

Sacramental Preparation Protocol III, Confirmation

A Working Instrument of the Subcommittee on the Catechism
Approved June 9, 2013

**PROTOCOL FOR ASSESSING THE CONFORMITY OF CATECHETICAL MATERIALS
WITH THE CATECHISM OF THE CATHOLIC CHURCH**

INTRODUCTION

In his apostolic constitution, *Fidei depositum*, Pope John Paul II points out that the *Catechism of the Catholic Church* “is meant to encourage and assist in the writing of new local catechisms, which take into account various situations and cultures, while carefully preserving the unity of faith and fidelity to Catholic doctrine” (Pope John Paul II, *Fidei depositum*, #3). In light of this objective and the charge of the Administrative Committee of the National Conference of Catholic Bishops, the Subcommittee on the Catechism is reviewing catechetical materials voluntarily submitted as to their conformity with the *Catechism of the Catholic Church*.

To guide this process and to provide as objective an instrument as possible, the Subcommittee on the Catechism has developed this *Protocol for Assessing the Conformity of Catechetical Materials with the Catechism of the Catholic Church, Sacramental Preparation III, Confirmation*, as a working instrument. This working instrument has been derived from previously approved documents.

The following points introduce some important *caveats* in the use of the *Protocol* in the review of catechetical materials:

- As far as possible, the evaluative points of reference employ the language of the *Catechism of the Catholic Church* in order to underscore its dependence on the *Catechism*
- A text for preparation for the Sacraments should only be used as supplementary to a basal text presenting all of the material to be covered in a given year of a catechetical program.
- The assessment is concerned only with the content of the catechetical materials and, like the *Catechism*, “does not consider the adaptation of doctrinal presentations and catechetical methods”(*Catechism of the Catholic Church*, #24)

PART ONE

PRINCIPLES OR CRITERIA TO ENSURE CONFORMITY WITH THE BASIC THEOLOGICAL STRUCTURE OF THE CATECHISM OF THE CATHOLIC CHURCH

According to our *Guidelines for Doctrinally Sound Catechetical Materials*, the first principle for assessing the conformity of catechetical materials to the *Catechism of the Catholic Church* is “that the Christian message be authentic. For expressions of faith and moral teachings to be authentic, they must be in harmony with the doctrine and traditions of the Catholic Church, which are safeguarded by the bishops who teach with a unique authority”(*Guidelines for Doctrinally Sound Catechetical Materials*, United States Catholic Conference, p.7).

AUTHENTICITY

In order for catechetical materials developed from the *Catechism* to be authentic, the following criteria should be observed:

- Minimally, the catechetical materials should contain nothing contradictory to the *Catechism*
- They should encourage and assist in the development of a common language of faith within the Church
- They should promote a healthy and vital Catholic identity in such a way that the believer is encouraged to hear the message clearly, live it with conviction and share it courageously with others
- Since the *Catechism* should not be reduced to its *in brief* sections, catechetical materials should evidence the wider context of teaching from which the *in brief* sections are drawn

In order for catechetical materials developed from the *Catechism* to be authentic, the theological structure as indicated below should be at least implicit in the catechetical materials:

- Trinitarian organization

The *Catechism* does not simply treat of the Holy Trinity when it treats of God or expounds the creed. The creative and saving initiative of God the Father, the salvific mission of God the Son and the sanctifying role of God the Holy Spirit permeate the *Catechism*'s treatment of worship and liturgy, the life of grace underpinning the moral life and the life of prayer.

- Christological centrality

The *Catechism* breathes the person, life and mission of Jesus Christ. The entire *Catechism* is a breaking open of the mystery of the Word made flesh. Christ is presented as fully God and fully man.

- Ecclesial context

The *Catechism's* treatment of the Church is not restricted to a commentary on the article of faith in the Creed that focuses on the Church. The entire *Catechism* presents the continuing presence and mission of Christ in and through the Church by the power of the Holy Spirit. Adherence to Christ through faith involves immersion in the life of the Church.

- Treatment of the sacraments within the paschal mystery

The *Catechism* presents as an underlying and unifying motif in its treatment of the sacraments the Christian's participation in the paschal mystery of Jesus Christ. Sacraments receive their origin and receive their efficacy in relationship to the paschal mission of the Savior and his presence in the sacramental encounter with his people.

- Presentation of the moral life in the personal and social teachings of the Church as a new life in the Holy Spirit

The *Catechism* makes clear that the moral life is not a merely human endeavor nor is it simply a series of dos and don'ts. It is rooted in a real new life made possible by the presence of the Holy Spirit and the gift of grace within the human person.

