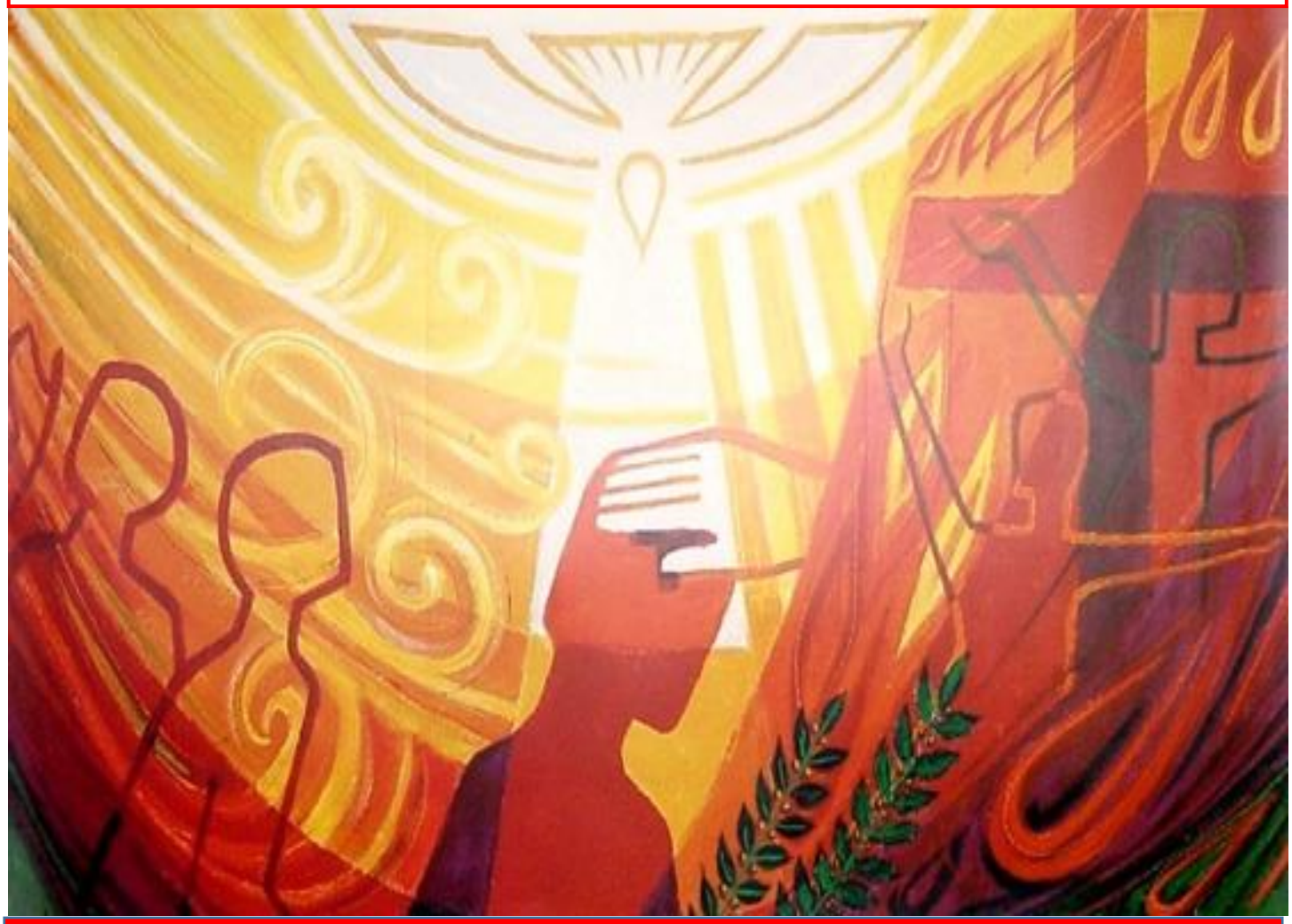
Archdiocese of Glasgow



Sacrament of Confirmation

Leader's Notes

Parish Catechesis for Parents & Sponsors

Confirmation Programme
Leader's Notes

Dear Father/Catechist/Presenter

Thank you for giving of your time and talents to present this course. You should find everything that you need in this booklet and the accompanying PowerPoint Presentations, along with the Parents (Carers) & Sponsors Workbook.

The material presented here is intended for use with parents/carers of children who are preparing to receive the sacrament of Confirmation and their sponsors where possible. It is part of a wider package of resources that includes materials for use with the children in the school and in the parish.

The children will be undertaking a five-six week programme in the school, accompanied by three catechesis sessions in the parish. It may be helpful to host the parents' meetings at the same time as the children's sessions if your parish facilities allow this.

The script found in these notes can be used verbatim or as a guide to the session content and can be adapted to your own style or local situation. It is accompanied by a PowerPoint Presentation and much of the material is replicated in the Parents & Sponsors Workbook. Notes for the leader are in purple type, reference to the associated PowerPoint slides are in green type, and to the Parents & Sponsors Workbook in orange type. Resources for the various activities can be found in the Parents & Sponsors Workbook. The activities can be adapted to suit the local situation.

Session 1
Anointed with Oil

Requires resources:

- ✓ PowerPoint presentation on Confirmation pen-drive, data projector and screen
- ✓ Materials for prayer time, such as a candle, crucifix, and Bible.
- ✓ Bible/Lectionary
- ✓ Parents & Sponsors Workbooks

Background reading and resources for leader:
https://www.youtube.com/watch?v=ZXK8Q2rUGxE
https://www.youtube.com/watch?v=wv5GyWJaQ-Q
http://www.ewtn.com/library/DOCTRINE/SACRAMEN.TXT
NB: This book was written before the Second Vatican Council and so may not fully reflect the Rite of Baptism in all the liturgical details, but it does give a good introduction to the Sacraments.
For a shorter read: http://www.beginningcatholic.com/sacraments
A good explanation of the scriptural origins and use of oil can be found at: http://www.catholiceducation.org/en/culture/catholic-contributions/the-use-of-sacramental-oils.html

WELCOME

PowerPoint slide 1
Parents & Sponsors Workbook p5
The material in these notes is split into either 'Input' or 'Activity'. The Input can be read word for word or can be adapted to suit your own style of presentation; the Activity will normally be found in the Parents & Sponsors Workbook.

Input

Welcome parents to this meeting explaining that the purpose of these sessions is to help them understand the Sacrament of Confirmation at an adult level in such a way that they will be able to participate in and support their children's learning both in the school and in the parish.

