



OFFICE OF THE BISHOP

7 November 1998

Dear Sisters and Brothers in Christ,

Two years ago, I made the decision to shift Confirmation from high school to eighth grade. Many of you have begun to implement that policy with great creativity and resourcefulness.

Today, I am happy to share with you some clarifying guidelines and additional resources to help you 'transition' with even greater confidence. I know that many of you are aware that the U.S. Bishops will be making a national pronouncement in 1999 regarding the *locus* of Confirmation in the faith formation of our children. I encourage you not to be distracted with the age issue and *focus vigorously on the task of forming disciples*. Until that time when the Holy Spirit crystallizes for the Church (magisterium and *sensus fidelium*) what is most pastorally appropriate, our role continues to be the unending task of forming the young in the image and likeness of Christ.

I thank the entire Confirmation Task Force originally chaired by Dr Cris V. Villapando and subsequently co-chaired by Mr Paul Kotlowski. This committee worked tirelessly on these policies and guidelines and have even gone beyond their mandate by generously offering workshops to resource our community.

Begging God's blessing upon you and your ministry, I am

Prayerfully yours in the Lord,

+ *William G. Curlin*

The Most Reverend William G. Curlin
Bishop of Charlotte

**DIOCESAN TASK FORCE
GUIDELINES FOR CELEBRATING
THE SACRAMENT OF CONFIRMATION**

Reflecting on the catechesis and history of Confirmation during the last ten years in the Diocese of Charlotte, we recommend the following for implementation.

General Principles

1. Confirmation is a sacrament of initiation. Adults and children of catechetical age are to be confirmed immediately following Baptism. *[RCIA National Statutes 14 and Canon 842.2]* For those who are baptized as infants, Confirmation is delayed until a later age.
2. The language used is that of the *Rite of Christian Initiation of Adults* adapted to reflect that the candidates are already baptized and preparing to complete initiation. Initiation language should be used in all oral and written communication with explanations, if necessary, for terms such as *conversion, faith journey, initiation, sponsors*.
3. The term *process* should be used consistently instead of *program*. The celebration of Confirmation is an important focal point of a Christian's faith journey. The word *process* implies that the journey is ongoing and lifelong; the word *program* could imply an academic finality.
4. Every reference to Confirmation as a sacrament of maturity should be deleted. Although some level of readiness and desire is expected, Confirmation itself does not bring about maturity. Such language places Confirmation in conflict with its nature as a sacrament of initiation. *[Code of Canon Law, canon 879.]*
5. The term *celebrating* Confirmation should be used consistently rather than the inadequate term *receiving* Confirmation.
6. References to grade level in school should be avoided. Candidates of age fourteen (or older) might be in *Grade School, Middle School, or High School*.

In a faith journey, discernment is not based on academic progress.

7. Religion classes in Catholic Schools satisfy the remote preparation and do not require duplication in the parishes. The schools and the parishes need to collaborate and work in harmony in their formation effort.
8. Each parish community is different. Special attention must be given to the size, ethnic and cultural diversity of each community. Some processes may be longer or shorter in duration or may feature a catechist or team. Prudent adaptations for pastoral reasons (not simply convenience) are the responsibility of the pastor and coordinators. *RCIA* ¶ 3, 5, and 35 give guiding principles for making adaptations in the initiation process and rituals.
9. “Since religious education programs for Catholic students who do not attend Catholic schools are an essential part of the Church’s total education ministry, their staff and students should be integrated fully into the unified educational ministry of the local Christian community. In parishes this calls for efforts to draw together these programs and the Catholic schools in closer working relationships...” [*To Teach as Jesus Did: A Pastoral Message on Catholic Education*. 93. 1972]
10. The parishes are charged with the liturgical preparation and sacramental celebration of Confirmation. Pastors and catechists in the parishes are to determine the appropriate preparation process for each candidate in collaboration with the parents, PCL’s and school coordinators.

Confirmation: Sacrament of Initiation.

1. "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. 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." [*Catechism of the Catholic Church 1285 and Order of Confirmation, Introduction 1 and Code of Canon Law, canon 879*]

“Baptism

- incorporates us into Christ
- and forms us into God’s people.

This first sacrament

- pardons all our sins,
- rescues us from the power of darkness,
- and brings us to the dignity of adopted children,
- a new creation through water and the Holy Spirit.
- Hence we are called and are indeed the children of God.”

“By signing us with the gift of the Spirit, Confirmation

- makes us more completely the image of the Lord
- and fills us with the Holy Spirit,
- so that we may bear witness to him before all the world
- and work to bring the Body of Christ to its fullness as soon as possible.”

“Finally, coming to the table of the Eucharist, we eat the flesh and drink the blood of the Son of Man so that

- we may have eternal life
- and show forth the unity of God’s people.

By offering ourselves with Christ,

- we share in the universal sacrifice,
- that is, the entire community of the redeemed offered to God by their High Priest,
- and we pray for a greater outpouring of the Holy Spirit,
- so that the whole human race may be brought into the unity of God’s family.”

“Thus the three sacraments of Christian initiation closely combine to bring us, the faithful of Christ,

- to his [Christ’s] full stature
- and to enable us to carry out the mission of the entire people of God in the Church and in the world.”

[RCIA: General Introduction ¶ 2]

The *nature* of Confirmation is initiatory, completing Baptism.

The *purpose* of initiation is conversion of life. Having been evangelized by the proclamation of Jesus Christ, the individual seeks a relationship with God and enters into a way of life in response to the Holy Spirit.

The *effect* is that Confirmation makes a person more completely the image of the Lord and intensifies awareness and response to the presence and action of the Holy Spirit.

The *outcome* is that a person bears witness to him before all the world and work to bring the Body of Christ to its fullness as soon as possible.

1. The RCIA remains the constitutive force in implementing initiation practices in the Church. In congruence with the mind of the Church, the liturgical preparation for and celebration of delayed Confirmation should be patterned on the *Rite of Christian Initiation*. The RCIA anticipates the eventual "coalescence of the three sacraments" [Statute 14 and Canon 842 § 2] but at the same time allows for present episcopal adaptation of separation Baptism and Confirmation.

The Parish: The Proper Setting for Preparation and Celebration of Confirmation

1. "The parish is the faith community into whose life of prayer and worship they [*confirmandi*] will be more fully initiated. It also embodies the message to which they are to respond and give witness, in service to the faith that they profess." [National Catechetical Directory: *Sharing the Light of Faith* #119.]
2. All preparation for the celebration of Confirmation should be held within the parish community. Although faith development and education take place in families and schools, the parish remains the ordinary and primary locus of liturgical preparation and sacramental celebration.

REMOTE PREPARATION

3. The remote preparation from Baptism to Confirmation, usually includes at least two years in a formal catechetical process in the parish or a Catholic school (or home school approved by the parish) prior to the immediate / proximate preparation for the liturgical celebration. This period of remote preparation corresponds to the Period of the Catechumenate in the RCIA and should include:
 - a. WORD. “A suitable catechesis. . .planned to be gradual and complete in its coverage, accommodated to the liturgical year, and solidly supported by celebrations of the Word.” *[RCIA 75.1]* This should include a systematic review of doctrine and Church teaching.
 - b. COMMUNITY. Apprenticeship to the Christian life “ helped by sponsors and the entire Christian community” learning to “turn to God in prayer, to bear witness to the faith, in all things to keep their hopes set on Christ, to follow supernatural inspiration in their deeds, and to practice love of neighbor, even at the cost of self-renunciation.” *[RCIA 75.2]*
 - c. WORSHIP. “Suitable liturgical rites . . .blessings . . . celebrations of Word” and regular participation in Sunday Liturgy are most appropriate. *[RCIA 75.3]*
 - d. SERVICE. “Apostolic life . . . [working] actively with others to spread the Gospel.” *[RCIA 75.4]* should be encouraged.
4. Those charged with faith formation must take care to include all four aspects in the initiation model, and not simply design an academic model.
5. Students in Catholic schools attend daily catechetical instruction which satisfies the remote preparation (usually, two or more years). While they are not required

to attend any further remote preparation in the parish catechetical program, these candidates are to participate in the parish-based youth ministry along with candidates from various schools

PROXIMATE PREPARATION

6. At age twelve to fourteen, baptized Catholics who have not completed their initiation, can begin discernment about their readiness to enter a process of liturgical preparation leading to the celebration of Confirmation.
7. The Code of Canon Law requires that the candidates for Confirmation be “suitably instructed, properly disposed and able to renew one’s baptismal promises.” [*Canon 889 §2*]
8. The immediate / proximate preparation four to six months prior to Confirmation is a spiritual and liturgical preparation, and presumes an appropriate level of catechesis and faith development. This readiness should be the topic of a preliminary meeting with the candidate and a catechist or coordinator.
9. It is beneficial to have a Rite of Enrollment of the candidates to celebrate the beginning of the period of immediate preparation. This could include the presentation of the candidates and their sponsors, the signing of the senses, the giving of a cross and/or a Bible. The following few months would be a time of prayer, continuing service to those in need, and deeper understanding the sacramental life. It would NOT include a systematic review of doctrine as this should have been accomplished in the period of remote preparation.
10. A few weeks before the celebration of Confirmation, the liturgical rite of Call to Continuing Conversion is celebrated followed by a period of intensive spiritual preparation. The Call to Continuing Conversion could include the calling of the candidates’ names, affirmation by the sponsors and the community, recognition candidate’s Baptism by submitting copies of Baptismal records. The ritual is followed by weeks of prayerful preparation (e.g. a retreat), opportunities for sacramental Reconciliation and discernment with the pastor or catechist. This part of the process corresponds to the *RCIA* adaptation called the Rite of

Continuing Conversion for those already baptized and preparing to complete Initiation.

