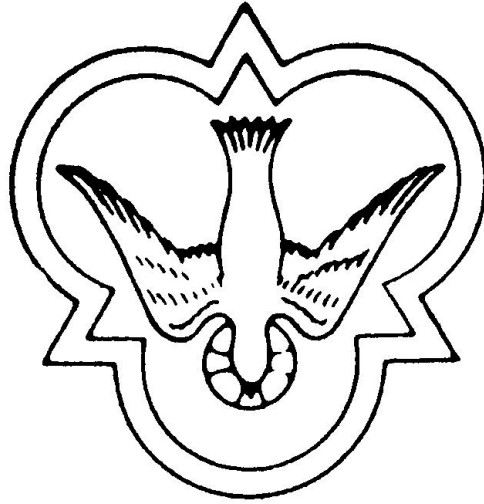
*Priest: The Lord has freed you from your sins. Go in peace.*

Penitent: Thanks be to God.

Now you may return to your seat in the pew.

Make sure that you do the penance that Father has given you.

Thank God for how much He loves YOU!



# **Adult Confirmation**

## **Session 5 Materials**



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# ADULT CONFIRMATION SESSION 5

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## Session 5 Theme: Prayer, Challenge of following Christ, Moral Life, Mary and the Communion of Saints

### Summary

**Prayer:** Magnificat and Liturgy of the Hours – Night Prayer

**Saint:** St. Juan Diego and Share Confirmation saint choice

**Topics covered:**

- Encounter with Christ (The challenge of following Christ- Luke 9:18-27 and 18:18-30)
- The Moral Life – 10 Commandments & Beatitudes
- Mary
- The Communion of Saints

**Connection to Parish/Mass:** What opportunities does your parish offer for prayer?

### Overview of Session Topics

**Tonight we will discuss the following topics:**

1. St. Juan Diego and his love for the Blessed Virgin Mary
2. The Challenge of following Christ
3. The Moral Life – from the 10 Commandments to the Beatitudes
4. Mary as the First Disciple
5. The Communion of Saints

### Detailed Outline

#### 1. Introduction

*Share homework responses: Consider a person from the parish or that you know whose life bears witness to the presence of the Holy Spirit.*

#### 2. **Prayer:** Magnificat (Lk 1:46-55) –Page 148 USCCA and Lit. of the Hours Night Prayer (conclusion)

#### 3. **Saint:** St. Juan Diego (USCCA pp. 141-143)

#### 4. **Lectio Divina:** Encounter with Christ (Discipleship) (The challenge of following Christ - Luke 9:18-27 and 18:18-30) Handout 5-1

#### 5. **The Moral Life – from the 10 Commandments to the Beatitudes**

##### a. **An encounter with Christ is the beginning of a moral life**

- i. once we meet Christ, we are beckoned by the good which attracts us
- ii. *In order to make this "encounter" with Christ possible, God willed his Church.* Indeed, the Church "wishes to serve this single end: that each person may be able to find Christ, in order that Christ may walk with each person the path of life" (Veritatis Splendor, 7)

##### b. **Ten Commandments are the starting point. The Beatitudes takes us beyond.**

###### i. **Activity**

1. Read the story of the "**The Rich Young Man**" found in Lk. 18:18-30)- The Rich Young Man *encounters* Christ
2. Jesus goes beyond them to a radical detachment of material good and their distribution to the poor.
3. **Application: (Discuss)**



4. Why do you think the Rich Young Man initiated contact with Jesus?
5. **Instructor's Reference:** In *Veritatis Splendor*, an encyclical written by Pope John Paul II, he states that the Rich Young Man did not approach Jesus principally because he was searching for the answer to his question. *"If he asks Jesus this question, we can presume that it is not because he is ignorant of the answer contained in the Law. It is more likely that the attractiveness of the person of Jesus had prompted within him new questions about moral good. He feels the need to draw near to the One who had begun his preaching with this new and decisive proclamation: 'The time is fulfilled, and the Kingdom of God is at hand; repent, and believe in the Gospel' (Mk 1:15). (Veritatis Splendor, 8)*

c. **Beatitudes are the foundation for true and lasting happiness.**

- i. God's plan for us to move beyond simply keeping the Ten Commandments to attaining that great holiness exemplified in the Beatitudes.: Matt. 22:37-39 "You shall love the Lord, your God with all your heart, with all your soul, and with all your mind. This is the greatest and the first commandment. The second is like it: You shall love your neighbor as yourself."
- ii. Beatitude (Latin "beatus" – "Blessed"). "Beatitude" means "a state of deep happiness of joy" (USCCA, p. 308).
- iii. The desire for happiness is the principal motivation for the moral life and our Lord Jesus desires us to be happy in this life and for all eternity. (principally, not fear of damnation or eternal suffering, but for happiness!)
- iv. Beatitudes are the **foundation for a life of authentic Christian discipleship and the attainment of a deep ultimate happiness.** (USCCA p. 308-309)
- v. Beatitudes describe for us what living an authentic Christian life looks like.
  1. It is a life that gives witness to love for God and love for neighbors with a radical detachment from worldly goods and a **burning desire for the riches of the spiritual life and Heaven.**
  2. Heaven = "Beatific Vision" or the vision of God that gives us complete and everlasting happiness or "blessedness."
- vi. Beatitudes – The Way of Love; If we truly love God, we will
  1. want to develop good habits
  2. grow in virtues that bring us ever closer to God
  3. begin to live lives of heroic virtues
  4. THEN – the Beatitudes become a normal part of our lives