PowerPoint slide 2

The aim of today's session is:

- To refresh our understanding of the seven Sacraments
- To recall that Baptism is the first Sacrament we receive, the doorway to the other Sacraments, including Confirmation
- To explore the origin of our anointing at Confirmation in our Baptismal identity as the children of God

PRAYER

PowerPoint slide 3

You may wish to set up a small shrine with a candle, Bible, crucifix, statue of Our Lady, etc. as a focal point for the prayer

In the name of the Father, and of the Son, and of the Holy Spirit.
Amen

Let us take a moment of quiet to open ourselves to the presence of God.

Priest/catechist:

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

Reading: Acts 1:3-18 (Lectionary Vol III, p92)

PowerPoint slide 4

All: Come Holy Spirit, fill the hearts of the faithful, and kindle in them the fire of your love. Send forth your Spirit and they shall be created and you shall renew the face of the earth.

We entrust our time together to the patronage of Our Lady, Mother of the Church, as we pray: Hail Mary …

In the name of the Father, and of the Son, and of the Holy Spirit.
Amen

Encourage parents/carers and sponsors to say the 'Come Holy Spirit' each day in the time leading up to the celebration of Confirmation.

THE SEVEN SACRAMENTS

PowerPoint slide 5
Parents & Sponsors Workbook p6
Input
Confirmation is one of the seven Sacraments, so it is important to begin by reminding ourselves of what a Sacrament is.

Activity
Ask the group to answer the following questions:

- Can you identify the Seven Sacraments?
- Can you explain what a Sacrament is?

PowerPoint slide 6
Read through PowerPoint slide 6 for answers.
The Sacraments are: Baptism, Holy Communion, Confirmation, Marriage, Holy Orders, Confession and the Sacrament of the Sick. The Church usually divides them into three groups: the Sacraments of Initiation, of Communion and of Healing

Input
The traditional understanding of what a Sacrament is expressed in the *Catechism of the Catholic Church*:
Parents & Sponsors Workbook p6
PowerPoint slide 7

> The sacraments are efficacious signs of grace, instituted by Christ and entrusted to the Church, by which divine life is dispensed to us.
> CCC 1131

Breaking down this answer, we can see that there are four aspects to a Sacrament:
PowerPoint slide 8

1 - It is a sign of God's presence which truly communicates His Grace to us. Some of you may be familiar with the description of a Sacrament as: 'an outward sign of an inward grace', in other words, something we see makes present something we don't see. In Baptism we see the water being poured on the baby's head and hear the priest say "I baptise you in the name of the

Father and of the Son, and of the Holy Spirit", but what we don't see is that the Holy Spirit is entering the child, freeing him/her from Original Sin and uniting them to Christ and His Body, the Church.

2. Instituted by Christ: The Sacraments all find their origin in the ministry of Christ:
For example, the Church baptises in response to Christ's command: "Go, therefore, make disciples of all nations; baptise them in the name of the Father and of the Son and of the Holy Spirit." (Matt 28:19). The Sacrament of the Sick is a continuation of Jesus' healing ministry.

3. Entrusted to the Church
Jesus entrusted His mission to the Apostles, giving them authority to act in His name. For example, when He appeared to them on the day of the Resurrection, He said: "Receive the Holy Spirit. For those whose sins you forgive, they are forgiven." (Jn 20:23) Jesus entrusted the Sacraments to the Church; they are celebrated by the Church and they are intended to nourish and strengthen Her. They are celebrations of the community of faith intended to fortify the faithful through an encounter with Jesus Christ.
This is why the parish plays such an important part in preparing the children for Confirmation and why the (parish) Church is the appropriate place for the celebration of Confirmation. The celebration of Confirmation (and the other Sacraments) are not primarily school events, they are parish events.

4. To give us divine life
The Sacraments are a true encounter with God. It is He who forgives in Confession, it is He who is present in the Blessed Sacrament. Pope Francis in the Apostolic Exhortation *Amoris Laetitia* writes: "the Trinity is present in the temple of marital communion." (AL 314)

BAPTISM

We will now look at Baptism. Baptism is the first Sacrament in the sense that it is the first one that we receive, but also theologically in that it is "the basis of the whole Christian life, the gateway to life in the Spirit (*vitae spiritualis ianua*), PowerPoint slide 9 and the door which gives access to the other sacraments." (CCC 1213) Baptism is the foundation required for the reception of the other sacraments.

Activity

Parents & Sponsors Workbook p6

Who remembers their child's Baptism?

Is anyone willing to share with us what they remember?

Allow time for the parents and sponsors to share their stories before bringing the discussion together by going through the Rite of Baptism, making reference to what they have shared and indicating the meaning of each part of the Rite.

PowerPoint slide 10

Parents & Sponsors Workbook p7

Briefly, this is what happens at a Baptism:

- Reception of the Child
- Liturgy of the Word
- Anointing with the Oil of Catechumens
- Baptism
    - Blessing of Water
    - Baptismal Promises
    - Baptism
    - Anointing with Chrism
    - Clothing with White Garment
    - Lighted Candle
    - Ephphatha
- Blessing & Dismissal

Let's look at each of these

Encourage the parents/carers and sponsors to share their memories and thoughts as you go through each part of the Baptism, trying to elucidate what they understood to have been happening.

<u>Reception of the Child</u>

Physically welcoming the child at the door of the church symbolises sacramental entrance to the Church through the 'door' of Baptism. In presenting their child, the parents are expressing their wish that their son or daughter be baptised and are accepting the responsibilities that this imposes on them.

<u>Liturgy of the Word</u>

In the letter to the Romans, St Paul tells us that faith comes from what is heard, from what is preached, and so we listen to the Word of God to

strengthen our faith, recognising that in baptising the child we act in accordance with the will of Jesus who instructed his Apostles and are passing on the gift of faith.

Anointing with the Oil of Catechumens

Catechumens are people who have sought entrance to the Church through Baptism. The term is normally used of adults who are undertaking a period of formation in the Faith before being baptised. This anointing reminds us of the strength needed to be disciples of the Lord (like an athlete who uses oil to keep his or her body supple and strong) and is preceded by the 'Prayer of Exorcism', a blessing on the child that he or she be kept free from all evil.

Oil is a suitable element of God's creation to use in this sacrament due it its properties of:

- nourishing
- healing
- strengthening.

As we will explore in the next meeting, the act of anointing a person in Sacred Scripture not only indicated their divine calling but also gave them the blessing they need in order to carry out their God given mission.

Baptism

- Baptism is intimately linked with the celebration of Easter during which water is blessed. Throughout the history of salvation water has often been a means of God's creative and saving action, such as when the people passed through the Red Sea. If the Baptism takes place at or close to Easter then the water blessed during this Mass is used; if not, the priest blesses the water.

- The parents and godparents affirm their own faith, the faith in which they will raise their child, by rejecting sin and professing their faith in the Blessed Trinity, the Father, the Son, and the Holy Spirit.