11. The proximate preparation for Confirmation takes place within the parish community of faith and is a free standing process; that is, **separate from and different than the catechetical instruction** given in faith formation classes in

youth ministry sessions, home schools, and in Catholic schools. Readiness of faith and satisfactory catechesis are to be determined to be satisfactory BEFORE the candidate is enrolled in the liturgical preparation.

12. All those in the proximate liturgical preparation for the sacrament, regardless of school affiliation, are to be prepared together in a unified process in the parish setting over a period of four to six months. Those attending Catholic schools are to continue daily catechetical instruction as part of their curricula. The Catholic schools are not responsible for this liturgical preparation, nor are they to provide it.
13. Parishes should provide faith formation opportunities to benefit the sponsors and families of the candidates to better understand the nature of the sacrament including the grace and responsibility of initiation.

Youth Ministry: The context for the Remote and Immediate Preparation

1. As evidenced in *New Directions in Catholic Youth Ministry A National Study of Catholic Youth Ministry Program Participants*, young people who are engaged in a comprehensive model of youth ministry grow in faith and remain committed to the Church to greater degrees than their peers who do not have the benefit of such processes. Therefore, the preparation and celebration of the sacrament of Confirmation must be understood within the broader context of the Church's comprehensive ministry to adolescents. In accord with the National Conference of Catholic Bishops, the Diocese of Charlotte endorses the youth ministry document *Ministry with Adolescents: A Vision and Strategy*. This comprehensive approach should be seen as the proper context for fulfilling the remote and proximate preparation as well as the mystagogical elements (post initiation reflection) of the sacrament.
2. Effective youth ministry continues to form young people in the faith in ways that relate to them. Comprehensive youth ministry programs place the potential candidates in a position to form values, to hear the gospel, to discern readiness for Confirmation at this time (or later), and, as confirmed Christians, to live these values with the support of peers in a loving community.
3. Each parish is responsible for providing a liturgical preparation experience for the celebration of Confirmation. The process may take any number of formats

and may include: personal meetings for discernment, rituals, retreats, letters to the pastor\bishop, Confirmation teams and/or small groups, peer ministers, continuing service projects, parent and sponsor meetings, blessing rites, inclusion in the Prayer of the Faithful at Liturgy, opportunities for Reconciliation, Confirmation liturgy preparation.

4. Those charged with the responsibility of planning the preparation must take care not to give the impression that Confirmation could be “earned” by participation in the above. Nor do the above components “substitute” for Sunday Liturgy. The most important “activity” for the candidates is regular attendance at Eucharist.
5. As declared in recent youth ministry document published by USA Bishops, *Renewing the Vision*, youth ministers provide a crucial and indispensable role in initiation preparation.
6. The Office of Youth Ministry and the Faith Formation Office are available to assist in creating and providing useful resources for all stages of the process.

Young Adult and Campus Ministry

1. The population identified as Young Adult (ages 18-40) continues to grow at a rapid pace in our Diocese. The Office of Campus Ministry and Young Adult Ministry in its work of evangelization, as well as parish-based programs (i.e. Marriage Preparation) often surface candidates for Confirmation.
2. In this regard, we wish to recommend an appropriate review of the pertinent sections from RCIA Part II, Ch.4: *“Preparation of Uncatechized Adults for Confirmation and Eucharist;”* Chapter 5: *“Reception of Baptized Christians Into*

The Full Communion of the Catholic Church;” and RCIA Appendix III: National Statutes For The Catechumenate ##25-37.

3. It is our hope that Young Adults, both the Baptized/uncatechized and the Baptized/catechized be encouraged to complete initiation and be included in programs adapted to their needs.
4. Some campus ministry sites work with a local parish priest who celebrates the weekly liturgy. In this case, it is most likely that the campus minister is

facilitating preparation for Confirmation following the previously mentioned RCIA guidelines and in consultation with the local pastoral team.

5. Some campus ministry sites do not have the opportunity for weekly Eucharist and currently, these young adults attend parish-based Confirmation preparation. In some cases, the campus minister may attend the sessions with the students as a sponsor or member of the pastoral team.
6. the Office of Campus Ministry and Young Adult Ministry is prepared to assist pastoral teams as needed in the adaptation of their programs.

A Parish Confirmation Team

1. Since initiation is a permanent activity of the community, it would be a practical idea to form a parish confirmation team committed for multiple years to provide continuity. A new pastor or a new coordinator would be well served by a team that has the memory, records, explanations, etc., behind its sacramental preparation traditions.

Respecting Individual Readiness

Although the diocesan policy states that Confirmation be celebrated during the eighth grade, the Bishop himself is aware that the determination of an individual's readiness is the paramount factor. Such readiness is determined in concert with the individual, the parents and appropriate parish leadership.

2. Therefore, the invitation to Confirmation should be extended to those from early adolescence onward. The word *grade* should be eliminated; it sets limits on those invited to prepare. (If a student is fourteen years of age and still in

the seventh grade, is he ineligible to prepare for Confirmation simply because he is in the seventh grade?) In addition, *grade* implies a school model, rather than an initiation model of one on a faith journey.

3. The candidates' openness and readiness should be primary considerations for the celebration of the sacraments. Priests, catechists and parents determine readiness based on faith development. Discernment meetings with the pastor or his delegate, regular participation in youth ministry/faith formation, frequent reception of Holy Eucharist and active involvement in the faith community are some of the factors in determining readiness.
4. Those who are charged with the responsibility of preparation must take care not to imply that a "choice" is being made to be Catholic. The candidates ARE already **Catholic**. The discernment is about choosing to complete initiation at a particular time or at a later date. If an individual is unable or chooses not to prepare at a designated time, careful and concrete provisions must be made so that the invitation to the sacrament is re-extended not only once but several times. Candidates for the sacrament should be encouraged and not coerced into preparation for Confirmation. An individual who chooses not to celebrate Confirmation at a particular time, should not be made to feel like a failure or outcast.

Respecting Cultural Adaptation

1. More and more, the Diocese is being enriched by the diversity of ethnic and other cultural groups. Different cultures within the Diocese should be invited by the pastor and the confirmation team to dialogue on the culturally appropriate adaptation of these guidelines and catechetical processes.
2. The process of initiation should be relevant to the candidates' experience while remaining true to the Roman Catholic rituals.

Respecting Those Developmentally Challenged

1. Pastoral sensitivity should be exercised in initiating those who are developmentally challenged. A process should be created in which such individuals truly flourish.
2. However, they should not be patronized and isolated from the rest of the community because the Church should always mirror the unity of the Reign of God.

The Role of the Community

1. The entire Body of Christ is charged with supporting every person in faith. Concretely, it takes an entire parish community to minister most effectively to the youth entrusted to it.
2. Therefore, parishes should promote a sense of shared mission, never leaving total responsibility sacramental faith formation to one or a few members of the community. The whole community should support the candidates by prayer and good example in living the Christian way of life (discipleship) “. . .that will help [them] obey the Holy Spirit more generously.” [RCIA ¶ 4]

The Role of the Sponsor

1. Whenever possible, the Baptismal godparent should accompany the candidate in the preparation process and stand as sponsor at Confirmation.
2. When it is not possible, parish sponsors/mentors can be chosen who will journey with the candidate throughout the process. The mentor may or may not be the sponsor but can fulfill that role if desired and or needed. The mentor can provide spiritual support for the candidate, especially if the sponsor is unable to do so.
3. Sponsors should not be selected simply on the basis of being blood relations or social friends. Sponsors should be practical Catholics for whom pastors can

attest participation in the life of Church [*Canon 874 § 1 ## 1-4*]

4. Parents cannot be godparents or sponsors for their own children.
[*Canon 874 § 1 #5*]
5. The sponsor, first and foremost, teaches by example. This individual is both *companion* and *mentor* to the candidate. The sponsor's main responsibility is presence, witness, prayer and discerning response to the action of the Spirit in the candidate as the candidate journeys toward initiation.
6. Since Confirmation completes initiation, **the name given at Baptism** should be used rather than choosing a different name. The sponsor can encourage the candidate to choose a patron saint and to assist in researching the history of that holy person.