6. **Mary: The first disciple (USCCA Chap. 12)**

- a. Mary's "fiat" or "yes" of obedience. (USCCA p. 145)
- b. Mary's intercession on our behalf (USCCA p. 145)
- c. The Church honors Mary (USCCA p. 145)
- d. How was Mary a mother to St. Juan Diego?
- e. How is Mary a mother to us?

7. **The Communion of Saints**

- a. "The Communion of Saints includes the faithful on earth, the souls in Purgatory and the blessed in heaven. In this Communion, the merciful love of God and his saints is always attentive to our prayers for one another here and for the souls of the faithful departed." (USCCA pp. 160-161).
- b. We look to the saints in heaven as a model for Christian living, while also relying on their prayers as we strive to join them someday. In particular, we seek to invoke and emulate our confirmation saints.
- c. Activity: Have group share their confirmation saint choices and the reason for their choice..

8. **Closing Prayer:** Liturgy of the Hours-Night Prayer

9. **Homework:** What opportunities does your parish offer for prayer?

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# LECTIO DIVINA: *FOLLOWING JESUS*

## LUKE 9:18-27 AND 18:18-30

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### Luke 9:18-27

**<sup>18</sup>Once when Jesus was praying in solitude, and the disciples were with him, he asked them, “Who do the crowds say that I am?”**

(Praying in solitude but disciples were there?)

(Mass example.)

(*Pope Benedict*: the disciples were drawn into the solitude Jesus possessed with the Father.)

**<sup>19</sup>They said in reply, “John the Baptist; others, Elijah; still others, ‘One of the ancient prophets has arisen.’ <sup>20</sup>Then he said to them, “But who do you say that I am?” Peter said in reply, “The Messiah of God.”**

(Notice it is Peter who answers.)

(Messiah means “anointed” priest/prophet/king.)

(*St. Pius V Catechism*: In the old days priests, prophets, and kings were anointed. “When Jesus Christ our Savior came into the world, he assumed the position and obligations of the three offices of priest, king and prophet and was therefore called Christ.”)

**<sup>21</sup>He rebuked them and directed them not to tell this to anyone.**

(Why? People had false notion of Messiah as a military leader who would restore a type of Davidic Kingdom.)

**<sup>22</sup>He said, “The Son of Man must suffer greatly and be rejected by the elders, the chief priests, and the scribes, and be killed and on the third day be raised.”**

(Fairly shocking and straightforward.)

(*St. Ambrose*: “Christ did not seek to be glorified: he chose to come without glory in order to undergo suffering; and you, who have been born without glory, do you wish to be glorified? The route you must take is the one Christ took. This means recognizing him and it means imitating him both in his ignominy and in his good repute; thus you will glory in the Cross, which was his path to glory. That was what Paul did, and therefore he gloried in saying, ‘Far be it from me to glory except in the cross of our Lord Jesus Christ’ [Gal 6:14].”)

**<sup>23</sup>Then he said to all, “If anyone wishes to come after me, he must deny himself and take up his cross daily and follow me.**

(Not just Christ and the Cross, but us as well.)

(Notice he didn’t mention the Cross when he first said ‘be killed.’ What did the Cross represent to them?)

(“Christ is saying this again to us, whispering it in our ears: the cross *each day*. As St. Jerome puts it: ‘Not only in time of persecution or when we have the chance of martyrdom, but in all circumstances, in everything we do and think, in everything we say, let us deny what we used to be and let us confess what we now are, reborn as we have been in Christ.’ Do you see? The *daily* cross, no day without a cross; not a single day in which we are not to carry the cross of the Lord, in which we are not to accept his yoke.” *St. Josemaria Escriva*)

(*Navarre Bible Commentary*: “The Cross should be present not only in the life of every Christian but also at the crossroads of the world: “How beautiful are those crosses on the summits of high

mountains, and crowning great monuments, and on the pinnacles of cathedrals...! But the Cross must also be inserted in the very heart of the world.”)

(“Jesus wants to be raised on high, there in the noise of the factories and workshops, in the silence of libraries, in the loud clamour of the streets, in the stillness of the fields, in the intimacy of the family, in crowded gatherings, in stadiums....Wherever there is a Christian striving to lead an honourable life, he should, with his love, set up the Cross of Christ, who attracts all things to himself.” *St. Josemaria Escriva*)

**<sup>24</sup>For whoever wishes to save his life will lose it, but whoever loses his life for my sake will save it. <sup>25</sup>What profit is there for one to gain the whole world yet lose or forfeit himself?**

(Save life by losing it?)

(Note the root of the expression, ‘making a deal with the devil.’)

**<sup>26</sup>Whoever is ashamed of me and of my words, the Son of Man will be ashamed of when he comes in his glory and in the glory of the Father and of the holy angels.**

(Scary thought.)