- The Church's teachings on the dignity of human life related to the section on the 5th Commandment

The Church's teaching and commitment to life should be integrated into the treatment of moral life, and the nuances provided should show both the distinctiveness and the relationship of the various life issues to one another.

- The Church's teachings on human sexuality related to the section on the 6th and 9th Commandments

The *Catechism* treats human sexuality within the context of education in sexual morality. This arrangement now supersedes the development of separate segments on education in human sexuality apart from the moral teaching.

- The Church's teaching on social justice related to the section on the 7th and 10th Commandments

The *Catechism* offers a succinct presentation of the Church's teaching on social justice both in the introduction to the Commandments and in the treatment of the 7th and 10th Commandments. This presentation also preserves the relationship between teaching and social justice with the rest of the moral teaching of the Church.

COMPLETENESS

The second principle for assessing the conformity of catechetical materials to the *Catechism* is “that the Christian message be complete” (*Guidelines*, p.7).

In order for catechetical materials developed from the *Catechism* to be considered complete, the doctrines of the Church should be presented as an integrated whole and there should be an intrinsic cohesiveness to the presentation of the faith:

- The materials for sacramental preparation should reflect the second pillar of the *Catechism of the Catholic Church*.
- They should also include an appropriate presentation of the rootedness of the teaching in Sacred Scripture
- They should reflect in an appropriate manner the variety and multiplicity of the sources of the faith found in the *Catechism*, for example, the teachings from the Councils, the Eastern and Western Fathers, liturgical texts and spiritual writings
- They should show that God’s love is revealed primarily in the Word made flesh, Jesus Christ
- They should give proper importance to the biblical, anthropological, liturgical, moral and spiritual, as well as to the ecumenical and missionary dimensions of the *Catechism*

These principles and criteria are the most fundamental ways in which catechetical materials should reflect the Catechism of the Catholic Church. They touch the underlying theological teaching and give spirit to the specific content which Part Two fleshes out in a more concrete way.

PART TWO

EVALUATIVE POINTS OF REFERENCE FOR AUTHENTICITY AND COMPLETENESS

The points of reference are intended to guide both reviewers and publishers in assessing the conformity of the catechetical materials to the *Catechism of the Catholic Church*. On the pages that follow, the first column, marked *Evaluative Points of Reference for Authenticity and Completeness*, contains the doctrine which should be treated in the materials. The number in parenthesis at the end of each point of reference is the paragraph from the *Catechism* that is the source of that particular point of reference. The following instructions should assist you in completing the review.

REVIEWER INSTRUCTIONS

- The *Protocol* is the standard instrument of review. It should be used in tandem with the publisher's own assessment of the materials, which is also based on the *Protocol*.
- When an item of the *Protocol* is covered adequately, a "Yes" in the second column, marked *Conformity*, will suffice.
- When an item is not covered or is only partially covered, please write either "No" or "Partial" in the *Conformity* column. In addition, please note in the third column, marked *Required Changes, Recommendations, Suggestions*, where in the material you believe the publisher could efficiently address the deficiency.
- You can also note in the third column any recommendations or suggestions you believe would strengthen the presentation of the doctrine.

PUBLISHER INSTRUCTIONS

- Even though the third column is titled *Required Changes, Recommendations, Suggestions*, you should use this column to cite the text and/or page reference where the specific *Protocol* item is treated in your materials.
- If possible, mark the actual text and/or page of the materials where the specific *Protocol* items are correlated.

Confirmation Preparation

		CONFORMITY YES/NO/PARTIAL	REQUIRED CHANGES Recommendations and Suggestions
1.	I. The Sacramental Nature of the Church		
2.	A. Definition of sacrament. 1. A sacrament is an efficacious sign of grace, instituted by Christ and entrusted to the Church, by which divine life of grace is dispensed to us through the work of the Holy Spirit (CCC, no. 1131).		
3.	2. Eastern Churches use the word “mystery” for sacrament and celebrate them in a similar but not essentially different way.		
4.	3. Sacraments confer the grace they signify (CCC, no. 1127).		
5.	a. Grace: sanctifying and actual—gratuitous (CCC, nos. 1996-2005).		
6.	b. Sacramental grace (CCC, no. 1129).		
7.	B. The Church and the sacramental economy of salvation (CCC, no. 849). 1. Jesus Christ is the living, ever-present sacrament of God (CCC, nos. 1088-1090).		
8.	2. The Church as universal sacrament of Jesus Christ (CCC, nos. 774-776). a. The Church is the sacrament of salvation, the sign and the instrument of the communion of God and all (CCC, no. 780).		
9.	b. The Church has a sacramental view of all reality (CCC, no. 739).		
10.	c. The Church is the sacrament of the Trinity’s communion with us (CCC, no. 774).		
11.	C. Redemption is mediated through the seven sacraments.		