- The child is baptised by the threefold immersion or pouring of water on the head, while the priest/deacon says: "N. I baptise you in the name of the Father, and of the Son, and of the Holy Spirit." These are the words of the Lord Himself, and are the form that must be followed.

- The child is anointed with Chrism, a perfumed oil which symbolises the dignity of the child reborn of the Spirit, united to Christ, the 'Anointed One', and to the Church.

- Symbolic of new life, of sanctity, a white garment (usually a shawl) is wrapped round the child.

- A candle is lit from the Paschal Candle and is handed to one of the parents or godparents, symbolic of Christ, the Light of the World.

- The priest touches the ears and mouth of the child accompanied by a prayer imploring that the child be open to hearing and proclaiming God's Word.

Blessing and Dismissal

Having prayed together in the words that Jesus gave His disciples, the Our Father, the child's mother and father, then the congregation, are blessed and dismissed.

The Effects of Baptism

A short introduction can be found at:
http://www.catholicity.com/catechism/the_graces_of_baptism.html

Input

Having looked at what happens during the Rite of Baptism, let's remind ourselves of the effects of Baptism – what is happening in the soul of the child, the invisible reality that is signified by the words we hear and the actions we see.

PowerPoint slide 11

Parents & Sponsors Workbook p7

In Baptism:

1. Sin is forgiven:
   - ✓ Original Sin
   - ✓ Personal sin

PowerPoint slide 12

2. Sanctifying Grace is bestowed:
   This is a term that we may not be familiar with, it means that the child comes to share in the life of God and so:

- ✓ the child is made a new creature – a 'son in the Son', an adopted child of God
- ✓ it configures him/her to Christ (unites him or her to Christ and makes him/her like Him).
- ✓ it leaves an indelible spiritual mark, the 'Seal of the Lord', on the soul
- ✓ the child shares in the divine life
- ✓ and this enables him or her to live by faith and grow in virtue
- ✓ uniting us to Christ, Baptism also unites us to His Body, the Church

This may seem like a lot to take in, but the important point to remember is that in Baptism the Holy Spirit comes to us and unites us to Jesus and the Church, enabling us to share in His relationship with the Father and in the life of the Church.

Priest, Prophet, and King

To understand better what happens at Baptism and how it is connected to Confirmation, we will now look closer at the prayer which is said after the Anointing with Chrism:

Parents & Sponsors Workbook p8

PowerPoint slide 13

> The God of power and Father of our Lord Jesus Christ
> has freed you from sin,
> and brought you to new life
> through water and the Holy Spirit.
> He now anoints you with the chrism of salvation.
> so that, united to his people,
> you may remain for ever a member of Christ
> who is Priest, Prophet, and King,
> Amen.
>
> Rite of Baptism

Notice that Jesus is identified as a Priest, a Prophet, and a King. In the Old Testament priests, prophets and kings were anointed, giving them both the authority and the strength to complete their role. By Baptism we come to share in these three roles of Jesus. Confirmation will be a further anointing which leads us to a deeper sharing in Jesus' priestly, prophetic, and royal mission, 'confirming' our priestly, prophetic and royal identity and role.

Your children will be learning in school about being anointed and how this relates to the gift of the Holy Spirit that they will receive at Confirmation. The Sacred Oil of Chrism will be used to anoint the children in Confirmation.

PowerPoint slide 14

Oil is a suitable element of God's creation to use in the celebration of Baptism and Confirmation (and in the Sacrament of the Sick and of Holy Orders) due it its properties of:

- nourishing
- healing
- strengthening.

The act of anointing a person in Sacred Scripture not only indicated their divine calling but also gave them the blessing they needed in order to carry out their God given mission.

Anointed Priest, Prophet & King

PowerPoint slide number 15

We are now going to explore some people in the Old Testament who were anointed for a specific role. This is the story of the Anointing of Aaron as a priest.

Read the story of the Anointing of Aaron: Lev 8:1-12

It is clear to see that it is God Himself who has called Aaron to be a priest. This may seem surprising since Aaron had helped the people to build and worship the golden calf! Moses is the one who will anoint Aaron but he does so at according to the will of God and His directions. Aaron is to be dressed appropriately for the worship of God. The connection between Aaron and the worship of God is further strengthened when he is anointed with the same oil that has been used to anoint the altar and other sacred items. The anointing of Aaron sets him apart from the others as a priest and is a sign of God's call to this particular role.

Activity

Activity details can be found in the Parents & Sponsors workbook.

Parents & Sponsors Workbook p8

In your Workbook there is a copy of the anointing of David (1 Sam 1.6-7.10-13). Read this through and highlight the different aspects of his anointing as king:

- ✓ He is called by God
- ✓ It is revealed through a mediator
- ✓ The call is not based on any personal merits
- ✓ He is anointed with oil

Input

To bring our session to a close, before we pray, we recognise that in the Old Testament each of these figures were in some way anointed for their role, the kings and priests were anointed with oil and although this did not happen with every prophet, it was not unknown. The anointing expressed the call from God, even though the person may not appear worthy, and assured them of God's help in fulfilling their mission.

Prayer: Renewal of Baptismal Promises

Parents & Sponsors Workbook p9-10

In the name of the Father, and of the Son, and of the Holy Spirit.

Let us listen to the words of Pope Emeritus Benedict and reflect quietly for a moment on them:

PowerPoint slide number 16

> To be a Christian is to come from Christ, to belong to Christ, to the Anointed One of God, to whom God granted kingship and priesthood. It means belonging to him whom God himself anointed – not with material oil, but with the One whom the oil represents: with his Holy Spirit.
>
> Chrism Mass, 1 April 2010

The Trinity is at the heart of our faith. In the Revelation of His Word, the Father invites us into communion with Him through the gift of the Holy Spirit. Each Easter, and at the Baptism of our children, we proclaim anew our Faith in God the Father, God the Son, and God the Holy Spirit when we renew our Baptismal Promises. Tonight, we will do that as a reminder of our duties as Christian parents and as a witness to our own faith and in praise of God.

In response we say, 'I do'.

Do you reject sin, so as to live in the freedom of God′s children?

I do.

Do you reject the glamor of evil, and refuse to be mastered by sin?

I do.

Do you reject Satan, father of sin and prince of darkness?

I do.

Do you believe in God, the Father almighty,
creator of heaven and earth?

I do.

Do you believe in Jesus Christ,
his only Son, our Lord,
who was born of the Virgin Mary,
was crucified, died, and was buried,
rose from the dead,
and is now seated at the right hand of the Father?

I do.

Do you believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting?

I do.

This is our faith.
This is the faith of the Church.
We are proud to profess it, in Christ Jesus our Lord.