The Role of the Pastor

1. The pastor's role in the Confirmation process is crucial. As chief catechist of the parish he should establish a ministerial relationship with candidates. As he develops these relationships, he will come to a better pastoral understanding of the candidates' needs and gifts so that he might better serve them and in turn, call the candidates into service for the Church.
2. The pastor must also call forth the gifts of the community and empower the persons responsible for the preparation process which will draw the young people to responsible participation in the life, mission and work of the faith community.

The Role of the Bishop

We recommend the following for the Bishop's consideration:

1. Letters submitted by the candidates attesting to their readiness to celebrate Confirmation could be read by the pastor or his designee. A subsequent summary

could be shared with the celebrant either prior to the liturgy or at the presentation of the candidates in order to take advantage of relating materials in the homily.

2. If the bishop is unable to confirm in a parish, the practice of delegation to the vicar forane or pastor should be implemented.
3. Plan an informal conversation between the bishop and the candidates as a group prior to the actual celebration of the sacrament.
4. Continue to explore the benefits of both regional and individual parish celebrations since each 'model' enhances a different set of values. Somewhat geographically isolated, the smaller parishes from the outlying areas seem to benefit from their sense of connection with the bigger, universal Church; on the other hand, the metropolitan churches seem to thrive in seeking their own individual identities.
5. That the Easter season be considered the normative period for the celebration of Confirmation. Parishes at which the bishop cannot preside could be encouraged to celebrate the sacrament on Pentecost by the pastor.

The Role of the Faith Formation and Youth Ministry Offices

1. That both offices continue to collaborate on the writing and implementation new guidelines.
2. That these guidelines be printed and bound in a way that underscores their importance and makes accommodations for any additions, e.g. updating the programs and materials.
3. That a section of appendices in the guidelines contain:

- a. A profile of young adolescents
 - b. An overview of comprehensive youth ministry
 - c. A general history of confirmation
 - d. A glossary of terms, especially those adapted from *RCIA*
 - e. A comparison of initiatory and educational models of catechesis
 - f. Examples of adaptations of rituals from the *RCIA* for Confirmation
 - g. Explanation of the relationship to those in the Catechumenate Adapted for Children of Catechetical Age who would be confirmed at the time of Baptism and not with their peers
 - h. Suggestions for preparing those who are developmentally challenged; Some general suggestions for ethnic and cultural adaptations; samples of timelines, discernment questions, retreats, etc. from experienced parish ministers
 - i.. List of recommended texts and resources.
4. That teams be trained and sent out to vicariates to present the guidelines and help parishes implement them.

Appendix A.
Profile of the Young Adolescent

Adolescent Development and Overview

For purposes of distinction the term “adolescent” is often divided into two categories: younger adolescents (aged 11 - 15) and older adolescents (aged 14 - 19). By and large these categories represent the Middle School population and the High School population, respectively. The characteristics and needs of these populations are diverse. Sensitivity to stages of adolescent development is crucial in order for our ministry to be effective.

According to Robert J. McCarty and Lynn Tooma in Training Adults in Youth Ministry, the developmental characteristics of younger adolescents are as follows:

Physical

- in a period of rapid change
- developing secondary sex characteristics and mature reproductive systems
- sensitive to physical changes and confused over sexual identity
- body image greatly influences self-image

Cognitive

- begin abstract thinking
- base reasoning on possibilities not only on experience
- use a more complex decision-making process
- develop reflective thinking
- tend to be self-conscious and critical
- begin to base behavior on abstract thinking
- are often idealistic, argumentative, and self-centered

Identity

- want to belong
- begin self-questioning
- distance self from childhood (family, parental figures) and identify with peers
- seek limited independence and autonomy

Moral

- reason morally at conventional level (see Kohlberg’s Stages)
- resolve dilemmas on the basis of expectations outside of self, such as peers, law and significant adults

Interpersonal

- see peer group identification and friendship as important
- value friendships based on mutuality, trust, and loyalty

Faith

- reflect and affiliate style of faith (see below)
- desire active involvement and are open to doing service
- depend on the community for the content and expression of their faith
- begin to define their own image of God and explore a personal relationship with God¹

“Affiliative faith deals with belonging. With the sense of belonging comes a faith identity, both individual and communal, influenced and sustained by imitation of and participation in the religious symbols and rituals of the faith community.”²

Appendix B.

¹ McCarty, Robert J. and Tooma, Lynn. Training Adults for Youth Ministry (Winona: Christian Brothers Publications, 1990) 80.

² Ibid pg. 77.

Overview of Comprehensive Youth Ministry³

Dimensions of Youth Ministry

Youth ministry is ministry **to** youth when the Christian community exercises its pastoral role in meeting young people's needs. Youth Ministry is ministry **with** youth because all God's people share the responsibility of carrying out the Church's mission. Youth Ministry is ministry **by** youth when young people exercise their own ministry to others viz. family, peers, church and civic communities. Youth Ministry is **for** youth in that adult youth ministers attempt to interpret the needs of youth and act as advocates in articulating legitimate youth concerns to the wider community. Youth Ministry is to, with, by and for the young Church of today.

Goals of Youth Ministry

The three goals of Youth Ministry are:

1. Youth Ministry empowers young people to transform the world as disciples of Jesus Christ by living and working for justice and peace.
2. Youth Ministry works to foster the total personal and spiritual growth of each young person.
3. Youth ministry seeks to draw young people to responsible participation in the life, mission and work of the Church.

Principles of Youth Ministry

1. Youth Ministry is for those in a unique time of personal development.
2. Youth Ministry is concerned with the total person.
3. Youth Ministry is rooted in relationships.
4. Youth Ministry is call to community.
5. Youth Ministry proceeds as an affirmation of gifts.
6. True ministry duplicates itself.

The Context of Youth Ministry

In all places, Youth Ministry occurs within a given social, cultural and religious context which shapes the specific form of ministry. Youth culture, secular society, family and the local church community are some of the institutions which form the context within which Youth Ministry must be carried out. Each of these environments exerts an important influence on young people, a consideration which should be reflected appropriately in balanced Youth Ministry programs.

Components of Youth Ministry

³ National Conference of Catholic Bishops, Renewing the Vision (United States Catholic Conference, 1997) 1-44.

Each of the following components is an expression of the ministry of the Church at large. Together they composite a picture of vibrant Church life and as such should deliberately and systematically be administered in Youth Ministry programming.

Advocacy: This means interpreting the needs of youth: personal, family, and social, especially in areas of injustice toward or oppression of young people. It means acting with or on behalf of youth for a change in the systems which create injustice. Also, it includes giving young people a voice and empowering them to address the social problems that they face.

Catechesis: This is accomplished by promoting young people's growth in faith through the kind of teaching and learning that emphasizes understanding, reflection and transformation. Catechesis should be systematic, planned and intentional programming (viz. curricula).

Community Life: This consists of building Christian community with youth through programs and relationships which promote openness. Efforts should also be made to foster trust, cooperation, honesty, responsibility and willingness to serve. Creating an environment of care wherein young people can grow, question, and share their struggles and joys with other youth and adults is also key to this component.

Evangelization: The Church evangelizes by reaching out to young people who are uninvolved in the life of the community and inviting them into a relationship with Jesus and His community, the Church. Evangelization involves proclaiming the Good News of Jesus Christ through witnessing, relationships and programs.

Justice and Service: This component is realized by guiding young people in their development of a Christian social consciousness and a commitment to a life of justice and peace. Through educational programs and service/action involvement, the concepts of justice and peace should be infused into all young people.

Leadership Development: It is important to develop, support and use the leadership of youth and adults in Youth Ministry. This segment empowers youth for ministry with their peers and develops leadership training teams to assess, organize, plan, implement and evaluate ministry within the Church and beyond.

Pastoral Care: This dimension ensures that youth are provided with sources of support and counsel as they face personal problems and pressures such as substance abuse, family issues, peer pressure, suicide, etc. Offering both prevention programming and crisis intervention are signs of the pastoral concern of the Church for its youth.

Prayer and Worship: This component seeks to deepen young people's be mindful that you are assisting young people in deepening their relationship with Jesus Christ through the development of a personal and communal prayer life. This is best realized by providing a variety of prayer and

worship experiences. Youth should celebrate their relationship with Jesus in a caring Christian community by being involved in the sacramental and prayer life of the Church.

