

# St. Bridget Catholic Church

## Confirmation Preparation Schedule 2024 – 2025

Sundays, Church Hall, 3:00 pm – 5:00 pm

### September

22nd – Parent + Youth Meeting

- ❖ (Sponsors welcome)
- ❖ *Release Forms due*

28th – Mass on the Mountain

- ❖ *(Optional, Meet at 8:30 am)*

### October

6th – Session 1

20th – Session 2

- ❖ SPONSOR FORMS IN

### November

1st – FIRST FRIDAY

**Parent and Youth All Saints Event**

- ❖ *(Optional)*

10th – Session 3

23th – Retreat at Roslyn

- ❖ CONFIRMATION INTERVIEWS COMPLETED

### December

6th – Advent Prayer Service

### January

12<sup>th</sup> – Session 4

26<sup>th</sup> – Session 5

### February

**1<sup>st</sup> – St. Bridget Feast Day**

- ❖ **Vigil Mass w/Bishop, Gala**
- ❖ (Optional)

23rd – Session 6

### March

23rd – Session 7

### April

6th – Session 8

27<sup>th</sup> – Session 9

### May

**4<sup>th</sup> – Confirmation Rehearsal**

**8<sup>th</sup> – Confirmation**

- ❖ Candidates + Sponsors arrive at 6pm

### Mystagogy

(Meeting one month after Confirmation Liturgy)

- ❖ Traditionally, Mystagogy is a period following the reception of Sacraments. Individuals gather as a community, “interpreting the mystery” as newly Confirmed.
  - ❖ Please plan to attend one month following the date of the Confirmation liturgy.
- **Date for Confirmation Retreat Saturday, November 23<sup>rd</sup>.**

- Contact Youth Minister, Patrick Stearman,  
[pstearman@saintbridgetchurch.org](mailto:pstearman@saintbridgetchurch.org)

# The Sacrament of Confirmation

## *Understanding the Sacrament*

### **What is the Sacrament of Confirmation?** (CCC 1285;1302-1305;1316-1317)

Confirmation completes the sacramental grace of baptism. It is the second of the three sacraments of initiation. Confirmation gives us the full outpouring of the Holy Spirit, enabling us as God's children to more readily cry out, "Abba! Father!" Confirmation also binds us more closely to the church and unites us more firmly to Christ. It increases the gifts of the Holy Spirit in us, enriching us with the Spirit's special strength. It also empowers us to spread and defend the Christian faith by word and deed.

Like baptism, confirmation imprints an indelible spiritual mark on the soul, and so can be received only once. This sacramental character is the sign that Christ has marked a Christian with the seal of the Holy Spirit, empowering him or her to witness to the Lord. This character brings to completion the common priesthood of the faithful received in baptism. (Pennock)

### **What are some Biblical and historical roots of Confirmation?** (CCC 1286-1292; 1318)

The biblical roots of confirmation extend to the time of the Old Testament prophets who promised that the Spirit would rest on the coming Savior. The Spirit did indeed descend on Jesus in his baptism, signaling that he was the awaited Messiah, the Son of God. Jesus' life was intimately connected to the Spirit. He was conceived by the Spirit, and he conducted his ministry of teaching and healing in union with the Spirit. Further, several times Jesus promised to send the Holy Spirit. He fulfilled this promise on Easter and especially on Pentecost Sunday, when the Holy Spirit came upon the apostles in power. Immediately, the apostles began to proclaim the gospel of Jesus, baptize in his name, and lay on the hands to convey the gift of the Holy Spirit.

The church recognizes *the laying on of hands* by the apostles as the essential rite and origin of the sacrament of confirmation. Another essential rite – an anointing with perfumed oil (chrism) – underscores the name "Christian" which means "anointed" deriving ultimately from Christ himself who was "anointed with the Holy Spirit."

As discussed above, in the early church baptism and confirmation were part of the adult initiation process that climaxed at the Easter vigil liturgy. After the lengthy period of preparation, the candidate was baptized, anointed by the bishop (confirmed), and received the Eucharist for the first time. In these early years children probably joined their parents in the initiation process. Whole households became Christian together.

As Christianity grew, infant baptisms multiplied, rural parishes increased, and dioceses grew to large size. As a result, it became increasingly difficult for the bishop to be present at

every baptism in every parish of his diocese. Permission was given for the priests to baptize, but the bishop wished to retain some role in the initiation process.

Thus, in the Western church, there gradually grew the custom of the bishop anointing, laying on hands, praying for the power of the Spirit, and “confirming” the baptismal commitment of Christians baptized as infants. This practice in the Western church signifies the Christians communion with the bishop as the guarantor and servant of church unity, catholicity, and apostolicity. Because of the size of his diocese and the numbers involved, this confirmation ceremony took place at some later, more convenient time. By the thirteenth century church leaders saw a need for youngsters to learn about their baptismal commitment. Confirmation became the logical event for catechetical instruction in the faith.

Thus, until and including recent times in the Western church, the confirmation of those baptized as infants was administered by the bishop some time after the age of reason.