(Romans 1:16 not being ashamed)

(*Navarre Bible Commentary*: Our Lord is well aware how weak people can be when difficult circumstances arise in which they have to confess their faith by word or deed. To overcome this weakness he has given us a special resource—the grace of the sacrament of Confirmation, which strengthens the recipient to be “a good soldier of Christ Jesus” (2 Tim 2:3) and to be “the aroma of Christ” (2 Cor 2:15) among men, which prevents us from being led astray by an environment contrary to Christian faith and morals: “Therefore, the one to be confirmed is anointed on the forehead, where shame shows itself, lest he be ashamed to confess the name of Christ and especially his cross which was, indeed, according to the Apostle, a stumbling block to the Jews and to the Gentiles foolishness.(1 Cor 1:23) --Council of Florence.)

**<sup>27</sup>Truly I say to you, there are some standing here who will not taste death until they see the kingdom of God.”**

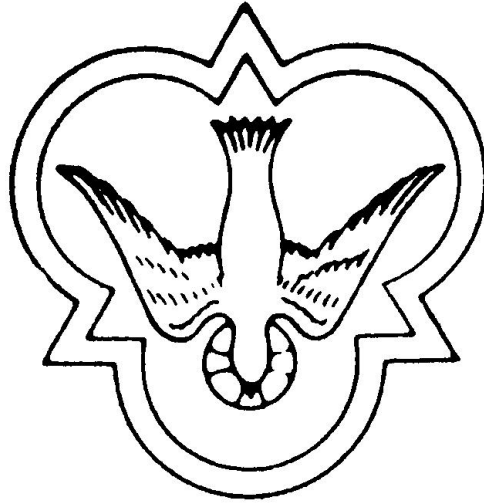
(What does this mean?)

(*Navarre Bible Commentary*: Christ’s words...may refer to the destruction of Jerusalem (70 AD) or to his own transfiguration, which took place shortly after this prophecy. If the former, the destruction of Jerusalem would in effect be the external sign indicating the changeover from Jewish rites to Christian rites; some of those present would actually witness this change. The second explanation is based on the fact that the Transfiguration is reported in the Synoptic Gospels immediately after these words, as happening about one week later; whence some Fathers’ interpretation is that this statement that some would not taste death before the see the Kingdom of God refers precisely to the Apostles Peter, James, and John, the witnesses of the Transfiguration.”)

## **Luke 9:18-27 and 18:18-30**

### **Notes**

1. If Jesus was “praying in solitude,” how is that the disciples were with him?
2. Who do you say Jesus is?
3. What is the cost of following Christ?
4. What is the standard of being “good” that the Lord calls us too? (cf. Luke 18: 19)
5. What had the young official put in place of God?
6. How does Jesus feel when the young man walks away from His invitation?
7. What is the result for the disciple who follows Christ unreservedly?



# **Adult Confirmation**

## **Session 6 Materials**



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# ADULT CONFIRMATION SESSION 6

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## Session 6 Theme: Retreat / Night of Prayer

### Overview

1. Featuring Adoration/Confession(option)/Reflection
2. Encounter with Christ

Potential Guest Presenters:

Priest/Deacon?

Regular Teacher

### Retreat: Who do you say that I am?

#### Synopsis:

This retreat will help people to see themselves fundamentally as disciples, called and sent by God. Discipleship is normative and a basic mode of Catholic response to the Word of God. We will discuss ways to instill patterns of evangelization as part of the fabric of our lives, our families, our Church and the world around us and how to deepen, growth and share our faith with others.

**Time needed for retreat:** Approximately 2 hours

**Materials needed:** Bible

#### Format of Evening:

-Introductions (*10/15 minutes*)

Each person should introduce themselves and answer the question, “What is one moment or event from the Gospel that you would like to have been present?”

- Explain Format of the Evening (*5/5 minutes*)

-Opening Prayer

-Exploration of the Scriptures and the key themes of discipleship

-Optional- Eucharistic Adoration/Confession

-If Adoration—start with Exposition and conclude with Benediction Prayers.

- Closing Prayer

## **Opening Prayer: (20 minutes)**

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

**All:** Amen.

**Leader:** Now let us close our eyes and place ourselves in the mindful presence of God. Calmly reflect on this truth: God is in everything and everywhere, and there is no place or thing in this world where there is not his very real presence, so that like the birds wherever they fly always find air, just so wherever we are, we find God present.<sup>1</sup> King David wrote, "If I climb up to heaven, you are there; and if I go down to hell, you are there."<sup>2</sup> Reflect on God's presence. *[Silence to Reflect]* Together let us pray:

**All:** O my heart, my heart, God is truly here.<sup>3</sup>

**Leader:** Together let us invoke our Lord and God:

**All:** Do not reject me, O my God, from before your face, and do not take the favor of your Holy Spirit from me. "Let your face shine upon your servant,"<sup>4</sup> and "I will consider your wonders."<sup>5</sup> "Give me understanding, and I shall keep your law: and I shall keep it with all my heart."<sup>6</sup> "I am your servant, grant me understanding."<sup>7</sup>

**Leader:** Holy Mary, Our Lady of Good Help.

**All:** Pray for us.

**Leader:** Saint Joseph, spouse of Mary

**All:** Pray for us.

**Leader:** Saint Francis Xavier, patron of our diocese.

**All:** Pray for us.

**Leader:** St. \_\_\_\_\_(insert name of your parish here), patron of our parish.

**All:** Pray for us.

**Leader:** The following Scripture passage, often called "The Great Commission" will be read three times. Reflect on God's word. What words speak to you? What images come to mind? Where does your heart rest in these words?