Appendix C1.
History of Confirmation in the Church

PRIMITIVE CHURCH

- 1st Century: There is no specific rite in scripture as the gift of the Holy Spirit is connected with baptism.
- 3rd Century: One celebration - five ritual moments: a water bath; an anointing by a presbyter with consecrated oil; laying on of hands by the bishop accompanied by prayer; an anointing on the head by the bishop with the same oil used for the anointing by the presbyter; and the kiss of peace.⁴
- 5th Century: Growth in infant baptisms and the rural church leads to the separation of Baptism and Confirmation in the West. The word *confirmation* appears stressing the bishop's role in an initiation process which he has not presided over from the beginning.
- East: The East continues with the unity of initiation by having "Confirmation conferred by the priest who baptizes."⁵

MEDIEVAL PRACTICE

- West: The majority of churches opt to retain the final anointing by the bishop, but there are no uniform practices.
- 9th Century: Theological reflection leads to the interpretation that the Spirit is conferred by the imposition of hands and chrismation (anointing with oil).
- 13th Century: Thomas Aquinas articulates specific theology of Confirmation distinguishing it from Baptism. Justification of the separation emerges from a notion of strengthening or *gratia ad robur* - "the armor of the soldier of Christ."⁶

FROM TRENT TO THE MODERN PERIOD

- 16th Century: Scholastic position stated by Aquinas is accepted at the Council of Trent with one addition to the ritual - the bishop places his hand upon the head of the candidate as he anoints the forehead with chrism. Confirmation prior to the reception of First Eucharist continues.
- 20th Century: Pius X makes a **radical change** in the 1910 decree from the Congregation of rites *Quam Singulari*. First Confession is placed prior to the reception of First Eucharist and both are received at the age of reason (approximately seven years).
- Second Vatican Council (1962-65): By the 1960's, the order of the sacraments had become: Infant Baptism, First Confession along with First Eucharist at the age of seven, and Confirmation at a later age (about ten). The delay of Confirmation is coupled with a theology that stresses growth in faith, as well as, making a mature adult commitment. The *Confirmandi*

⁴ Richard P. McBrien, ed., *Encyclopedia of Catholicism* (New York: HarperCollins, 1995) 346.

⁵ Libreria Editrice Vaticana, *Catechism of the Catholic Church* (Washington, DC: United States Catholic Conference, 1994) 327.

⁶ Richard P. McBrien, *Catholicism* New ed. (New York: HarperCollins, 1994) 817

are soldiers for Christ prepared to profess and defend the faith. The sacrament has become a puberty rite or a graduation exercise.⁷

REFORMS OF THE SECOND VATICAN COUNCIL

- The Constitution on the Sacred Liturgy (*Sancrosanctum Concilium*) specifically calls for the restoration of the ancient process of initiation of adults, and a revision of the sacraments of initiation. The rite of Confirmation is to be placed within the context of the initiation process. The revised Rite of Confirmation is promulgated in 1971.

⁷Richard P. McBrien, ed., Encyclopedia of Catholicism (New York: HarperCollins, 1995) 347.

Appendix C2.
History of the Initiation Process

Small communities that took individuals into their company and introduced them to their way of life. Religious persecution prevailed and so a strong faith was demanded in the face of possible martyrdom.

*EARLY
CHURCH*

Initiation began to take on formal shape and requirements -- the beginnings of a “catechumenate” as we know it. The conversion of Gentiles called for a more comprehensive formation in the Judeo-Christian tradition.

100-200 AD

Most developed structure (at least 3-year process). The Peace of Constantine in 315 AD made Christianity legal; now there were large numbers of candidates, but poor quality control. Although this was the time of the most developed structure, during this period there were a variety of models of initiation developed in the various local communities.

*THIRD - FOURTH
CENTURIES*

Disintegration of the catechumenate occurred because large numbers of people were being baptized and the practice of infant baptism became normative. In the West, confirmation and eucharist were separated from Baptism.

*FIFTH
CENTURY*

Catechumenate no longer existed. Elements of its transition into religious community formation and seminary training during the intervening centuries.

*TWELFTH
CENTURY*

Dominicans and Augustinians tried to counteract the mass baptisms. In 1538 an episcopal conference urged pastors to return to missionary principles of Alcuin and establish a catechumenate.

*SIXTEENTH
CENTURY*

Revival of catechumenal structures in Africa and France. In France great problems arose because of the large numbers of non-practicing Catholics. In Africa, the White Fathers recognized the need to build the Church from the grass roots.

*TWENTIETH
CENTURY*

Called for reinstating the catechumenate.

Bishops’ vote on restoration of the catechumenate:

Yes = 2,165; No = 9; Null = 1

*VATICAN
COUNCIL II*

1966 - provisional ritual distributed

1969 - second draft distributed for experimentation

1972 - promulgation of the order of Christian initiation of adults by Pope Paul VI

1974 - provisional English translation available titled *Rite of Christian Initiation of Adults*

*POST-VATICAN
COUNCIL II*

1986 - U.S. Bishops approved U.S. additions to the *Rite of Christian Initiation of Adults*, National Statutes and a National Plan of Implementation

1987 - Canadian Bishops published the *Rite of Christian Initiation of Adults* for use in Canada

1988 - September - U.S. Bishops mandate implementation of final English translation of the *Rite of Christian Initiation of Adults*.

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Appendix D.
Glossary of Terms for Christian Initiation

ADVENT	A period of four weeks prior to Christmas. It has a twofold theme preparing for the Second Coming of Christ, and preparing for the celebration of the birth of Jesus.
CANDIDATE	One who is already baptized in another Christian faith and who now is preparing to be received into the full communion of the Catholic Church. At the time of full reception, he or she will make a profession of faith, be confirmed, and receive eucharist.
CATECHUMEN	In the Rite of Christian Initiation of Adults “candidate” is also used for those participating in the precatechumenate (baptized and unbaptized).
CATECHUMENATE	One who is not baptized and is preparing for full initiation at the Easter Vigil through baptism, confirmation and eucharist.
CHILDREN	Second period of the order of Christian initiation of adults (see below) which involves intense preparation in word, worship, community life and apostolic works.
CYCLE A, B, C	The order of Christian initiation of adults adapted for children has as its foundation the adult rite. Adaptations of the rites have been developed for use with children of catechetical age (which usually means seven years and older).
EASTER SEASON	The three year cycle of liturgical readings: Cycle A, Matthew; Cycle B, Mark; Cycle C, Luke. All three cycles incorporate John.
ELECT	A period of seven weeks beginning with Easter Sunday and ending with the feast of Pentecost.
EVANGELIZATION	The name given to catechumens who celebrate the Rite of Election on the first Sunday of Lent signifying their being chosen for the initiation sacraments.
INQUIRERS	The task of the Church during the precatechumenate which involves the inviting, the welcoming, the witness, the sharing of faith and the proclamation of the gospel to inquirers/candidates.
LECTIONARY	Those who participate in the precatechumenate of a parish. They are “inquiring” into Christianity in the Catholic Tradition.
LENT	The book used in liturgical celebrations that contains all the scripture readings of the liturgical year.
LITURGICAL YEAR	A six-week period extending from Ash Wednesday to sundown on Holy Thursday. It is a retreat time in preparation for the Easter Triduum. The seasons and cycles of the Christian year. It is the instrument and means for leading God’s people along the way to the Lord. The readings introduce and invite us into the Paschal Mystery. It includes: Christmas Cycle (First Sunday of Advent through the Baptism of the Lord), Easter Cycle (Ash Wednesday

MINOR RITES	through Pentecost) and Ordinary Time. Rites during the period of the catechumenate which include exorcisms, blessings and anointings.
MYSTAGOGY	
NATIONAL STATUTES	Final period of the order of Christian initiation of adults which is from Easter to Pentecost. The National Statutes (USA) also recommend an extended mystagogy for one year.
NEOPHYTE	Particular law for the implementation of the order of Christian initiation of adults in the United States presented by the National Conference of Catholic Bishops (NCCB).
NINETY DAYS	One who is initiated at the Easter Vigil. The term comes from the Greek word meaning new plant, as in a new sprout on a limb/branch.
ORDER OF CHRISTIAN INITIATION OF ADULTS	Occasionally used to mean the combination of the Period of Purification and Enlightenment and the Period of Mystagogy which corresponds with Lent (40 days) and the Easter Season (50 days). This is the official collection of rites of the Roman Catholic Church for initiation of adults (including children of catechetical age) and the reception of baptized candidates.
ORDINARY TIME	
PRECATECHUMENATE	Cycle within the liturgical year that is outside the liturgical seasons (i.e., Advent, Lent, Easter). This time provides us with an opportunity to reflect on the meaning of God's gift to us in Christ, our attitudes, our prayer life and our service to others.
PRESENTATIONS	The first period of the order of Christian initiation of adults which is the initial introduction of an inquirer into the Christian way of life in the Catholic Tradition. It is also the period of evangelization on the part of the Church.
PURIFICATION AND ENLIGHTENMENT	During the period of purification and enlightenment, the elect are presented with the Creed and the Lord's Prayer through special rites. Both presentations can be anticipated during the period of the catechumenate when it is more convenient.
RCIA	This is the third period of the order of Christian initiation of adults which usually coincides with the Lenten season. It is the final period of preparation for initiation at the Easter Vigil.
RITE OF CHRISTIAN INITIATION OF ADULTS	Acronym for Rite of Christian Initiation of Adults for use in scholarly references to identify the text paragraph. The term RCIA is discouraged for popular usage.
RITE OF...	