In the name of the Father, and of the Son, and of the Holy Spirit.

Session 2
Jesus: The Anointed One

Required resources

- ✓ PowerPoint presentation on Confirmation pen drive, data projector and screen
- ✓ Materials for prayer time, such as a candle, crucifix, and Bible.
- ✓ Bible/Lectionary
- ✓ Parents & Sponsors Workbooks

Background reading and resources for the presenter:
https://www.youtube.com/watch?v=q-kltT6WLB8
http://www.hprweb.com/2013/10/jesus-christ-priest-prophet-and-king/
https://www.wordonfire.org/resources/article/priests-prophets-kings/477/

WELCOME

PowerPoint slide 1

Input

Welcome parents to this meeting and remind them that at the previous session we explored the seven sacraments, focusing on Baptism and our anointing as priest, prophet, and king.

PowerPoint slide 2

Parents & Sponsors Workbook p11

Today we will deepen our understanding of being anointed by:

- ➢ exploring how Jesus was anointed and fulfilled the Old Testament promises about the Messiah
- ➢ discussing how we share the mission of Jesus, the 'Anointed One'
- ➢ reflecting on the gift of the Holy Spirit

PRAYER

PowerPoint slide 3

In the name of the Father, and of the Son, and of the Holy Spirit.
Amen

Let us take a moment of quiet to open ourselves to the presence of God.

Priest/catechist:

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

Reading: Isa 42:1-3 (Lectionary Vol III, p87)

PowerPoint slide 4

All: Come Holy Spirit, fill the hearts of the faithful, and kindle in them the fire of your love. Send forth your Spirit and they shall be created and you shall renew the face of the earth.

We entrust our time together to the patronage of Our Lady, Mother of the Church, as we pray: Hail Mary

In the name of the Father, and of the Son, and of the Holy Spirit.
Amen

JESUS: THE ANOINTED ONE

Parents & Sponsors Workbook p12

Input

PowerPoint slide 5

Ask someone to read Luke 4:16-22

Jesus describes Himself here as the fulfilment of a prophecy of Isaiah (cf Isa 61:1-2); He is in effect saying that he is the Messiah who the people were awaiting, and explaining that His mission is 'to proclaim the Lord's year of favour'. He has been anointed for this mission – He has been given the 'spirit of the Lord'.

The evangelists all describe this anointing when they recount the encounter of Jesus with John the Baptist and describe the descent of the Holy Spirit upon Him.

PowerPoint slide number 6

Ask a parent or sponsor to read Lk 3:21-22.

The presence of the Holy Spirit is accompanied by the voice of the Father declaring Jesus to be the Son of God: 'You are my Son, the Beloved; my favour rests on you.'

Jesus knows Himself to be the Son of God, the Anointed one spoken about by the prophet Isaiah, who would usher in the Kingdom of God. Jesus is aware that when He describes Himself as having been 'anointed', the people would automatically associate this with the priests, prophets, and kings of the Old Testament. He knew that there were different expectations of the Messiah but that they could all be traced back to these three roles; Jesus does fulfil the prophesied messianic role of priest, prophet, and king but not in the way many of them expected.

Jesus the King

Activity

PowerPoint slide number 7

Parents & Sponsors Workbook p12

Discuss the following questions:

- What do you think would be expected of a king?
- In what sense do you think Jesus was a king?

Input

PowerPoint slide number 8

St Matthew's Gospel begins with the genealogy of Jesus, tracing His ancestors back to Abraham, the Father of God's chosen people. An important figure in the genealogy is that of King David. St Matthew wants to show that Jesus is descended from David to establish His credentials as one who will sit on the throne of His ancestor David. The fact that Jesus is born in Bethlehem, the City of David, is a further reminder of his royal status as a Son of David (as He will be referred to in the Gospels by people such as Bartimeus cf Mk 10:46-52).

St Luke, in his account of the birth of Jesus, is also eager to present Jesus as being "of David's house and line" and so of royal descent. He immediately presents Jesus as a king whom people reverence while emphasising that He will not be a political or military Saviour as some people expected.

Bishop Barron's *Catholicism* programme, episode 1, includes a very good presentation on Jesus' kingship and could be used here – time permitting - if the parish has a copy.

Jesus speaks to the people of His Kingdom using parables. "The kingdom of God is like …" is the opening sentence of many of His parables: like a mustard seed, a sower sowing seeds, leaven in bread, a lamp, and many others. Jesus never describes His kingdom in political or military terms. He never describes Himself as the ruler of a country or an army. Rather, He uses terms like shepherd and servant when speaking of Himself.

Jesus makes it clear that He does not seek money, power or prestige; His reign is one of service. Remember the Last Supper. Knowing that He was about to die, Jesus washed the feet of the disciples. Among His last acts is this act of humble service; this is how the disciples are to remember Him, and, He tells them, how they are to imitate Him:
PowerPoint slide number 9

> 'Do you understand' he said 'what I have done to you? You call me Master and Lord, and rightly; so I am. If I, then, the Lord and Master, have washed your feet, you should wash each other's feet. I have given you an example so that you may copy what I have done to you.' (Jn 13:13-15)

PowerPoint slide number 10
Parents & Sponsors Workbook p13
Look at this picture of Christ the King.
Leave a moment for people to reflect on the image
Jesus is depicted on the cross not as a suffering victim, but as a king (and as a priest, more of which later) reigning in glory. Although His wounds are visible, Jesus is not nailed to the cross, He stands there almost in a position of prayer; the cross is clearly His moment of crowning glory. For Jesus, the role of King is fulfilled on the cross, in the act of love in which He gave His life for His flock.

Jesus the Prophet

Activity

PowerPoint slide number 11

Parents & Sponsors Workbook p14

Discuss the following questions:

- What do you think would be expected of a prophet?
- In what sense do you think Jesus was a prophet?

Input

The role of a prophet was a complex one and took on many forms depending on the situation in which they lived. The prophet was basically God's mouthpiece and so his message depended on what God wanted to communicate to the people. At times it would be words of comfort and consolation, reminding them of His great love for them, like a mother's love for her child, but at other times they would be words of challenge and correction, threats of the disaster that awaited those who had turned away from God and His commandments. The prophets watched local and world events and saw the hand of God in them, advising the rulers, the priests and the people of what God expected of them.

In The Gospel of St Mark, Jesus' first words are those of a prophet: "The time has come and the kingdom of God is close at hand. Repent, and believe the Good News." Jesus tells the people that God's saving work, is being completed in Him, and calls them to conversion. Jesus proclaims the coming of God's kingdom and shows what this means through His miracles, especially the healing miracles. The Kingdom of God is a kingdom of life into which all are called, especially the least fortunate: the poor, sick, the sinner, those spurned by society.