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<sup>1</sup> Saint Francis de Sales. *Introduction to the Devout Life*. Translated by Rev. John-Julian, OJN. Part II. Chapter 2.

<sup>2</sup> Psalm 138:8

<sup>3</sup> Saint Francis de Sales. Part II. Chapter 2.

<sup>4</sup> Psalm 30:17.

<sup>5</sup> Psalm 118:18.

<sup>6</sup> Psalm 118:34.

<sup>7</sup> Psalm 118:125.



**Reader:** Then the eleven disciples went to Galilee, to the mountain where Jesus had told them to go. When they saw him, they worshiped him; but some doubted. Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."<sup>8</sup>

*The Reader pauses after the reading three times to allow time for silence and reflection.*

**Leader:** Where did your heart rest in this reading?

*The Leader begins by sharing where their heart rested. The Leader then facilitates sharing, inviting people to share their responses as they are comfortable. Allow ample time for silence.*

**Leader:** We have listened to God's Word, let us now bring to Him our prayers.

Let us now pray for the needs of the world. We pray for the Church, for our Holy Father Pope \_\_\_\_\_, for our Bishop \_\_\_\_\_, for all those going through the RCIA process- that they may grow in holiness, boldly proclaim the Gospel of Jesus Christ and compassionately serve those in need. We pray to the Lord.

**All:** Lord, here our prayer.

**Leader:** We pray for all leaders, especially our parish leaders that they may do the will of the Lord Jesus Christ, and surrender their will to His. We pray for a strengthening of the culture of Christian witness and of life, for true justice for all people, for the dignity of marriage and family life, that every Christian may exercise charity out of love of Jesus and for the protection of religious freedom in our nation and throughout the world. We pray to the Lord.

**All:** Lord, here our prayer.

**Leader:** We pray for all believers, that they may grow in their love of the Lord Jesus Christ and of His Church and by their life and witness draw others to Our Lord Jesus through the transforming power of the Holy Spirit. We pray to the Lord.

**All:** Lord, here our prayer.

**Leader:** We pray for those who are not practicing their faith especially those in our families and amongst our friends. We pray especially for an increase in those coming to Holy Mass. We pray to the Lord.

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<sup>8</sup> Matthew 28:16-20

**All:** Lord, here our prayer.

**Leader:** We pray that all people may come to know the saving power of God's love and mercy in their lives. We pray to the Lord.

**All:** Lord, here our prayer.

**Leader:** Every good and perfect gift comes from the Lord and we offer You our prayers including those that are in our hearts.

**All:** Lord, here our prayer.

**All:** Our Father... Hail Mary... Glory Be...

*This retreat will focus on three scripture readings giving ample time for silent reflection/group process. (45-50 minutes)*

*The three readings are as follows:*

*The Annunciation: Luke 1:26*

*The Call of Simon: Luke 5:1*

*Peter Declares that Jesus is the Messiah: Matthew 16: 13-20*

### *The Annunciation- Luke 1:26*

**Reader:**

In the sixth month, the angel Gabriel was sent from God to a town of Galilee called Nazareth, to a virgin betrothed to a man named Joseph, of the house of David, and the virgin's name was Mary. And coming to her, he said, "Hail, favored one! The Lord is with you." But she was greatly troubled at what was said and pondered what sort of greeting this might be. Then the angel said to her, "Do not be afraid, Mary, for you have found favor with God. Behold, you will conceive in your womb and bear a son, and you shall name him Jesus. He will be great and will be called Son of the Most High, and the Lord God will give him the throne of David his father, and he will rule over the house of Jacob forever, and of his kingdom there will be no end." But Mary said to the angel, "How can this be, since I have no relations with a man?" And the angel said to her in reply, "The holy Spirit will come upon you, and the power of the Most High will overshadow you. Therefore the child to be born will be called holy, the Son of God. And behold, Elizabeth, your relative, has also conceived a son in her old age, and this is the sixth month for her who was called barren; for nothing will be impossible for God." Mary said, "Behold, I am the handmaid of the Lord. May it be done to me according to your word." Then the angel departed from her.