English title of *Ordo initiationis christianae adultorum*. The latest English-translation edition was published in 1985.

ACCEPTANCE INTO THE ORDER OF CATECHUMENS: the bridge between the precatechumenate and the catechumenate for the unbaptized.

WELCOME: the bridge between the inquiry period and the period of pastoral formation that coincide with the catechumenate. It is for those already baptized.

ELECTION: Presided over by the bishop, the rite inaugurates the final period of preparation before initiation. It is the bridge between the catechumenate and purification and enlightenment.

CALL TO CONTINUING CONVERSION: Coincides with election, but is the rite for the already baptized.

SUNDAY

SCRUTINY: Three rites of exorcism for elect during Lent.

PENITENTIAL RITE: Celebration for candidates, similar to rite of scrutiny.

TRIDUUM

SACRAMENTS OF INITIATION: Usually celebrated at the Easter Vigil; includes baptism, confirmation and eucharist.

The first day in the Christian liturgical week, the original feast day, the heart of the calendar, the basis and nucleus of the liturgical year.

The “three days” of the celebration of Easter which begins with sundown on Holy Thursday evening and ends with evening prayer on Easter Sunday evening. Includes the liturgies of Holy Thursday, Good Friday, Easter Vigil and Easter Sunday.

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Appendix E.

A Comparison of Initiatory and Educational Models of Catechesis

A Paradigm Shift in Christian Initiation

by Ron Oakham

(This outline is an expansion of a schema developed by Michael Warren.)

	RELIGIOUS EDUCATION	PASTORAL FORMATION
MODEL	Teaching	Apprenticeship
GOAL	Knowledgeable Catholic	Active member of a missioned community
REACHES FULFILLMENT	Intellectual assent	Life of prayer and action leading to justice

PRESUMES	Willingness to enter into analytical study	Willingness to enter the journey of conversion
SETTING	Classroom	Liturgy
TIMING	Academic year	Liturgical year
PRIMARY TOOL	Textbook	Lectionary
IS PART OF	School ministry	Parish ministry
IS COUSIN TO	Studying	Living
WHO DOES IT	Catechist	Community
PEOPLE INVOLVED	Few	Many
STYLE OF RELATIONSHIP	Teacher to student	Community to new member

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Appendix F.

Examples of Adaptations of Rituals from the *RCIA* for Confirmation

Order of Christian Initiation of Adults

PERIOD	NAME	AIM	CONTENT	TIME	RITE
Period of the Precatechumenate	Inquirers	Awakening faith	Time to build trust, to share personal stories, questions; time to proclaim the message of salvation, foster initial conversion, introduce into	Unlimited	No specific rites suggested
<i>Celebration of the Rite of Acceptance into the Order of Catechumens and the Rite of Welcoming Baptized but Uncatechized Adults Who Seek to Complete Their Christian Initiation</i>					
Period of the Catechumenate	Catechumens (unbaptized)	Deepening initial conversion and	Time to deepen faith/conversion	One to a few years	* celebrations

	or Candidates (baptized)	passing on Catholic tradition	within the living community through: -catechesis based on the Liturgy of the Word -the life of the community -prayer and worship -introduction to the apostolic life		of the word * blessings * anointing * exorcisms * anticipatory rites: Presentations of Creed and Lord's Prayer * Rite of Sending to Election (USA adaptation)
Period of the Purification and Enlightenment	Elect (unbaptized) and Candidates (baptized)	Eliminate what is weak and sinful; affirm what is holy	Time for recollection, Lenten retreat, final preparation for the celebration of the initiation sacraments	Lent	* Scrutinies * Presentations of the Creed and the Lord's Prayer * Preparation Rites on Holy Saturday

Celebration of the Sacraments of Initiation (Easter Vigil) and of the Rite of Reception into the Full Communion of the Catholic Church

Period of Postbaptismal Catechesis or Mystagogy	Neophytes	Celebration of faith, ministries and missioning	Deepening of sacramental life with emphasis on Gospel, Eucharist and Mission	Paschal Time (Easter to Pentecost) and then until anniversary of initiation (USA adaptation)	* Sunday eucharists with the assembly * Gathering (preferably eucharist) with the bishop
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Appendix G.

Explanation of the Relationship to those in the Catechumenate Adapted for Children of Catechetical Age who would be confirmed at the time of Baptism and not with their Peers

Children of catechetical age not baptized are to be confirmed immediately following baptism. “The priest who baptizes an adult or child of catechetical age should, when the bishop is absent, also confer confirmation, unless the sacrament is to be conferred at another time. See ¶ 24.”⁸

¶ 24. “In certain cases when there is serious reason, confirmation may be postponed until near the end of the period of postbaptismal catechesis, for example, Pentecost Sunday.”⁹

To this end, the following publishers may be of use:

⁸ Rite of Christian Initiation of Adults, (Chicago: Liturgy Training Publications, 1998) 6.
⁹ Ibid. 8.

Benziger Publishing Company, Mission Hills, CA 1-800-334-7344
Christian Initiation, 1996.

Brown-ROA Publications, Dubuque, Iowa 1-800-922-7696
Children's Catechumenate: Primary, Intermediate and Upper level Student Texts,
1997.
Director's guide offers implementation assistance.

Living the Good News, Denver, Colorado 1-800-824-1813
Children and Christian Initiation: A Practical Guide, 1995.
Separate publications for pre-catechumenate, catechumenate, purification and enlightenment, and mystogogia.

Appendix H.

Suggestions for Preparing those who are Developmentally Challenged
and
Ideas for Ethnic and Cultural Adaptations

Preparation for the developmentally challenged

The following steps should be taken:

1. Due to the intimate nature of the parent-child relationship, the involvement of parents is critical; therefore, speaking with the parents and the challenged child to ascertain particular needs and concerns is vital in ministering effectively to the youth.
2. If the Director of Faith Formation, Youth Minister and/or catechist is unfamiliar working with developmentally challenged youth, he/she is to consult with a community member experienced and trained to assist in the process.
3. Confirmation, as a sacrament of initiation into the community of faith, presupposes that preparation for its celebration is not to be done in isolation. Therefore, every attempt to mainstream the child while remaining sensitive to the needs of the challenged child and the community should be made.

General Suggestions for ethnic and cultural adaptations

In every parish there is ethnic and cultural diversity. While care should be taken not to create multiple preparation processes for individual populations, it is the role of the Parish Catechetical Leaders to identify these diverse groups. The different populations should be invited into the unified parish preparation process and insured that the process bespeaks of and to their faith. The PCL should identify and employ people who are of and/or familiar with the needs of the specific ethnic/cultural population.

Appendix I.

Recommended Texts and Resources

This list is formatted by alphabetical order. No ranking for these resources is suggested by the order. It is most appropriate for the parish personnel to choose those texts and resources that best suit the local situation. Samples are available through the Diocesan Media Center.

TEXTS

Benziger Publishing Company, Mission Hills, California 1-800-334-7344

Confirmation: A Catechesis for Junior High, 1996.

Jr. high program, RCIA model, seven chapters, journal, family magazine, sponsor projects, service projects

Brown - ROA Publication, Dubuque, Iowa 1-800-922-7696

Born in the Spirit of Jesus, 1993.

Junior High program, RCIA model, seven chapters, fourteen lessons, apprenticeship program, retreat and ritual activities; resources for implementation of the Confirmation process including sponsor manual

Center for Ministry Development, Naugatuck, Connecticut 1-203-723-1622

Confirming Disciples, 1997.

designed for older adolescents, but very adaptable for junior high, 4 programs, integrated youth ministry model, family and community partnership affirmed; resource format with reproducible handouts for all catechetical, ritual, retreat and training processes

Hi-Time Publishing, Milwaukee, Wisconsin 1-800-558-2292

Confirmation: Gifted with the Spirit, 1998.

