

SEALED WITH GOD'S SPIRIT

SACRAMENT OF CONFIRMATION



LEADER'S GUIDE

PLEASE NOTE: This leader's guide was originally written for those using this video program in its VHS format. Those now using this program on DVD may find some references that do not apply to their use (i.e., directions for locating segments, time notations, etc.). We trust that both VHS- and DVD-users will find this guide a valuable resource.

TABLE OF CONTENTS

Catholic Update Video

The Use of Video in Faith Formation 3

Introduction to the Series 5

SEALED WITH GOD'S SPIRIT **SACRAMENT OF CONFIRMATION**

Overview of the Program 8

Audience 8

Story Segment

Summary 8

Suggestions for Use 11

Questions for Sharing 15

Witness Segment

Summary 16

Suggestions for Use 18

Questions for Sharing 19

Teaching Segment

Summary 20

Suggestions for Use 22

Questions for Sharing 23

Musical Reflection Segment

Summary 23

Suggestions for Use 24

Resources for Further Study

Scripture 25

Catechism of the Catholic Church 26

St. Anthony Messenger Press 26

CATHOLIC UPDATE VIDEO

The Use of Video in Faith Formation

Jesus used the “media” of his day to teach. He was a master storyteller. His preaching is full of imagery. His parables are calculated to engage his audience. Through the ages, Christian teachers and preachers have followed Jesus in the creative proclamation of his message.

From the culture of Jesus’ time, heavily dependent on *oral* communication—to the advent of *print* communication—to our own time and its dependence on *electronic* media—Christian teachers have adapted their proclamation to each new medium and its particular demands.

Media scholars like Marshall McLuhan remind us of the impact of the medium on the message it carries. *How* we communicate affects *what* we communicate. Electronic media offer us new ways to tell the story of our faith. Father Pierre Babin points out (see *The New Era in Religious Communications*, Pierre Babin with Mercedes Iannone, Fortress Press, Minneapolis, 1991) that the message, as well as the sender and receiver, all will be re-shaped in the telling.

Catechesis, as a part of the total evangelization process, must touch the learners’ hearts and shine the light of faith on their lives. It must connect to the learners’ experience or risk being discarded as irrelevant. To be effective, catechists must learn how to make the best use of the electronic media available in our culture, aware of the particular medium’s strengths and weaknesses.

Video is a very popular, familiar and accessible part of our electronic culture. It draws us in, captures our imaginations and touches us on a deep, emotional level. As it speaks to our experience and utilizes several of

our senses, its message is more likely to be heard and remembered. By integrating quality video programs into the catechetical process, catechists can share the message more effectively.

At the same time, as television becomes a more pervasive part of our lives, we can be lulled into thinking that it can do everything for us—inform, entertain, shop, even worship. The reality is that it can't and shouldn't do everything. As Pierre Babin emphasizes, electronic media function differently than print media. They appeal first to the emotional content of our faith rather than the intellectual content. Video cannot begin to convey the amount of information print can. It cannot replace the live presence and personal witness of the catechist. But in a catechetical setting, it can be a powerful part of the “mix of media” used in proclaiming the message.

How effectively video—or any electronic media—is used in the catechetical setting depends primarily on how prepared the catechist is to use it:

- A preview of the video is essential to determine the best use of the program with a particular group.
- The catechist should select a video program (or section of a video) based on the audience, the purpose, and the availability of competent teachers and other resources and activities to support the theme.
- Sufficient time should be available to introduce the video and to process the experience.

Catechists must realize that they control the use of video in their sessions. They might approach a video program in one of two ways: as a skeleton on which to build a presentation or as a way to “enflesh” an existing skeleton.

A video program well-tailored to the needs of a group might be used in its entirety. At other times, catechists may creatively manipulate the video to fit their needs:

- An excerpt may be taken from a longer piece to illustrate a point.
- A video may be shown with the *sound off* to highlight an aspect of the program.
- The “pause” button can be used freely to interject explanations and examples or to elicit reactions.
- The program or excerpt may be repeated to emphasize a point.

The producers of this video program have attempted to craft both medium and message with an awareness of the power of the medium as well as its limitations. They encourage those who use it to study this guide and become familiar with ways to allow this program to supplement their own sharing of the Gospel message of Jesus Christ.

Introduction to the Series

Catholic Update Video is a video resource designed for use in the RCIA, catechist formation, sacrament programs for parents, faith-sharing groups, study groups, ministry training and high school religious education. *Catholic Update Video* draws from Catholic life and practice to present a single topic in a “video toolbox” format with four distinct segments—story, witness, teaching and musical reflection.

Catholic Update Video has been designed with today’s learner in mind. Its segments are short and can stand alone or be used with others in the program. The format is flexible, making it useful in a variety of group

settings as well as for individual viewing. The emphasis is on what video can do best, namely touch us through story (*story segment*), testimony (*witness segment*) and song (*musical reflection segment*) with images and the emotions they carry. But a more “didactic” approach (*teaching segment*) respects the need to convey a concise core of information.