	1. Christ acts through the sacraments (CCC, nos. 1084-1085).		
12.	a. Signs and symbols (CCC, nos. 1145-1152).		
13.	b. Sacraments for healing and sanctification (CCC, nos. 1123, 1421).		
14.	c. Experiential sign of Christ's presence (CCC, nos. 1115-1116).		
15.	2. The Church at prayer (CCC, no. 1073). a. Prayer defined; different forms (CCC, nos. 2559, 2565).		
16.	b. Essential for a believer (CCC, no. 2558).		
17.	c. Liturgical prayer and the sacraments (CCC, nos. 1137-1144).		
18.	d. Personal prayer; Christian meditation (CCC, nos. 2626-2643, 2705-2719).		
19.	II. The Sacraments of Initiation (CCC, no. 1212) A. Baptism: the sacrament which is the birth of the baptized into new life in Christ. In Baptism, Original Sin is forgiven along with all personal sins. By it we become adoptive children of the Father, members of Christ, and temples of the Holy Spirit; it also incorporates us into the Church and makes us sharers in the priesthood of Christ (CCC, nos. 1279-1280).		
20.	1. Celebration (CCC, nos. 1229-1245). a. Baptism of adults (CCC, nos. 1247-1249).		
21.	b. Baptism of infants (CCC, nos. 403, 1231, 1233, 1250-1252, 1282, 1290). 1) The question of infants who die before Baptism (CCC, no. 1283).		
22.	2. Essential elements (CCC, nos. 1239-1240). a. Immersion or the triple pouring of water on the		

	<p>head (CCC, nos. 694, 1214, 1217, 1240).</p> <p>b. Saying the words of the formula (CCC, no. 1240).</p>		
23.	<p>3. Effects of the sacrament (CCC, nos. 1262-1270).</p> <p>a. Die and rise with Christ (CCC, no. 1227).</p>		
24.	<p>b. Freed from Original Sin and all sins (CCC, no. 1263).</p>		
25.	<p>c. Adopted children of God (CCC, nos. 1265-1266).</p>		
26.	<p>d. Members of the Church (CCC, nos. 1267-1270).</p>		
27.	<p>e. Indelible character; this sacrament cannot be repeated (CCC, nos. 1272-1274).</p>		
28.	<p>f. Holy Spirit and discipleship (CCC, no. 1241).</p>		
29.	<p>4. Minister of the sacrament (CCC, no. 1256).</p> <p>a. Ordinary circumstances.</p> <p>b. In danger of death.</p>		
30.	<p>5. Necessity of Baptism (CCC, nos. 1257-1261).</p>		
31.	<p>B. The Sacrament of Confirmation</p> <p>A. Confirmation: the sacrament in which the gift of the Holy Spirit received at Baptism is confirmed, strengthened, and perfected for living the Christian life and spreading the faith to others; in this sacrament we receive a permanent sign or character so it cannot be repeated.</p>		
32.	<p>1. Understanding the sacrament.</p> <p>a. Scriptural basis.</p> <p>1) The book of Isaiah foretold that the Spirit of the Lord shall rest on the hoped-for Messiah (Is 11:2; CCC, no. 1286).</p>		
33.	<p>2) The Holy Spirit descended on the Church (Acts 8:14-17; CCC, nos. 1287-1288).</p>		

34.	b. Historical development (CCC, nos. 1290-1292).		
35.	c. Theology. 1) Western Church (CCC, nos. 1286-1288).		
36.	2) Eastern Churches (CCC, no. 1289, 1300).		
37.	2. Celebration. a. Rite of Confirmation (CCC, nos. 1298-1300).		
38.	b. Rite of Christian Initiation of Adults (RCIA) (CCC, nos. 1232-1233, 1298).		
39.	c. Eastern Catholic Churches confirm (chrismate) at the time of Baptism and, in some cases, administer Eucharist then as well (CCC, nos. 1290-1292).		
40.	3. Essential elements of the sacrament (CCC, no. 1300). a. Laying-on of hands and anointing with chrism. b. Saying the words of the formula.		
41.	4. Requirements for reception. a. Baptized and age (CCC, nos. 1306-1308). b. Preparation, Confession, sponsor (CCC, nos. 1309-1310).		
42.	5. Minister (CCC, nos. 1312-1314).		
43.	6. Effects and implications (CCC, no. 1303). a. Living as a disciple of Jesus.		
44.	b. Adherence to Jesus and acceptance of his teaching (CCC, nos. 520, 618, 767, 1693).		
45.	c. Conversion of heart and life, and the formation of conscience (CCC, no. 1248).		
46.	d. Worshiping and loving God as Jesus taught (CCC, nos. 618, 767).		