6 sessions for Junior High, addendum material, director's manual available with retreats, history, letter examples, confirmation pamphlet

Living the Good News, Denver, Colorado 1-800-824-1813

Confirmation: Anointed and Sealed with the Spirit, 1997.

program offers younger and older adolescent activities, RCIA model, 5 units - 10 sessions with extensive background for the presenter, student journal, mentor book, retreats and ritual manual

Sadlier Publications, New York, NY 1-800-221-5175

With You Always: Confirmation, revised 1998.

Jr. high program, RCIA model, 8 sessions, journal, family/sponsor handouts, 12 rites included

Saint Mary's Press, Winona, Minnesota 1-800-533-8095

Celebrating Confirmation, 1991.

Junior High program, resource manual, retreats and rites in coordinator's manual, integrated component of the Discovering Program

Silver Burdett Ginn, Columbus, Ohio 1-800-848-9500

We Celebrate Confirmation, 1990.

early adolescent program, 6 themes with three parts to each theme, celebrations book and catechist guide, integrated scripture study; resource book includes history, orientation session, letters, and celebrations

RESOURCES

Benziger: Real Life series, 1996.

9 topical texts, parent sessions, prayer resources, service project ideas; very integrated and developmentally appropriate

Brown - ROA: Among Us! Youth Ministry, 1997.

series for Youth Ministry, three topics (Identity, Lifestyle, and Scripture)
with 28 modules, very adaptable

Crossroads series with 12 choices, very content oriented

Center for Ministry Development: Faithways, 1998.

comprehensive three year youth ministry format for younger adolescents, integrated curriculum; 40 hours of structured learning; community activities, service projects, and at-home activities included

Living the Good News: Junior High Catechist's Guide: On the Edge,

lectionary based weekly sessions, lesson overview, discussion starters, lively activities and weekly "I Believe/We Believe" section

Saint Mary's Press: Discovering, 1991.

series with 14 mini-courses, each book contains six chapters, teacher's guide does not contain student text

Sadlier: KEYSTONE Edition, Faith and Witness Program, 1998.

semester texts for Creed, Liturgy and Worship, Morality, New Testament and Church History, journals available; annotated editions include activities, assessments and home pages

One Faith, One Lord, 1994.

16 chapter review of basic doctrine with journal, suitable for "catch up"

Appendix A.
Profile of the Young Adolescent

Adolescent Development and Overview

For purposes of distinction the term “adolescent” is often divided into two categories: younger adolescents (aged 11 - 15) and older adolescents (aged 14 - 19). By and large these categories represent the Middle School population and the High School population, respectively. The characteristics and needs of these populations are diverse. Sensitivity to stages of adolescent development is crucial in order for our ministry to be effective.

According to Robert J. McCarty and Lynn Tooma in Training Adults in Youth Ministry, the developmental characteristics of younger adolescents are as follows:

Physical

- in a period of rapid change
- developing secondary sex characteristics and mature reproductive systems
- sensitive to physical changes and confused over sexual identity
- body image greatly influences self-image

Cognitive

- begin abstract thinking
- base reasoning on possibilities not only on experience
- use a more complex decision-making process
- develop reflective thinking
- tend to be self-conscious and critical
- begin to base behavior on abstract thinking
- are often idealistic, argumentative, and self-centered

Identity

- want to belong
- begin self-questioning
- distance self from childhood (family, parental figures) and identify with peers
- seek limited independence and autonomy

Moral

- reason morally at conventional level (see Kohlberg’s Stages)
- resolve dilemmas on the basis of expectations outside of self, such as peers, law and significant adults

Interpersonal

- see peer group identification and friendship as important
- value friendships based on mutuality, trust, and loyalty

Faith

- reflect and affiliate style of faith (see below)
- desire active involvement and are open to doing service
- depend on the community for the content and expression of their faith
- begin to define their own image of God and explore a personal relationship with God¹⁰

“Affiliative faith deals with belonging. With the sense of belonging comes a faith identity, both individual and communal, influenced and sustained by imitation of and participation in the religious symbols and rituals of the faith community.”¹¹

Appendix B.

Overview of Comprehensive Youth Ministry¹²

¹⁰ McCarty, Robert J. and Tooma, Lynn. Training Adults for Youth Ministry (Winona: Christian Brothers Publications, 1990) 80.

¹¹ Ibid pg. 77.

¹² National Conference of Catholic Bishops, Renewing the Vision (United States Catholic Conference, 1997) 1-44.

Dimensions of Youth Ministry

Youth ministry is ministry **to** youth when the Christian community exercises its pastoral role in meeting young people's needs. Youth Ministry is ministry **with** youth because all God's people share the responsibility of carrying out the Church's mission. Youth Ministry is ministry **by** youth when young people exercise their own ministry to others viz. family, peers, church and civic communities. Youth Ministry is **for** youth in that adult youth ministers attempt to interpret the needs of youth and act as advocates in articulating legitimate youth concerns to the wider community. Youth Ministry is to, with, by and for the young Church of today.

Goals of Youth Ministry

The three goals of Youth Ministry are:

4. Youth Ministry empowers young people to transform the world as disciples of Jesus Christ by living and working for justice and peace.
5. Youth Ministry works to foster the total personal and spiritual growth of each young person.
6. Youth ministry seeks to draw young people to responsible participation in the life, mission and work of the Church.

Principles of Youth Ministry

7. Youth Ministry is for those in a unique time of personal development.
8. Youth Ministry is concerned with the total person.
9. Youth Ministry is rooted in relationships.
10. Youth Ministry is call to community.
11. Youth Ministry proceeds as an affirmation of gifts.
12. True ministry duplicates itself.

The Context of Youth Ministry

In all places, Youth Ministry occurs within a given social, cultural and religious context which shapes the specific form of ministry. Youth culture, secular society, family and the local church community are some of the institutions which form the context within which Youth Ministry must be carried out. Each of these environments exerts an important influence on young people, a consideration which should be reflected appropriately in balanced Youth Ministry programs.

Components of Youth Ministry

Each of the following components is an expression of the ministry of the Church at large. Together they composite a picture of vibrant Church life and as such should deliberately and systematically be administered in Youth Ministry programming.

Advocacy: This means interpreting the needs of youth: personal, family, and social, especially in areas of injustice toward or oppression of young people. It means acting with or on behalf of youth for a change in the systems which create injustice. Also, it includes giving young people a voice and empowering them to address the social problems that they face.

Catechesis: This is accomplished by promoting young people's growth in faith through the kind of teaching and learning that emphasizes understanding, reflection and transformation. Catechesis should be systematic, planned and intentional programming (viz. curricula).

Community Life: This consists of building Christian community with youth through programs and relationships which promote openness. Efforts should also be made to foster trust, cooperation, honesty, responsibility and willingness to serve. Creating an environment of care wherein young people can grow, question, and share their struggles and joys with other youth and adults is also key to this component.

Evangelization: The Church evangelizes by reaching out to young people who are uninvolved in the life of the community and inviting them into a relationship with Jesus and His community, the Church. Evangelization involves proclaiming the Good News of Jesus Christ through witnessing, relationships and programs.

Justice and Service: This component is realized by guiding young people in their development of a Christian social consciousness and a commitment to a life of justice and peace. Through educational programs and service/action involvement, the concepts of justice and peace should be infused into all young people.

Leadership Development: It is important to develop, support and use the leadership of youth and adults in Youth Ministry. This segment empowers youth for ministry with their peers and develops leadership training teams to assess, organize, plan, implement and evaluate ministry within the Church and beyond.

Pastoral Care: This dimension ensures that youth are provided with sources of support and counsel as they face personal problems and pressures such as substance abuse, family issues, peer pressure, suicide, etc. Offering both prevention programming and crisis intervention are signs of the pastoral concern of the Church for its youth.

Prayer and Worship: This component seeks to deepen young people's be mindful that you are assisting young people in deepening their relationship with Jesus Christ through the development of a personal and communal prayer life. This is best realized by providing a variety of prayer and worship experiences. Youth should celebrate their relationship with Jesus in a caring Christian community by being involved in the sacramental and prayer life of the Church.

Appendix C1.
History of Confirmation in the Church

PRIMITIVE CHURCH

- 1st Century: There is no specific rite in scripture as the gift of the Holy Spirit is connected with baptism.
- 3rd Century: One celebration - five ritual moments: a water bath; an anointing by a presbyter with consecrated oil; laying on of hands by the bishop accompanied by prayer; an anointing on the head by the bishop with the same oil used for the anointing by the presbyter; and the kiss of peace.¹³
- 5th Century: Growth in infant baptisms and the rural church leads to the separation of Baptism and Confirmation in the West. The word *confirmation* appears stressing the bishop's role in an initiation process which he has not presided over from the beginning.
- East: The East continues with the unity of initiation by having "Confirmation conferred by the priest who baptizes."¹⁴

¹³ Richard P. McBrien, ed., Encyclopedia of Catholicism (New York: HarperCollins, 1995) 346.