### *Teaching Points:*

- The appearance of the angel to Mary stands in contrast to the previous story of the angel appearing to Zechariah. Zechariah is an older man, from a priestly class, serving in the Temple. Mary was a young woman from a small town in the middle of nowhere. Yet, Zechariah responds with doubt ("How shall I know this?" - 1:18) while Mary responds with confusion ("How can this be?" - 1:34).
- Mary's response to the invitation is perhaps the most profound response to a call ever: "Behold, I am the handmaid of the Lord. May it be done to me according to your word" (1:38).
- It is sometimes easy to dismiss Mary's response as nothing special. She was, after all, Mary. It's easy to miss the fact that this response opened her up to ridicule and potential stoning (Lev. 20:10). Mary's "yes" comes after very little information. She does not know, for instance, that she will have to watch her son suffer and die.
- Mary's relationship with Jesus is unique in human history. She is the *Theotokos*, the God-bearer. She is the instrument of the incarnation that brings Jesus into the world.
- It is fair to say that Mary's "yes" to Jesus make all of our yeses possible.

### *Peter Declares that Jesus is the Messiah: Matthew 16: 13-20*

#### **Reader:**

When Jesus came to the region of Caesarea Philippi, he asked his disciples, "Who do people say the Son of Man is?" They replied, "Some say John the Baptist; others say Elijah; and still others, Jeremiah or one of the prophets." "But what about you?" he asked. "Who do you say I am?" Simon Peter answered, "You are the Messiah, the Son of the living God."

Jesus replied, "Blessed are you, Simon son of Jonah, for this was not revealed to you by flesh and blood, but by my Father in heaven. And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it. I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven." Then he ordered his disciples not to tell anyone that he was the Messiah.

### *Teaching Points:*

- The name **Jesus** means, "God saves." St. Peter testified that "There is no other name under heaven given among men by which we must be saved" (RSV Acts 4:12).
- The word **Christ** means "Messiah" or "anointed one." The Father sent the Holy Spirit to anoint Jesus as Messiah who would act as priest, king, and prophet, giving the complete meaning to these roles already present in the Old Testament. This messianic consecration was revealed at the baptism of Jesus.
- The Old Testament used the title "**Son of God**" for angels, the chosen people, and their kings. It implied a special intimacy between God and his creatures. But when Simon Peter called him "Son of the living God," and when St. Paul uses a similar title for Jesus,

they are attributing to him a divine Sonship. At the baptism and transfiguration, the Father designated Jesus as his “beloved Son.” After the Resurrection, Christ’s divine Sonship became evident in the power of his glorified humanity.

- The name of God which Moses heard at the burning bush is rendered YHWH in Hebrew and Kyrios in Greek and **Lord** in English. Lord refers to the divinity of Israel’s God. In the New Testament the title “Lord” was applied to Jesus as well as the Father. Still, it is true that in the Gospels people often addressed Jesus as Lord simply as a title of respect. But in the Easter narratives the Holy Spirit enlightens the holy women and the disciples to recognize the divine mystery of Jesus. The title infers adoration. “My Lord and my God!” (Jn 20:28). “The title ‘Lord’ indicates divine sovereignty. To confess or invoke Jesus as Lord is to believe in his divinity” (CCC 455). (**Material from Fr. Alfred McBride**)

### *The Call of Simon the Fisherman: Luke 5:1*

While the crowd was pressing in on Jesus and listening to the word of God, he was standing by the Lake of Gennesaret. He saw two boats there alongside the lake; the fishermen had disembarked and were washing their nets. Getting into one of the boats, the one belonging to Simon, he asked him to put out a short distance from the shore. Then he sat down and taught the crowds from the boat. After he had finished speaking, he said to Simon, “Put out into deep water and lower your nets for a catch.” Simon said in reply, “Master, we have worked hard all night and have caught nothing, but at your command I will lower the nets.” When they had done this, they caught a great number of fish and their nets were tearing. They signaled to their partners in the other boat to come to help them. They came and filled both boats so that they were in danger of sinking. When Simon Peter saw this, he fell at the knees of Jesus and said, “Depart from me, Lord, for I am a sinful man.” For astonishment at the catch of fish they had made seized him and all those with him, and likewise James and John, the sons of Zebedee, who were partners of Simon. Jesus said to Simon, “Do not be afraid; from now on you will be catching men.” When they brought their boats to the shore, they left everything and followed him.

### *Teaching Points:*

- This story is not Simon Peter’s first encounter with Jesus in Luke’s Gospel. Luke 4:38-39 tells the story of Jesus entering his home and healing his mother-in-law. This story gives us a context for Peter allowing Jesus into his boat, and later, following directions to “put out into deep water.”
- While this is a story about Jesus calling three disciples (four if you count Andrew, Peter’s brother and fishing partner, mentioned in the parallel story in Matthew 5:18-22 and Mark 1:16-20), the narrative primarily focuses on Simon Peter.
- Luke, alone, tells us of the great catch and of Peter’s initial response of unworthiness.
- The great catch can be seen as both literal (Jesus allowing Peter to experience an event, opening him up through a familiar task) and emblematic of what Jesus had in store for Peter (you think you’re a good fisherman, wait until you see what you can do with me). Peter had already seen Jesus’ power to heal his mother-in-law, but this experience speaks to Peter on a deeper level.

- Peter's response shows some level of recognition of Jesus and of his own unworthiness of being called by Jesus (I'm not ready, not good enough, not the one you're looking for.).
- Jesus' response, "do not be afraid." He has larger plans for Peter.