47.	e. Living a sacramental life and a life of prayer (CCC, nos. 562, 915, 1816, 1823, 1986, 2262, 2347, 2427, 2466, 2612).		
48.	f. Putting Jesus' moral and spiritual teaching into practice.		
49.	g. Serving the poor and marginalized.		
50.	h. Fulfilling responsibility for the mission of evangelization.		
51.	i. Fulfilling responsibility for stewardship. (CCC, no. 1303).		
52.	j. Perfection of baptismal grace (CCC, no. 1285).		
53.	k. Help of Holy Spirit's gifts and fruits (CCC, nos. 1830-1832).		
54.	l. Indelible character; this sacrament cannot be repeated (CCC, nos. 1303-1305).		
55.	m. Call to spread and defend faith (CCC, no. 1303).		
56.	n. Discernment of God's call (CCC, no. 1303). 1) Vocations in the Church 2) The Sacrament of Marriage (CCC, no. 1625). 3) The Sacrament of Holy Orders (CCC, no. 1654). 4) Consecrated Life (CCC, nos. 914-933).		
57.	7. Appropriating and living this sacrament: life in the Holy Spirit (CCC, no. 1694). a. How to know the Holy Spirit's promptings and actions in your life, with the help of the Holy Spirit (CCC, no. 1694). 1) Learn Sacred Scripture (CCC, nos. 50-51, 94-95, 1066).		

58.	<ul style="list-style-type: none"> 2) Live the sacraments (CCC, nos. 1071-1072, 1091-1092). 3) Love the Catholic Church—the Church that Christ began. 		
59.	<ul style="list-style-type: none"> b. Prayer is the foundation for knowing and following the will and actions of the Holy Spirit (CCC, nos. 1309, 1073, 2670-2672). 		
60.	C. Holy Eucharist: the sacrament which represents in the Mass the sacrificial Death of Christ and his Resurrection—making it possible for us to eat his Body and drink his Blood (CCC, no. 1323, 1364).		
61.	<ul style="list-style-type: none"> 1. Celebration. <ul style="list-style-type: none"> a. Parts of the Mass (CCC, nos. 1348-1355). 		
62.	<ul style="list-style-type: none"> b. Roles of priests and deacons (CCC, nos. 1566, 1570). 		
63.	<ul style="list-style-type: none"> c. Roles of faith community (CCC, nos. 1140, 1348). 		
64.	<ul style="list-style-type: none"> 2. Essential elements. <ul style="list-style-type: none"> a. Bread (unleavened in Latin Church, leavened in Eastern Churches) and wine from grapes (CCC, no. 1412; CIC, cc. 924 § 1-3, 926, 927). b. Eucharistic Prayer (CCC, nos. 1352-1355). 		
65.	<ul style="list-style-type: none"> 3. Christ's Real Presence. <ul style="list-style-type: none"> a. Transubstantiation (CCC, nos. 1373-1377). 		
66.	<ul style="list-style-type: none"> b. Worship of the Eucharist. <ul style="list-style-type: none"> 1) Adoration (CCC, no. 1378). 2) Tabernacle (CCC, no. 1379). c. Reverence (CCC, nos. 1385-1386, 1418). 		
67.	<ul style="list-style-type: none"> 4. Effects of the sacrament. <ul style="list-style-type: none"> a. Union with Jesus and Church (CCC, nos. 1391, 1396). 		
68.	<ul style="list-style-type: none"> b. Forgiveness of venial sin (CCC, no. 1394). 		
69.	<ul style="list-style-type: none"> c. Protection from grave sin (CCC, no. 1395). 		

70.	d. Commits us to the poor (CCC, no. 1397).		
71.	5. Requirements for fruitful reception. a. Baptized member of the Church who believes in the Real Presence and Transubstantiation (CCC, nos. 1376, 1385, 1387-1388). b. Free from grave sin (CCC, no. 1385). c. One hour fast from food and drink (CCC, no. 1387).		
72.	6. Implications. a. Ecumenical (CCC, no. 1398).		
73.	b. Love of God, neighbor, and poor (CCC, nos. 1396-1397).		
74.	c. Nourishing Christ's life in us (CCC, no. 1392).		
75.	7. Appropriating and living this sacrament. a. Active participation in Mass where the Lord comes in both word and sacrament (CCC, nos. 2042, 2181-2182).		
76.	b. Prayer of thanksgiving on receiving Jesus Christ in the Eucharist (CCC, nos. 1358-1359).		
77.	c. Reflective prayer on the meaning of Christ's Death and Resurrection, and petition for the grace to give to others of ourselves as the Lord did (CCC, nos. 1359-1361).		