¹⁴ Libreria Editrice Vaticana, Catechism of the Catholic Church (Washington, DC: United States Catholic Conference, 1994) 327.

MEDIEVAL PRACTICE

- West: The majority of churches opt to retain the final anointing by the bishop, but there are no uniform practices.
- 9th Century: Theological reflection leads to the interpretation that the Spirit is conferred by the imposition of hands and chrismation (anointing with oil).
- 13th Century: Thomas Aquinas articulates specific theology of Confirmation distinguishing it from Baptism. Justification of the separation emerges from a notion of strengthening or *gratia ad robur* - "the armor of the soldier of Christ."¹⁵

FROM TRENT TO THE MODERN PERIOD

- 16th Century: Scholastic position stated by Aquinas is accepted at the Council of Trent with one addition to the ritual - the bishop places his hand upon the head of the candidate as he anoints the forehead with chrism. Confirmation prior to the reception of First Eucharist continues.
- 20th Century: Pius X makes a **radical change** in the 1910 decree from the Congregation of Rites *Quam Singulari*. First Confession is placed prior to the reception of First Eucharist and both are received at the age of reason (approximately seven years).
- Second Vatican Council (1962-65): By the 1960's, the order of the sacraments had become: Infant Baptism, First Confession along with First Eucharist at the age of seven, and Confirmation at a later age (about ten). The delay of Confirmation is coupled with a theology that stresses growth in faith, as well as, making a mature adult commitment. The Confirmandi are soldiers for Christ prepared to profess and defend the faith. The sacrament has become a puberty rite or a graduation exercise.¹⁶

REFORMS OF THE SECOND VATICAN COUNCIL

- The Constitution on the Sacred Liturgy (*Sancrosanctum Concilium*) specifically calls for the restoration of the ancient process of initiation of adults, and a revision of the sacraments of initiation. The rite of Confirmation is to be placed within the context of the initiation process. The revised Rite of Confirmation is promulgated in 1971.

¹⁵ Richard P. McBrien, Catholicism New ed. (New York: HarperCollins, 1994) 817

¹⁶Richard P. McBrien, ed., Encyclopedia of Catholicism (New York: HarperCollins, 1995) 347.

Appendix C2.
History of the Initiation Process

<p>Small communities that took individuals into their company and introduced them to their way of life. Religious persecution prevailed and so a strong faith was demanded in the face of possible martyrdom.</p>	<p><i>EARLY CHURCH</i></p>
<p>Initiation began to take on formal shape and requirements -- the beginnings of a "catechumenate" as we know it. The conversion of Gentiles called for a more comprehensive formation in the Judeo-Christian tradition.</p>	<p><i>100-200 AD</i></p>
<p>Most developed structure (at least 3-year process). The Peace of Constantine in 315 AD made Christianity legal; now there were large numbers of candidates, but poor quality control. Although this was the time of the most developed structure, during this period there were a variety of models of initiation developed in the various local communities.</p>	<p><i>THIRD - FOURTH CENTURIES</i></p>
<p>Disintegration of the catechumenate occurred because large numbers of people were being baptized and the practice of infant baptism became normative. In the West, confirmation and eucharist were separated from Baptism.</p>	<p><i>FIFTH CENTURY</i></p>
<p>Catechumenate no longer existed. Elements of its transition into religious community formation and seminary training during the intervening centuries.</p>	<p><i>TWELFTH CENTURY</i></p>
<p>Dominicans and Augustinians tried to counteract the mass baptisms. In 1538 an episcopal conference urged pastors to return to missionary principles of Alcuin and establish a catechumenate.</p>	<p><i>SIXTEENTH CENTURY</i></p>
<p>Revival of catechumenal structures in Africa and France. In France great problems arose because of the large numbers of non-practicing Catholics. In Africa, the White Fathers recognized the need to build the Church from the grass roots.</p>	<p><i>TWENTIETH CENTURY</i></p>
<p>Called for reinstating the catechumenate. Bishops' vote on restoration of the catechumenate: Yes = 2,165; No = 9; Null = 1</p>	<p><i>VATICAN COUNCIL II</i></p>
<p>1966 - provisional ritual distributed</p>	

1969 - second draft distributed for experimentation		
1972 - promulgation of the order of Christian initiation of adults by Pope	Paul VI	<i>POST-VATICAN COUNCILII</i>
1974 - provisional English translation available titled <i>Rite of Christian Initiation of Adults</i>		
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INQUIRERS	Those who participate in the precatechumenate of a parish. They are “inquiring” into Christianity in the Catholic Tradition.
LECTIONARY	The book used in liturgical celebrations that contains all the scripture readings of the liturgical year.
LENT	A six-week period extending from Ash Wednesday to sundown on Holy Thursday. It is a retreat time in preparation for the Easter Triduum.
LITURGICAL YEAR	The seasons and cycles of the Christian year. It is the instrument and means for leading God’s people along the way to the Lord. The readings introduce and invite us into the Paschal Mystery. It includes: Christmas Cycle (First Sunday of Advent through the Baptism of the

	Lord), Easter Cycle (Ash Wednesday through Pentecost) and Ordinary Time.
MINOR RITES	Rites during the period of the catechumenate which include exorcisms, blessings and anointings.
	Final period of the order of Christian initiation of adults which is from Easter to Pentecost. The National Statutes (USA) also recommend an extended mystagogy for one year.
MYSTAGOGY	
	Particular law for the implementation of the order of Christian initiation of adults in the United States presented by the National Conference of Catholic Bishops (NCCB).
NATIONAL STATUTES	
NEOPHYTE	One who is initiated at the Easter Vigil. The term comes from the Greek word meaning new plant, as in a new sprout on a limb/branch.
	Occasionally used to mean the combination of the Period of Purification and Enlightenment and the Period of Mystagogy which corresponds with Lent (40 days) and the Easter Season (50 days).
NINETY DAYS	
	This is the official collection of rites of the Roman Catholic Church for initiation of adults (including children of catechetical age) and the reception of baptized candidates.
ORDER OF CHRISTIAN INITIATION OF ADULTS	
	Cycle within the liturgical year that is outside the liturgical seasons (i.e., Advent, Lent, Easter). This time provides us with an opportunity to reflect on the meaning of God's gift to us in Christ, our attitudes, our prayer life and our service to others.
ORDINARY TIME	
	The first period of the order of Christian initiation of adults which is the initial introduction of an inquirer into the Christian way of life in the Catholic Tradition. It is also the period of evangelization on the part of the Church.
PRECATECHUMENATE	
	During the period of purification and enlightenment, the elect are presented with the Creed and the Lord's Prayer through special rites. Both presentations can be anticipated during the period of the catechumenate when it is more convenient.
PRESENTATIONS	
	This is the third period of the order of Christian initiation of adults which usually coincides with the Lenten season. It is the final period of preparation for initiation at the Easter Vigil.
PURIFICATION AND ENLIGHTENMENT	
	Acronym for Rite of Christian Initiation of Adults for use in scholarly references to identify the text paragraph. The term RCIA is discouraged for popular usage.
RCIA	
	English title of <i>Ordo initiationis christianae adultorum</i> . The latest English-translation edition was published in 1985.
RITE OF CHRISTIAN INITIATION OF ADULTS	
RITE OF....	ACCEPTANCE INTO THE ORDER OF CATECHUMENS: the bridge between the precatechumenate and the catechumenate for the unbaptized. WELCOME: the bridge between the inquiry period and the period of pastoral formation that coincide with the catechumenate. It is for those already baptized. ELECTION: Presided over by the bishop, the rite inaugurates the final period of preparation before initiation. It is the bridge between the catechumenate and purification and enlightenment. CALL TO CONTINUING CONVERSION: Coincides with election, but is the rite for the already baptized. SCRUTINY: Three rites of exorcism for elect during Lent. PENITENTIAL RITE: Celebration for candidates, similar to rite of scrutiny. SACRAMENTS OF INITIATION: Usually celebrated at the Easter Vigil; includes baptism, confirmation and eucharist.
	The first day in the Christian liturgical week, the original feast day, the heart of the calendar, the basis and nucleus of the liturgical year.
SUNDAY	
	The "three days" of the celebration of Easter which begins with sundown on Holy Thursday evening and ends with evening prayer on Easter Sunday evening. Includes the liturgies of Holy Thursday, Good Friday, Easter Vigil and Easter Sunday.
TRIDUUM	

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Appendix E.

A Comparison of Initiatory and Educational Models of Catechesis

A Paradigm Shift in Christian Initiation

by Ron Oakham

(This outline is an expansion of a schema developed by Michael Warren.)