### *Key Points*

These stories all have something in common: they are call stories in which people encounter Jesus Christ and follow him.

Mary's story is different, her "yes" opens the door to all other encounters with Jesus. The Church considers Mary to be the first disciple.

Our own story may differ significantly, but these stories highlight aspects of discipleship that we can learn from. It is, in fact, a primary reason they were told and passed on.

- Discipleship is about entering into a relationship with Jesus
- Jesus calls you, the question is how you will respond to Him?
- Disciple means "pupil". We must follow and learn from He who is Master. Discipleship involves moments of conversion over our lifetime- metanoia – turning away from sin and toward God each day. Jesus cannot show us what he wants us to see until we follow him. This is a heartfelt decision.
- Discipleship involves some type of letting go (what we are doing, where we are doing it, how we see ourselves, our desire for total control, etc.)
- Jesus takes all that we have and gives it back to us in abundance

#### **Discipleship is not about:**

- Having all the answers
- Being perfect
- Keeping the Gospel news to myself

#### **Feelings you may experience include:**

- I'm not ready
- I'm not worthy
- I'm afraid of what Jesus might ask
- I want to keep my options open
- I'm a disciple of someone or something else
- I don't know how to respond
- I'm too busy
- 

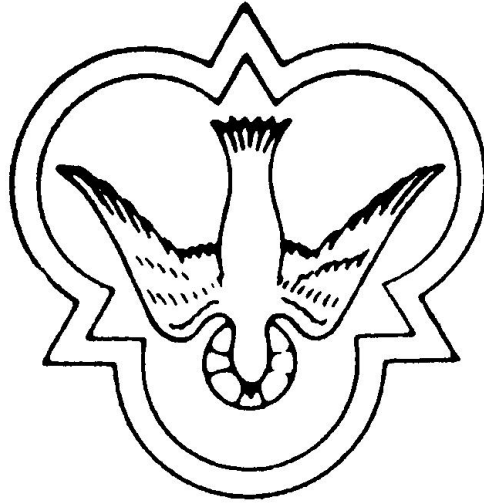
Eucharistic Adoration/Confession (45 minutes)

During this final part of the retreat participants will have the opportunity to celebrate Eucharistic Adoration/Confession. A determination with the pastor ahead of time should be made regarding the readiness of participants. Aspects of the information shared tonight could be translated into a handout so that people can bring the messages that they have heard on retreat tonight with them in prayer.

### Closing Prayer (5 minutes)

**Leader:** Glory be to you, Lord, Jesus Christ, Son of the living God. We thank you for the graces of your Incarnation in the womb of Mary. We are grateful for the gift of divine life won by your life, death and resurrection. Enable us to confront our sinfulness honestly with all its destructive power. Awaken in us the desire for the salvation that you so graciously offer us. Wean us away from our resistance to grace. Fill us with faith, hope and love.

**All:** Our Father... Hail Mary... Glory Be...



# **Adult Confirmation**

## **Session 7 Materials**



ROMAN CATHOLIC  
DIOCESE OF BURLINGTON



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# ADULT CONFIRMATION SESSION 7

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## **Session 7 Theme (Post-Confirmation): Mystagoga, Encounter with Christ in the Church (Acts of the Apostles)**

### **Summary**

**Prayer:** Psalm 27:1-6

**Topics covered:**

- Lectio Divina: Encounter (Discipleship) with Christ and the Church - Acts of the Apostles Chap 1-8
- Acts 1-8 Overview
- Sacramental Living
- The Battle of the Christian life.
- Parish ministries handout (stewardship)
- Missionary Discipleship

**Connection to Parish/Mass:** Focus on integrating into their parish communities.

### **Overview of Session Topics**

**Tonight we will discuss the following topics:**

1. The Confirmation Experience
2. Christ and the Church from the Acts of the Apostles
3. What Sacramental Living looks like practically
4. The Battle of the Christian Life
5. Pope Francis' call to become Missionary Disciples

### **Detailed Outline**

1. **Prayer:** Psalm 27:1-6
2. **Have group share their experiences of Confirmation Mass.**
3. **Lectio Divina:** Encounter (Discipleship) with Christ and the Church - Acts of the Apostles Chap 1-8
  - a. **Using their own Bibles read through the following selections and discuss**
  - b. Acts 1:15-26 Choice of Judas' successor
    - i. Note the first decision made by the early Church, who initiated that step (Peter), and how they arrived at the decision.
  - c. Acts 2:14-41 3000 Baptized
    - i. Note the first speech of the Church given by Peter, the reaction of the crowd, and the fruit of that day.
  - d. Acts 2: 42-47 Community Life
    - i. Note the glimpse we receive into what the early community life of the Apostles was like.
  - e. Acts 3:1-10 Peter's cure of a crippled beggar
    - i. The first miracle of the early Church.
    - ii. Note Peter did not set out that day expecting this to happen, or to give a speech (which followed the healing). He acted and reacted as the Holy Spirit lead him.
  - f. Acts 4:1-22 Before the Sanhedrin
    - i. Note that Peter, "filled with the Holy Spirit" (v. 8) testifies of Jesus to the Jewish authorities.
    - ii. From where does Peter's boldness and confidence come? (v. 13)
  - g. Acts 4:23-37 The Prayer of the Community.
    - i. The prayer offered in response to what the Lord is doing through them and a further glimpse into the early community life.