PowerPoint slide number 12

Like the prophets of old, however, Jesus' prophetic words can be challenging. He is not afraid to criticise the Pharisees and other religious and political leaders; he even throws people out of the Temple in a fit of righteous anger for profaning it and 'turning it into a robber's den' (cf Mk 11:15-19). The people have turned away from the true teaching of God and He is calling them back to proper worship which must be accompanied by righteous living.

Activity
Parents & Sponsors Workbook p14

Ask the participants to suggest other times in Jesus' ministry when he acted and spoke like a prophet, for example when He comforted or challenged people.
Possible answers: criticising the Pharisees for their hypocrisy; using apocalyptic language, such a prophesying the destruction of the Temple and Jerusalem;

Does reflecting on Jesus as a prophet change how we think about Him? For example, we don't usually meditate on Jesus becoming angry!

Jesus the Priest

PowerPoint slide number 13

Activity

Parents & Sponsors Workbook p14 & p13 (for image)

We've already seen this picture of Christ on the cross, look at it again but this time focus on the robes that Jesus is wearing. He is dressed in the vestments of a priest and His hands are raised in a gesture of prayer. Would anyone like to share their reactions to this?

Input

By His death on the cross Jesus reveals Himself to be the High Priest – the one who, "has offered one single sacrifice for sins, and then taken his place for ever, at the right hand of God … By virtue of that one single offering, he has achieved the eternal perfection of all whom he is sanctifying." (Heb 10:11-16). Jesus is the priest who offers not a lamb or bull, offerings which must be repeated; He is the Lamb of God who eternally offers His life to the Father and who sacrifices Himself on the cross.

The priest is the one who praises God and who offers prayers and sacrifices on behalf of the people. Priests went into the presence of God on behalf of the people and offered sacrifices to reconcile them with God and they led the people in celebrating the feasts and worshipping God. The priest mediates between God and man. Jesus can clearly be seen to be a priest as He praises God and sacrifices Himself.

PowerPoint slide number 14

Jesus' whole life was an offering of Himself to the Father: "I always do what pleases him." (Jn 8:29) Everything He does, He does for the Father, with whom He speaks in moments of prayer: "In the morning, long before dawn, he got up and left the house, and went off to a lonely place and prayed there." (Mk 1:35). The Letter to the Hebrews sums up the priestly role of Jesus, saying: "During his life on earth, he offered up prayer and entreaty, aloud and in silent tears, to the one who had the power to save him out of death, and he submitted so humbly that his prayer was heard." (Heb 5:7) The cross is the crowning moment of a life totally lived in giving to the Father and for the salvation of mankind.

You are a member of Christ who is priest, prophet and king

In Baptism we become by adoption what Jesus is by his very nature and we come to share in his priestly, prophetic and royal identity and mission.

Jesus Promises the Holy Spirit

PowerPoint slide number 15

Parents & Sponsors Workbook p15

Jesus called His disciples to share in His threefold mission, so it is not surprising that He promised to send the Holy Spirit on them to anoint them for their work. He promised that when He left them He would send them the Advocate, the Spirit of Truth.

The Holy Spirit is the Third Person of the Blessed Trinity, who proceeds from the Father and the Son, as we profess in the Creed. As the Father and the Son are God, so is He. The Catechism teaches us:

> Consubstantial with the Father and the Son, the Spirit is inseparable from them, in both the inner life of the Trinity and his gift of love for the world. (CCC 689)

The Holy Spirit is often described as the love between the Father and the Son personified (i.e. become a person). A helpful analogy here comes from married life, where a child is the fruit of the love of the husband and wife, their love quite literally 'embodied' in a new person.

The Holy Spirit shares in the mission of Christ and is a 'gift of love' from the Father to the world. That His saving mission of bringing people to the Father

may be complete, Jesus established the Church, pouring out the Holy Spirit upon her. The Holy Spirit helps the Church to be faithful to that mission, helps us to be priests, prophets and kings. The Catechism tells us that the Holy Spirit, "builds, animates and sanctifies the Church." (CCC 747)

PowerPoint slide number 16
Read the account of Pentecost from Acts 2:1-11. (Lectionary Vol III, p495)

Jesus' last act before ascending to the Father was to commission the disciples to, "Go, therefore, make disciples of all the nations", promising that He would remain with them until the end of time. He commissioned them to share in His mission and to make this possible He gave them the gift of the Holy Spirit, He 'anointed' them as His Apostles and so gave them strength to be His disciples and missionaries.

In Baptism, we are given the gift of the Holy Spirit who unites us to Christ, making us God's children, and in Confirmation we are once again given the gift of the Holy Spirit to strengthen us to live as the children of God and share in the mission of Christ, the mission of the Church.

PowerPoint slide number 17

In Baptism we became 'members of Christ who is priest, prophet, and king' and in Confirmation were anointed for this mission. We are now going to discuss together how we can live out our Baptismal identity and vocation. St John Paul II gave a beautiful reflection on our vocation in a document called *Christifideles Laici – The Lay Members of Christ's Faithful People*. Paragraph 14, in which speaks he about our vocation to be priest, prophet, and king, has been included as an Appendix. You may wish to reflect more on it at home. Here are the main points that St John Paul II makes:
PowerPoint slide 18
Parents & Sponsors Workbook p15. The full text is available in the Appendix, p25

- By Baptism, we are all anointed 'christs' and so are part of the Body of Christ, the 'Anointed One'.
- We share in mission of Christ, Priest, Prophet, and King.
- We fulfil our mission as priests by offering our daily activities to God the Father as spiritual sacrifices, especially when we do this in union with Jesus at Holy Mass.

- As prophets, we are called “to accept the Gospel in faith and to proclaim it in word and deed”.
- Kingship is expressed in our reign over ourselves – overcoming the kingdom of sin – and in our service of others.
- We fulfil our mission within the Church and as a sharing in her mission.

Activity

- In groups
  - Share ways in which we can concretely live out the mission to be priest, prophet, or king
  - Discuss how the Holy Spirit can help us to do this
  - Suggest ways in which we can help our children to live out the baptismal identity and vocation in which they are about to be confirmed.
- One person should write down the group’s ideas and then share these with the other groups.

PRAYER

PowerPoint slide number 19
Parents & Sponsors Workbook p16

In the name of the Father, and of the Son, and of the Holy Spirit

Heavenly Father,
you have called us all to holiness which means sharing in your divine life.
Fill us with a sense of our true dignity
as those called to be your daughters and sons in the world
and sharers in your Son’s priestly, prophetic, and royal mission.
Give us the desire to be worthy of this great calling
and the courage to live up to it.
We ask this through Christ, our Lord.
Amen.

Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and ever shall be. Amen.

In the name of the Father, and of the Son, and of the Holy Spirit

Session 3
Confirmation

Required resources:

- ✓ PowerPoint presentation on Confirmation pen drive, data projector and screen
- ✓ Materials for prayer time
- ✓ Bible
- ✓ Parents & Sponsors Workbook

A helpful introduction to the Gifts of the Holy Spirit can be found in the Catechism of the Catholic Church: 1830-1832
https://www.youtube.com/watch?v=4RLXgSneEaw
https://www.youtube.com/watch?v=b05PSjAZvJ0
https://www.youtube.com/watch?v=Lu3MoT_egFI
https://www.youtube.com/watch?v=q6fD7D8coI0
http://faithfirst.com/RCLsacraments/confirmation/teens/older/gifts_spirit.
http://www.catholicmommyblogs.com/gifts-holy-spirit-kids/

WELCOME

PowerPoint slide 1

Input

Welcome parents to this meeting and remind them that at the previous session we recalled that our identity and mission as Christians is rooted in Baptism, in which we were configured to Christ, and that by the Gift of the Holy Spirit we were 'confirmed' in that identity and mission.

PowerPoint slide 2

Parents & Sponsors Workbook p17

Today we will deepen our understanding of Confirmation by:

- ➢ Exploring the presence of the Holy Spirit in our lives
- ➢ Identifying the gifts and fruits of the Holy Spirit
- ➢ Looking at the effects of Confirmation
- ➢ Looking at how the presence of the Holy Spirit in the Church can be seen in the lives of the saints

PRAYER

PowerPoint slide 3

Parents & Sponsors Workbook p17

In the name of the Father, and of the Son, and of the Holy Spirit

Priest/catechist

Heavenly Father,
bestow upon us the gift of your Holy Spirit,
the Spirit if wisdom and understanding,
the Spirit of counsel and fortitude,
the Spirit of knowledge and piety,
the Spirit of the fear of the Lord,
We ask this through Christ our Lord

Reading: 1 Cor 12:27-30

PowerPoint slide 4

Come Holy Spirit, fill the hearts of the faithful, and kindle in them the fire of your love. Send forth your Spirit and they shall be created and you shall renew the face of the earth.

We entrust our time together to the patronage of Our Lady, Mother of the Church, as we pray: Hail Mary

In the name of the Father, and of the Son, and of the Holy Spirit

Input

From the previous sessions, we remember that we are anointed with the Holy Spirit in Confirmation; this anointing draws us closer to Jesus, it 'confirms' our identity as 'sons in the Son', the children of God, and strengthens us to complete the mission He left to the Church, His mission as priest, prophet, and king. Confirmation draws us deeper into the life of the Church as we are anointed to participate in her mission and be witnesses to our Faith.

The Gifts of the Holy Spirit

Input

The Scripture passage we listened to in our opening prayer makes up part of a bigger passage in which St Paul discusses spiritual gifts: the blessings of the Holy Spirit that enable us to fulfil the mission that has been entrusted to us. St Paul tells the Corinthians that although it is the same Spirit who works in everyone, not everyone has the same role or vocation. He identifies some of the different roles within the Christian community: apostle, prophet, teacher, healer. The call to a role within the community is accompanied by the gift of the Holy Spirit who gives the charisms necessary to fulfil that role.

Activity

PowerPoint slide 5

Parents & Sponsors Workbook p18

In small groups, discuss what gifts – what abilities, or skills - that each of the people St Paul names would require and write them on the picture. For example, a teacher would need the gift of communication. One person should be appointed to feedback to the whole group.

Input

In the first session, we explored the call to holiness that we all receive in Baptism and recognised that we were anointed as 'members of Christ who is priest, prophet and king'. In other words, we are all called to be priests, prophets, and kings (servants).

Activity

PowerPoint slide 6

In groups, discuss what skills, attributes, gifts, are necessary to fulfil the priestly, prophetic, and royal role that we have received in Baptism. Take a note of your answers to feedback to the whole group.

Input

Parents & Sponsors Workbook p19

The Church identifies seven gifts that the Holy Spirit gives that we may more fully live the Christian life. They help us to be better disciples and to play our part in the life and mission of the Church.

PowerPoint slide 7

The gifts are:

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

You may find different versions of these gifts. For example, Fear of the Lord is sometimes called Wonder and Awe. Please use the terms above as these will be used in both the Rite of Confirmation and in the *Confirmandi's* workbook.

The Catechism says that the Gifts of the Holy Spirit are: "permanent dispositions which make man docile in following the promptings of the Holy Spirit." (CCC 1830).

Parents & Sponsors Workbook p19

Let's take a closer look at the gifts. Notice that they are closely related, and sometimes it is hard to grasp the difference, but they are designed to help us to respond to the call to holiness that we were given in Baptism, to be more like Jesus as a child of God, and to share in the mission of the Church.

Wisdom: helps us to know and love God above the things of the world, and see the world through His eyes.

Understanding: helps us to grasp the meaning of God's revelation expressed in the teachings of the Church.

Counsel: the knowledge of right and wrong which enables us to know in concrete situations how to act in a way that is in accordance with the will and law of God.

Fortitude: the courage (as it is sometimes called) and strength to do what is right even in situations where it may be difficult or lead to personal hardship or suffering.

Knowledge: Helps us to know God as our Creator and Redeemer and ourselves as His creatures and so to live in relationship with Him.

Piety: helps us to love God as a child loves his parents, giving Him due praise and worship.

Fear of the Lord: the desire to love God who is recognised in all His majesty and so to avoid all things that may separate one from God. This 'fear' does not drive us away from God but inspires a sense of 'wonder and awe' (another name for this Gift) that attracts us to Him.

These Gifts are not things that we receive on a need only basis; rather, they are more like character traits ('dispositions' is the word the Catechism uses) that "complete and perfect the virtues of those who receive them" (CCC 1831). The Gifts make us more open to the presence and working of God in our lives and help us to live by His will.

Jesus had these 'dispositions' in their fullest expression and most perfect way. Indeed, the beginning of our understanding of the Gifts is found in the prophecy of Isaiah that was fulfilled by Jesus:

> But a shoot shall sprout from the stump of Jesse,
> and from his roots a bud shall blossom.
> The spirit of the Lord shall rest upon him:
> a spirit of wisdom and of understanding,
> a spirit of counsel and of strength,
> a spirit of knowledge and of fear of the Lord,
> and his delight shall be the fear of the Lord
> (Isa 11:1-3)

As we have already seen in Luke 4, the Messiah has been anointed by the Holy Spirit and so has been fully and perfectly endowed with the Gifts that He may 'bring the good news to the poor …' Jesus is the perfect fulfilment of Isaiah's prophecy, He is the One on whom the Spirit of the Lord rests, the spirit of wisdom and of understanding …

Activity

Parents & Sponsors Workbook p19

Try to match the Gifts to the individual aspects of the threefold mission: priest, prophet, king, and discuss how they may look in practice.