	RELIGIOUS EDUCATION	PASTORAL FORMATION
MODEL	Teaching	Apprenticeship
GOAL	Knowledgeable Catholic	Active member of a missioned community
REACHES FULFILLMENT	Intellectual assent	Life of prayer and action leading to justice
PRESUMES	Willingness to enter into analytical study	Willingness to enter the journey of conversion
SETTING	Classroom	Liturgy
TIMING	Academic year	Liturgical year
PRIMARY TOOL	Textbook	Lectionary
IS PART OF	School ministry	Parish ministry
IS COUSIN TO	Studying	Living
WHO DOES IT	Catechist	Community
PEOPLE INVOLVED	Few	Many
STYLE OF RELATIONSHIP	Teacher to student	Community to new member

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Appendix F.

Examples of Adaptations of Rituals from the *RCIA* for Confirmation

Order of Christian Initiation of Adults

PERIOD	NAME	AIM	CONTENT	TIME	RITE
Period of the Precatechumenate	Inquirers	Awakening faith	Time to build trust, to share personal stories, questions; time to proclaim the message of salvation, foster	Unlimited	No specific rites suggested
<i>Celebration of the Rite of Acceptance into the Order of Catechumens and the Rite of Welcoming Baptized but Uncatechized Adults Who Seek to Complete Their Christian Initiation</i>					
Period of the Catechumenate	Catechumens (unbaptized) or Candidates (baptized)	Deepening initial conversion and passing on Catholic tradition	Time to deepen faith/conversion within the living community through: -catechesis based on the Liturgy of the Word -the life of the community -prayer and worship -introduction to the apostolic life	One to a few years	* celebrations of the word * blessings * anointing * exorcisms * anticipatory rites: Presentations of Creed and Lord's Prayer * Rite of Sending to Election (USA)
<i>Celebration of the Rite of Election or Enrollment of Names and of the Call to Continuing Conversion of Candidates Who Are Preparing for Confirmation and/or Eucharist or Reception into the Full Communion of the Catholic Church</i>					
Period of the Purification and Enlightenment	Elect (unbaptized) and Candidates (baptized)	Eliminate what is weak and sinful; affirm what is holy	Time for recollection, Lenten retreat, final preparation for the celebration of the initiation sacraments	Lent	* Scrutinies * Presentations of the Creed and the Lord's Prayer * Preparation Rites on Holy
<i>Celebration of the Sacraments of Initiation (Easter Vigil) and of the Rite of Reception into the Full Communion of the Catholic Church</i>					
Period of Postbaptismal Catechesis or Mystagogy	Neophytes	Celebration of faith, ministries and missioning	Deepening of sacramental life with emphasis on Gospel, Eucharist and Mission	Paschal Time (Easter to Pentecost) and then until anniversary of initiation (USA adaptation)	* Sunday eucharists with the assembly * Gathering (preferably eucharist) with the bishop

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Appendix G.

Appendix G.

Explanation of the Relationship to those in the Catechumenate Adapted for Children of Catechetical Age who would be confirmed at the time of Baptism and not with their Peers

Children of catechetical age not baptized are to be confirmed immediately following baptism. “The priest who baptizes an adult or child of catechetical age should, when the bishop is absent, also confer confirmation, unless the sacrament is to be conferred at another time. See ¶ 24.”¹⁷

¶ 24. “In certain cases when there is serious reason, confirmation may be postponed until near the end of the period of postbaptismal catechesis, for example, Pentecost Sunday.”¹⁸

To this end, the following publishers may be of use:

Benziger Publishing Company, Mission Hills, CA 1-800-334-7344
Christian Initiation, 1996.

Brown-ROA Publications, Dubuque, Iowa 1-800-922-7696
Children’s Catechumenate: Primary, Intermediate and Upper level Student Texts, 1997.
Director’s guide offers implementation assistance.

Living the Good News, Denver, Colorado 1-800-824-1813
Children and Christian Initiation: A Practical Guide, 1995.
Separate publications for pre-catechumenate, catechumenate, purification and enlightenment, and mystagogia.

⁸ Rite of Christian Initiation of Adults, (Chicago: Liturgy Training Publications, 1998) 6.
¹⁸ Ibid. 8.

Appendix H.
Suggestions for Preparing those who are Developmentally Challenged
and
Ideas for Ethnic and Cultural Adaptations

Preparation for the developmentally challenged

The following steps should be taken:

1. Due to the intimate nature of the parent-child relationship, the involvement of parents is critical; therefore, speaking with the parents and the challenged child to ascertain particular needs and concerns is vital in ministering effectively to the youth.
2. If the Director of Faith Formation, Youth Minister and/or catechist is unfamiliar working with developmentally challenged youth, he/she is to consult with a community member experienced and trained to assist in the process.
3. Confirmation, as a sacrament of initiation into the community of faith, presupposes that preparation for its celebration is not to be done in isolation. Therefore, every attempt to mainstream the child while remaining sensitive to the needs of the challenged child and the community should be made.

General Suggestions for ethnic and cultural adaptations

In every parish there is ethnic and cultural diversity. While care should be taken not to create multiple preparation processes for individual populations, it is the role of the Parish Catechetical Leaders to identify these diverse groups. The different populations should be invited into the unified parish preparation process and insured that the process bespeaks of and to their faith. The PCL should identify and employ people who are of and/or familiar with the needs of the specific ethnic/cultural population.

Appendix I.
Recommended Texts and Resources

This list is formatted by alphabetical order. No ranking for these resources is suggested by the order. It is most appropriate for the parish personnel to choose those texts and resources that best suit the local situation. Samples are available through the Diocesan Media Center.

TEXTS

Benziger Publishing Company, Mission Hills, California 1-800-334-7344

Confirmation: A Catechesis for Junior High, 1996.

Jr. high program, RCIA model, seven chapters, journal, family magazine, sponsor projects, service projects

Brown - ROA Publication, Dubuque, Iowa 1-800-922-7696

Born in the Spirit of Jesus, 1993.

Junior High program, RCIA model, seven chapters, fourteen lessons, apprenticeship program, retreat and ritual activities; resources for implementation of the Confirmation process including sponsor manual

Center for Ministry Development, Naugatuck, Connecticut 1-203-723-1622

Confirming Disciples, 1997.

designed for older adolescents, but very adaptable for junior high, 4 programs, integrated youth ministry model, family and community partnership affirmed; resource format with reproducible handouts for all catechetical, ritual, retreat and training processes

Hi-Time Publishing, Milwaukee, Wisconsin 1-800-558-2292

Confirmation: Gifted with the Spirit, 1998.

6 sessions for Junior High, addendum material, director's manual available with retreats, history, letter examples, confirmation pamphlet

Living the Good News, Denver, Colorado 1-800-824-1813

Confirmation: Anointed and Sealed with the Spirit, 1997.

program offers younger and older adolescent activities, RCIA model, 5 units - 10 sessions with extensive background for the presenter, student journal, mentor book, retreats and ritual manual

Sadlier Publications, New York, NY 1-800-221-5175

With You Always: Confirmation, revised 1998.

Jr. high program, RCIA model, 8 sessions, journal, family/sponsor handouts, 12 rites included

Saint Mary's Press, Winona, Minnesota

1-800-533-8095

Celebrating Confirmation, 1991.

Junior High program, resource manual, retreats and rites in coordinator's manual, integrated component of the Discovering Program

Silver Burdett Ginn, Columbus, Ohio 1-800-848-9500

We Celebrate Confirmation, 1990.

early adolescent program, 6 themes with three parts to each theme, celebrations book and catechist guide, integrated scripture study; resource book includes history, orientation session, letters, and celebrations

RESOURCES

Benziger: Real Life series, 1996.

9 topical texts, parent sessions, prayer resources, service project ideas; very integrated and developmentally appropriate

Brown - ROA: Among Us! Youth Ministry, 1997.

series for Youth Ministry, three topics (Identity, Lifestyle, and Scripture) with 28 modules, very adaptable

Crossroads series with 12 choices, very content oriented

Center for Ministry Development: Faithways, 1998.

comprehensive three year youth ministry format for younger adolescents, integrated curriculum; 40 hours of structured learning; community activities, service projects, and at-home activities included

Living the Good News: Junior High Catechist's Guide: On the Edge,

lectionary based weekly sessions, lesson overview, discussion starters, lively activities and weekly "I Believe/We Believe" section

Saint Mary's Press: Discovering, 1991.

series with 14 mini-courses, each book contains six chapters, teacher's guide does not contain student text

Sadlier: KEYSTONE Edition, Faith and Witness Program, 1998.

semester texts for Creed, Liturgy and Worship, Morality, New Testament and Church History, journals available; annotated editions include activities, assessments and home pages

One Faith, One Lord, 1994.

16 chapter review of basic doctrine with journal, suitable for "catch up"