- h. Acts 5:1-11 Ananias & Sapphira
    - i. Note the consequences of attempting to deceive the Lord and His Church.
  - i. Acts 5:12-42
    - i. The Apostles begin to feel further persecution, yet rejoice “that they had been found worth to suffer dishonor for the sake of the name.” (v. 41)
  - j. Acts 6 The Church continues to develop structures.
    - i. The need for assistants and the first deacons
  - k. Acts 7 The First Martyr
    - i. Stephen’s speech and martyrdom.
  - l. Acts 8 The Mission Expands and Philip’s Mission
    - i. Note Philip’s experience in Samaria and with the Ethiopian (which we discussed in a previous class).
4. **Sacramental Living** : How to continue to nurture and grow in your faith
    - a. Frequent reception of the Eucharist
    - b. Frequent reception of the Sacrament of Reconciliation
    - c. Daily Prayers
    - d. Regular reading of Scriptures
    - e. Active participation in the Body of Christ
  5. **The Battle of the Christian Life**—The Need for Perseverance
    1. 1 Cor 9:24-27
      - a. The life of faith is a race in which we must never stop striving.
    2. Eph. 6:10-17-The Armor of God.
      - a. This is a spiritual battle and we need to arm ourselves accordingly.
    3. 2 Tim 4:7
      - a. The goal—to have finished the race well.
  6. **Parish Ministries Handout** [handout 7-1]
  7. **Spiritual and Corporal Works of Mercy** [handout 7-2]
  8. **Missionary Discipleship Presentation** (PowerPoint handout)
    - a. Missionary Discipleship is what Pope Francis is calling us too.
    - b. Begins with the encounter with Christ
    - c. From that encounter, which we always seek to repeat and deepen we go out as missionary disciples.
    - d. The goal? Radiating Christ.
  9. **Closing Prayer: Philippians 1:6**
    - a. “I am confident of this, that the one who began a good work in you will continue to complete it until the day of Christ Jesus.”

# The Encounter With Christ & Missionary Discipleship



# Pope Francis

“I invite all Christians everywhere, at this very moment, to a renewed personal encounter with Jesus Christ, or at least an openness to letting him encounter them.”

— *-Evangelii Gaudium, The Joy of the Gospel*



# The Encounter with Jesus



**Catholic News Agency**

1 hour ago

“Every encounter with Jesus changes our lives. Every encounter with Jesus fills us with joy.” - Pope Francis

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# Pope Benedict

- “Being Christian is not the result of an ethical choice or a lofty idea, but the encounter with an event, a person, which gives life a new horizon and a decisive direction.” -Deus Caritas Est, Pope Benedict XVI





# St. Bernard of Clairvaux

- Pope Benedict discussing St. Bernard's "concept of true knowledge of God consists in a '**personal, profound experience of Jesus Christ and of his love.**'"
- St. Bernard liked to refer to Jesus as "honey to the mouth, song to the ear, joy to the heart."  
— -Zenit.org 10-21-09



# C.S. Lewis

“Continue seeking God with seriousness. Unless He wanted you, you would not be wanting him.”



# Encounter -> Missionary Discipleship

- Pope Francis:
  - Daily Mass
  - Daily Holy Hour
  - Confession every 15 days
  - Pocket Bible
  - Breviary
  - The poor and marginalized





# Missionary Discipleship

Pope Francis has often used the phrase “missionary disciples.” In his first apostolic exhortation, *The Joy of the Gospel* (*Evangelii Gaudium*), Francis states: **“Every Christian is a missionary to the extent that he or she has encountered the love of God in Christ Jesus: we no longer say that we are ‘disciples’ and ‘missionaries’, but rather that we are always ‘missionary disciples’.”**

The Pope is continuing to call us back to Christ in the form of ongoing discipleship, and then impelling us to mission, to take what we have been given out to a world that badly needs this witness and message of love. The Holy Father recently picked up this theme again at his Jan. 15th General Audience: **“The people of God is a people of disciples because we receive the faith and a missionary people because we pass on the faith.”**

# Missionary Discipleship

- So what are we waiting for? The invitation has been offered and there is certainly a need amidst what Pope Francis has called “**the field hospital of the world**” calling for the Church to go out and “**tend the wounded.**” Encountering and continually re-encountering Christ, daily deepening our relationship with Him, we grow as disciples. And from that discipleship, we emerge as missionaries, unable to contain within ourselves that love which we have experienced (cf. Acts 4:20).





# Radiating Christ

“It is for you to radiate the Gospel. When they see you let them discover Jesus Christ!”

- Radiating Christ by Raoul Plus, S.J.



## PARISH MINISTRIES

As baptized and confirmed Catholics we are called to be witnesses and evangelizers of our faith. Our graced-life builds on our natural abilities. We are called to use our charisms to help to build up the Church. As a faith community we can build up the Church together.

What are your talents/charisms? The church and the world is waiting for you to give of yourself to enrich the lives of others. Consider sharing these gifts with the parish and the larger community.

