**Confirmation Formation:  
The interrelationship between systematic and sacramental catechesis**

**Grade-specific targets for systematic catechesis (proximate sacramental catechesis)**

G09 2.2.4 Baptism, Confirmation, and Eucharist form such a unity that those who are baptized have an obligation to be prepared for and receive the other sacraments at an appropriate time. Baptism is valid and efficacious, but Christian initiation remains incomplete without Confirmation and Eucharist.

G09 2.4.1 The faith community is called to help foster responses to the call of Christian discipleship by offering opportunities for leadership development, peer ministry, and service to the poor.  
  
G10 2.2.2 A constitutive aspect of the life of a disciple of Jesus Christ and member of the Church is regular participation in the sacramental life of the Church.

G10 2.2.6 Baptismal grace is a grace of free, unmerited election and does not need ratification to become effective. Confirmation deepens baptismal grace and calls forth greater responsibility. It is not to be understood as an individual making an “adult choice” to ratify or affirm that which was promised for them as infants in Baptism.  
  
G10 2.4.2 One way in which one lives the discipleship demanded by Christian Baptism is by a life of stewardship in which, thankful for the gifts one has received, one gives generously for the good of the Church and those in need.

G11 2.2.9 In the Eastern Catholic Churches, the Sacrament of Conflation (Chrismation) is administered immediately after Baptism and is followed by participation in the Eucharist; this tradition highlights the unity of the Sacraments of Christian Initiation.

G11 2.2.16 The Sacrament of Confirmation completes the gift of the Holy Spirit received at baptism, by which the Christian is strengthened and perfected for living the Christian life.

G11 2.2.17 Confirmation, which is celebrated once, imprints the soul with an indelible spiritual mark, the character which is the sign that Jesus Christ has marked Christians with the seal of the Holy Spirit, clothing them with the power from on high so that they may be his witnesses.

G11 2.2.18 The Church strongly encourages all her members who have attained the age of reason to receive the Sacrament of Confirmation. In order to do this they must make a profession of faith, be in the state of grace, be catechetically prepared, and be a witness for Christ both in the Church and in one’s daily life

G11 2.4.1 The life of the baptized Christian is both nurtured by a community of faith and requires active responses in that community.

G12 2.2.1 The faith community’s living the sacramental life serves as an active witness to others.

**Archdiocesan (proposed) norms for immediate sacramental catechesis**

 5. The content of catechesis for immediate preparation for the sacrament of Confirmation:

1. Teaches the interrelationship between Baptism, Eucharist, and Confirmation (CCC: 1285, 1298).
2. Teaches that Confirmation increases and deepens the grace of Baptism, imprinting an indelible character on the soul (CCC, no. 1303-1305; USCCA, 207).
3. Teaches that Confirmation strengthens the baptismal conferral of the Holy Spirit on those confirmed in order to incorporate them more firmly in Christ, strengthen their bond with the Church, associate them more closely with the Church’s mission, increase in them the gifts of the Holy Spirit, and help them bear witness to the Christian faith in words and deeds (LG, no. 11; CCC, no. 1285; CCC, no. 1303, USCCA, 207-209; CIC, c. 879; CCEO, c. 692).
4. Teaches about the role of the Holy Spirit, his gifts and his fruits, in the life of the Church (CCC: 1309)
5. Explains that the Pentecost event carries on God’s plan for salvation in the Church (emphasis: DiNardo) (CCC, no. 1287-1288)
6. Explains the meaning of the Creed for Christian living (emphasis: DiNardo) (CCC, no. 185-187, 189, 190, 197)
7. Explains the words, gestures, signs, and symbols of the Rite, including emphasis on the anointing of Sacred Chrism/Holy Myron, the imposition of hands, and the words, “Be sealed with the Gift of the Holy Spirit.” This catechesis is to include catechesis on the Eastern Catholic Churches’ practice of anointing with Holy Myron the more significant parts of the body (forehead, eyes, nose, ears, lips, chest, back, hands, and feet) with the formula, “The Seal of the gift of the Holy Spirit.” Some Eastern Churches also give the Eucharist to infants just after Baptism and Chrismation (CCC,nos.1293-1301; USCCA, 204-206).
8. Teaches that the ordinary minister of the sacrament is a bishop in the Latin Catholic Church and a priest in the Eastern Catholic Churches (CCC, nos. 1312-1313; CIC, c. 882; CCEO, c. 694). In the Eastern Catholic Churches, Chrismation is conferred immediately at Baptism, and some also offer reception of the Holy Eucharist (CCC, no. 1233; USCCA, 206; CCEO, cc. 695, 697).

6. Catechesis is to include two Confirmation retreat experiences (NDC 36.A.2).   
The introductory retreat emphasizes building a sense of shared Christian discipleship among the candidates within their parish community.  
The second retreat, in closer proximity to the celebration of the rite of Confirmation, prepares candidates for their sacramental encounter with Christ and the Holy Spirit. Its content is grounded in the Rite itself:  
1. A deepening understanding of, reflection on, and renewal of the candidates’ baptismal promises  
2. An understanding that through the anointing with Sacred Chrism, candidates are strengthened by the Holy Spirit to serve as more active witnesses to Jesus Christ through His gifts, actions, and biddings

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