Answer:
Priestly: Piety; Fear of the Lord
Prophetic: Knowledge; Fortitude;
Royal: Wisdom; Understanding; Counsel

Wisdom may involve us recognising that putting money before people will not make us happy; courage is shown when we challenge bullying behaviour in our workplace; etc

This division is somewhat artificial and each Gift can probably apply to each of the three roles.

The Fruits of the Holy Spirit

Input

If the Gifts we receive are from the same Spirit who filled Jesus with wisdom, understanding, etc, then they make us more like Jesus and so they will lead us to act in certain ways. This is one of the reasons that they have traditionally been connected to the virtues (faith, hope, charity, fortitude, justice, prudence and temperance).

Activity

Parents & Sponsors Workbook p20

On the leaves in your workbook, identify the kind of actions that the Gifts of the Holy Spirit inspire in us.

Input

PowerPoint slide 8

The Church traditionally identifies 12 'fruits' of the Holy Spirit. St Paul mentions them in some of his letters, such as in the Letter to the Galatians (5:22-23). We could say these are the 'official' list of actions and attitudes that are the result of the gifts of the Holy Spirit. They are noticeable signs of the presence of the Holy Spirit in a person's life, "perfections that the Holy Spirit forms in us" (CCC 1832).

Parents & Sponsors Workbook p21

The traditional list of fruits are:

- Charity
- Joy
- Peace
- Patience

- Kindness
- Goodness
- Generosity
- Gentleness
- Faithfulness
- Modesty
- Self-control
- Chastity

Acting charitably, showing self-control, being peaceful and patient, etc are signs that the Holy Spirit is at work in a person.

We can sum all this up visually with the image of a tree.
PowerPoint slide 9
The soil is the Holy Spirit who incorporates us into the life of the Blessed Trinity and from whom we receive the Gifts of wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of the Lord, represented by the sap travelling up the tree trunk. The 'sap' sanctifies us and strengthens us in virtue, the branches of the tree. This in turn gives life to the leaves, that is, it shows itself in the fruits of the Holy Spirit, the leaves on the branches.

The Effects of Confirmation

Parents & Sponsors Workbook p21
The Rite of Confirmation is usually celebrated by the Bishop (though he may delegate other priests to do so). During the Rite, he prays over the *Confirmandi*, laying his hands on them. He will then anoint them on the forehead with the Oil of Chrism saying:

N. be sealed with the Gift of the Holy Spirit

The Sacrament of Confirmation, in which we receive the Gift of the Holy Spirit, brings us closer to Christ – configures us to Him – and deepens our participation in His priestly, prophetic and royal mission. We can see here the close connection between Baptism and Confirmation and indeed the Church speaks of Confirmation as bringing "an increase and deepening of baptismal grace." (CCC 1302)

PowerPoint slide 10
Parents & Sponsors Workbook p21

The Church calls these the 'effects' of Confirmation and lists them as follows:

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

It is important to remember that being Confirmed, as with all the Sacraments, is not a private affair. It is not simply ME receiving the Holy Spirit so that I can fulfil MY mission. Confirmation strengthens our bond with the Church and it is HER mission in which I play a part.

The Effects of the Confirmation: The Gifts of the Holy Spirit at work in the life of the Saints

Parents & Sponsors Workbook p22

A good way to understand the effects of Confirmation is to explore the Gifts and fruits of the Holy Spirit in a concrete situation - in the life of a saint. The saints are those who were aware of their Baptismal identity as the children of God and who responded to the presence and promptings of the Holy Spirit.

PowerPoint slide 11

Activity

Group discussion

- Working in small groups, share with the others your own Confirmation saint and what attracted you to him or her?
- Identify other saints that you are aware of, ones that you may have a devotion to or learned about when you were younger.
- As a group, identify which gifts and fruits of the Holy Spirit are evident in their lives and the ways in which they exhibited them.

To set the scene for the above activity, you may wish to share the story of St Maximilian Kolbe with the group, explaining that, for example, he showed piety in his great devotion to Our Lady and an admirable courage in taking the place of the man condemned to death.

An alternative activity to the group discussion above may be to study together the life of St Maximilian Kolbe and discuss how he exhibits the different gifts and fruits of the Holy Spirit.

Sources of information on St Maximilian Kolbe:
http://www.saintmaximiliankolbe.com/
https://www.youtube.com/watch?v=rWzpCHNAaFM (8.18 Minutes)
https://www.youtube.com/watch?v=THT5QxhCiGE (30.27 minutes)

Prayer

Parents & Sponsors Workbook p22-24
PowerPoint slide 12

In the name of the Father, and of the Son, and of the Holy Spirit

We have not really mentioned Our Lady throughout this course, which is a shame, because we could learn so much from her as she is the one who perfectly cooperated in the mission of her divine Son and who was completely open to the work of the Holy Spirit, 'conceiving what is in her by the power of the Holy Spirit' (cf Matt 1.20). We could have a whole course dedicated to Our Lady and the Holy Spirit but time forbids, so let us at least finish our time together praising God for all He has accomplished through Mary and praying for her intercession.

This prayer was written by St John Paul II to conclude *Christifideles Laici*:

All: O Most Blessed Virgin Mary,
Mother of Christ and Mother of the Church,
with joy and wonder we seek to make our own your *Magnificat,*
joining you in your hymn of thankfulness and love.
With you we give thanks to God,
"whose mercy is from generation to generation",
for the exalted vocation
and the many forms of mission
entrusted to the lay faithful.

Side 1: God has called each of them by name
to live his own communion of love
and holiness
and to be one
in the great family of God's children.
He has sent them forth
to shine with the light of Christ
and to communicate the fire of the Spirit
in every part of society
through their life
inspired by the gospel.

Side 2: O Virgin of the *Magnificat,*
fill their hearts
with a gratitude and enthusiasm
for this vocation and mission.

Side 1: With humility and magnanimity
you were the "handmaid of the Lord";
give us your unreserved willingness
for service to God
and the salvation of the world.
Open our hearts
to the great anticipation
of the Kingdom of God
and of the proclamation of the Gospel
to the whole of creation.
Your mother's heart
is ever mindful of the many dangers
and evils which threaten
to overpower men and women
in our time.

Side 2: At the same time your heart also takes notice
of the many initiatives
undertaken for good,
the great yearning for values,
and the progress achieved

in bringing forth
the abundant fruits of salvation.