The following ways to serve are open to you:

Altar Servers  
Adult Choir  
Bereavement Ministry  
Cantors/Musicians  
Children's Choir  
Children's Church  
Church Cleaning Group  
Church Art & Environment  
Community of Christian Women  
Eucharistic Ministers  
Eucharistic Ministers to the Homebound  
Ministers of Hospitality  
Knights of Columbus  
Lectors & Commentators  
Men's Club  
Ministry of Praise  
Parish Festival

Prayer Vine  
Prayer Shawl Ministry  
Religious Education Program  
Respect Life Committee  
Rosary Leaders (Nursing Home, at Church)  
Resurrection Choir (singing for funerals)  
Sacristan Ministry  
Serra Club  
Social Justice Committee  
St. Vincent de Paul Society  
Ushers  
Youth Choir  
Youth Ministry Program  
Prayer groups  
Bible Study  
Adult Faith Formation Programs  
Young Adult Ministry Program

**Note:** This list is not exhaustive and ministries vary by parish

**Reflect on the ministries above and list 5 that you might be interested in:**

- |          |               |
|----------|---------------|
| 1. _____ | Reason: _____ |
| 2. _____ | Reason: _____ |
| 3. _____ | Reason: _____ |
| 4. _____ | Reason: _____ |
| 5. _____ | Reason: _____ |

**Circle the two of the five choices you really would follow through on.**

What parish do you belong to? \_\_\_\_\_

Phone number of the parish office \_\_\_\_\_

Set a date to contact the parish: \_\_\_\_\_

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## THE CORPORAL AND SPIRITUAL WORKS OF MERCY

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"The *works of mercy* are charitable actions by which we come to the aid of our neighbor in his spiritual and bodily necessities. Instructing, advising, consoling, comforting are spiritual works of mercy, as are forgiving and bearing wrongs patiently. The corporal works of mercy consist especially in feeding the hungry, sheltering the homeless, clothing the naked, visiting the sick and imprisoned, and burying the dead. Among all these, giving alms to the poor is one of the chief witnesses to fraternal charity: it is also a work of justice pleasing to God:

*He who has two coats, let him share with him who has none and he who has food must do likewise. But give for alms those things which are within; and behold, everything is clean for you. If a brother or sister is ill-clad and in lack of daily food, and one of you says to them, "Go in peace, be warmed and filled," without giving them the things needed for the body, what does it profit?" - CCC 2447*

**Spiritual Works of Mercy:** Actions that help our neighbor in their spiritual needs.

Counseling the doubtful  
Instructing the ignorant  
Admonishing the sinner  
Comforting the sorrowful  
Forgiving injuries  
Bearing wrongs patiently  
Praying for the living and the dead

**Corporal Works of Mercy:** Charitable actions by which we help our neighbors in their bodily needs.

Feed the hungry  
Give drink to the thirsty  
Shelter the homeless  
Clothe the naked  
Visit the sick  
Visit the prisoners  
Bury the dead  
Give alms to the poor



# Evaluation Form

**Presenter:** \_\_\_\_\_

**Parish / Location:** \_\_\_\_\_ **Date:** \_\_\_\_\_

**Topic: Adult Confirmation Program**

## EVALUATION

Your input is important for future planning. Thank you for your presence and comments!

- |   | Excellent |   |   |   |   | Poor      |   |    |   |   |          |
|---|-----------|---|---|---|---|-----------|---|----|---|---|----------|
| 1. How would you rate this program?   | 5         | 4 | 3 | 2 | 1 |           |   |    |   |   |          |
| Comments:   |           |   |   |   |   |           |   |    |   |   |          |
| 2. How would you rate the instructor?   | 5         | 4 | 3 | 2 | 1 |           |   |    |   |   |          |
| Comments:   |           |   |   |   |   |           |   |    |   |   |          |
| 3. Did you more fully encounter Jesus Christ, His love for you,<br>and His desire to have you follow Him in this process?                     |           |   |   |   |   | Yes       |   | No |   |   |          |
| -Please list one way (if applicable) that you grew in your relationship with Jesus Christ.  |           |   |   |   |   |           |   |    |   |   |          |
| 4. How has your <u>knowledge</u> of the Catholic faith changed through this process?  |           |   |   |   |   |           |   |    |   |   |          |
| 5. How has your <u>practice</u> of the Catholic faith changed through this process?   |           |   |   |   |   |           |   |    |   |   |          |
| 6. How have your feelings towards the Catholic Church and your faith changed as a result<br>of this process? Please circle and comment below. |           |   |   |   |   |           |   |    |   |   |          |
|   | Positive  |   |   |   |   | No change |   |    |   |   | Negative |
| a.  | 10        | 9 | 8 | 7 | 6 | 5         | 4 | 3  | 2 | 1 |          |
| b.  | Comments: |   |   |   |   |           |   |    |   |   |          |
| 7. What suggestions would you make toward improving this process for the future?  |           |   |   |   |   |           |   |    |   |   |          |
| 8. Other Comments:  |           |   |   |   |   |           |   |    |   |   |          |