Side 1: O Virgin full of courage,
may your spiritual strength
and trust in God inspire us,
so that we might know
how to overcome all the obstacles
that we encounter
in accomplishing our mission.
Teach us to treat the affairs
of the world
with a real sense of Christian responsibility
and a joyful hope
of the coming of God's Kingdom, and
of a "new heaven and a new earth".

Side 2: You who were gathered in prayer
with the Apostles in the Cenacle,
awaiting the coming
of the Spirit at Pentecost,
implore his renewed outpouring
on all the faithful, men and women alike,
so that they might more fully respond
to their vocation and mission,
as branches engrafted to the true vine,
called to bear much fruit
for the life of the world.

All: O Virgin Mother,
guide and sustain us
so that we might always live
as true sons and daughters
of the Church of your Son.
Enable us to do our part
in helping to establish on earth
the civilization of truth and love,
as God wills it,
for his glory.
Amen

Creator Spirit, strengthen us and our children with your gifts of grace, to love and serve as disciples of Jesus Christ. Grant that we may grow into the true likeness of Christ. Fill us with the joy of your presence and increase in us the fruit of your Spirit: the spirit of wisdom and understanding, the spirit of love, patience and gentleness, the spirit of wonder and true holiness. Inspire us to turn to Our Lady and all the saints for guidance and help and bring us one day with them into the light of your presence.
Amen.

Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and ever shall be. Amen.

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Appendix

Christifideles Laici

Paragraph 14

14. Referring to the baptized as "new born babes", the apostle Peter writes: "Come to him, to that living stone, rejected by men but in God's sight chosen and precious; and like living stones be yourselves built into a spiritual house, to be a holy priesthood to offer spiritual sacrifices acceptable to God through Jesus Christ ... you are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light" (*1 Pt* 2:4-5, 9).

A new aspect to the grace and dignity coming from Baptism is here introduced: the lay faithful participate, for their part, in the threefold mission of Christ as Priest, Prophet and King. This aspect has never been forgotten in the living tradition of the Church, as exemplified in the explanation which St. Augustine offers for Psalm 26:"David was anointed king. In those days only a king and a priest were anointed. These two persons prefigured the one and only priest and king who was to come, Christ (the name "Christ" means "anointed"). Not only has our head been anointed but we, his body, have also been anointed ... therefore *anointing* comes to all Christians, even though in Old Testament times it belonged only to two persons. Clearly we are the Body of Christ because we are all "anointed" and in him are "christs", that is, "anointed ones", as well as Christ himself, "The Anointed One". In a certain way, then, it thus happens that with head and body the whole Christ is formed".

In the wake of the Second Vatican Council, at the beginning of my pastoral ministry, my aim was to emphasize forcefully the priestly, prophetic and kingly dignity of the entire People of God in the following words: "He who was born of the Virgin Mary, the carpenter's Son -as he

was thought to be-Son of the living God (confessed by Peter), has come to make us 'a kingdom of priests' The Second Vatican Council has reminded us of the mystery of this power and of the fact that the mission of Christ -Priest, Prophet-Teacher, King-continues in the Church. Everyone, the whole People of God, shares in this threefold mission".

With this Exhortation the lay faithful are invited to take up again and reread, meditate on and assimilate with renewed understanding and love, the rich and fruitful teaching of the Council which speaks of their participation in the threefold mission of Christ. Here in summary form are the essential elements of this teaching.

The lay faithful are sharers in the *priestly mission,* for which Jesus offered himself on the cross and continues to be offered in the celebration of the Eucharist for the glory of God and the salvation of humanity. Incorporated in Jesus Christ, the baptized are united to him and to his sacrifice in the offering they make of themselves and their daily activities (cf. *Rom* 12:1, 2). Speaking of the lay faithful the Council says: "For their work, prayers and apostolic endeavours, their ordinary married and family life, their daily labour, their mental and physical relaxation, if carried out in the Spirit, and even the hardships of life if patiently borne-all of these become spiritual sacrifices acceptable to God through Jesus Christ (cf. *1 Pt* 2:5). During the celebration of the Eucharist these sacrifices are most lovingly offered to the Father along with the Lord's body. Thus as worshipers whose every deed is holy, the lay faithful consecrate the world itself to God".

Through their participation in the *prophetic mission* of Christ, "who proclaimed the kingdom of his Father by the testimony of his life and by the power of his world", the lay faithful are given the ability and responsibility to accept the gospel in faith and to proclaim it in word and deed, without hesitating to courageously identify and denounce evil. United to Christ, the "great prophet" *(Lk* 7:16), and in the Spirit made "witnesses" of the Risen Christ, the lay faithful are made sharers in the appreciation of the Church's supernatural faith, that "cannot err in matters of belief" and sharers as well in the grace of the word (cf. *Acts* 2:17-18; *Rev* 19:10). They are also called to allow the newness and the power of the gospel to shine out everyday in their family and social life, as well as to express patiently and courageously in the contradictions of the present age their hope of future glory even "through the framework of their secular life".

Because the lay faithful belong to Christ, Lord and King of the Universe, they share in his *kingly mission* and are called by him to spread that Kingdom in history. They exercise their kingship as Christians, above all in the spiritual combat in which they seek to overcome in themselves the kingdom of sin (cf. *Rom* 6:12), and then to make a gift of themselves so as to serve, in justice and in charity, Jesus who is himself present in all his brothers and sisters, above all in the very least (cf. *Mt* 25:40).

But in particular the lay faithful are called to restore to creation all its original value. In ordering creation to the authentic well-being of humanity in an activity governed by the life of grace, they share in the exercise of the power with which the Risen Christ draws all things to himself and subjects them along with himself to the Father, so that God might be everything to everyone (cf. 1 *Cor* 15:28; *Jn* 12:32).

The participation of the lay faithful in the threefold mission of Christ as Priest, Prophet and King finds its source in the anointing of Baptism, its further development in Confirmation and its realization and dynamic sustenance in the Holy Eucharist. It is a participation given to

each member of the lay faithful *individually,* in as much as each is one of the *many* who form the *one Body* of the Lord: in fact, Jesus showers his gifts upon the Church which is his Body and his Spouse. In such a way individuals are sharers in the threefold mission of Christ in virtue of their being members of the Church, as St. Peter clearly teaches, when he defines the baptized as "a chosen race, a royal priesthood, a holy nation, God's own people" (*1 Pt* 2:9). Precisely because it derives *from* Church *communion,* the sharing of the lay faithful in the threefold mission of Christ requires that it be lived and realized *in communion* and *for the increase of communion itself.* Saint Augustine writes: "As we call everyone 'Christians' in virtue of a mystical anointing, so we call everyone 'priests' because all are members of only one priesthood".