The general model for catechetical process (life experience, message or doctrine, response) is respected by the order of the four segments, although at times a catechist may choose to use them alone or out of sequence:

- Each program begins with a **story segment** designed to draw viewers in and help them connect their life-experience to the faith-topic.
- The testimony of real-life Catholics in the **witness segment** helps viewers reflect on their own life experience and prepare for group sharing.
- Our teacher briefly highlights some aspects of the topic in the **teaching segment**. Relevant images help to illustrate the points being made. (*This segment is not intended to treat a topic exhaustively nor substitute for a more thorough presentation on the message or doctrine.*)
- Viewers are invited to respond in prayer using the **musical reflection segment**.

The program’s host provides a context for each segment. This is designed to help viewers who will see the program from beginning to end. Catechists who use segments individually or out of sequence should prepare their own lead-in. On-screen graphics provide viewers with a question for reflection or sharing between segments.

This leader’s guide is an important tool for making the

best use of this video program.

It includes the following features.

- **Summary and Suggestions for Use** for each segment.
- **Questions for Sharing** for the *story, witness* and *teaching segments*; facilitators can choose from them or use them as models for developing their own questions.
- **Suggestions for Use** for the *musical reflection segment* provide suggestions for using this segment in a prayer setting.
- **Resources for Further Study** are listed at the end of this guide.
- Approximate times are noted for where each segment begins. (*If the VCR is equipped with an “elapsed time” counter, reset the counter to 0:00:00 at the beginning of the tape and fast-forward to the time listed for the beginning of the desired segment. If the VCR does not have an “elapsed time” counter, the facilitator can fast-forward in the “review” mode [i.e., while the VCR is in “play”] to find the gray screen and Catholic Update Video logo that indicate the start of a segment.*)

SEALED WITH GOD'S SPIRIT **SACRAMENT OF CONFIRMATION**

OVERVIEW OF THE PROGRAM

The “Sealed With God’s Spirit” programs are a “mini series” within the larger Catholic Update Video series. They are designed to assist catechetical leaders in the preparation of candidates of various ages and backgrounds for the celebration of the Sacrament of Confirmation; help in the formation of parents, sponsors and catechists; and be a resource for use in faith formation on broader issues of Christian initiation and discipleship.

Audience

This program is intended for an adult or teenage audience. It may include

- parents, sponsors and catechists of Confirmation candidates;
- teen and adult candidates for Confirmation.

The story segment is appropriate for children, teens and adults. Beyond the specific application to Confirmation, the story can apply wherever people are exploring what it means to live as disciples of Jesus.

Story Segment

(Begins approximately 03:47 into program.)

Summary

Living the Christian life isn’t easy. True discipleship means making choices that are often counter-cultural.

We must learn to trust in God's care as we take risks in order to follow Jesus' teaching and example. *Moving On: Responding in the Spirit* is the story of the choices that a Christian family faces when they move into a new neighborhood.

As the Martinez family unpacks and settles into their new home, the children, Sal (14) and Annmarie (8), hope to find other children nearby but are disappointed to discover an elderly woman and a "For Sale" sign at the houses on either side of theirs.

A barking dog draws them to the house that is for sale. There they encounter a man who at first seems very odd and frightening. Sal and Annmarie run away from him. The presence of the dog lures them back later, and they meet their neighbor again. It turns out that this man, K.C., is a Vietnam veteran suffering from Post Traumatic Stress Disorder. His wife has left him. He is unable to keep a job. And the bank is foreclosing on his mortgage. He asks the children if they will take care of his dog for him when he leaves.

Sal and Annmarie are both intrigued by their new neighbor and his experience in Vietnam. Sal is most interested in the service star and flak jacket he wears. Annmarie tells K.C. their grandfather served in Vietnam but never returned.

The children's interest in K.C. leads to questions for their mother, Megan: Why did K.C. come back from Vietnam and Grandpa didn't? Could K.C. have known Grandpa? What was Grandpa like? When the children talk about some of K.C.'s unusual behaviors, she explains that many veterans are still affected by their wartime experiences.

Luis, the children's father, drops over to meet K.C. Later, the family decides to take him some food. Megan and K.C. finally meet when he joins them for a cookout. Megan hesitantly greets him. Her reactions

reveal that talk of K.C. has stirred up feelings about the father she never knew. K.C. appears as moved by their meeting as she is. After the meal, Megan and K.C. continue their conversation.

Sal later finds K.C. on his front porch, looking at a notice from the bank: K.C. must be out of his house in just a few days. Sal runs home to do a search of “Vietnam War and Veterans” on the Internet.

Soon after, Sal explains to his parents that K.C. must get out of his house. He suggests that they let K.C. stay with them. Luis’ initial reaction is negative; they don’t know their new neighbor that well. Sal insists. He remembers a Scripture passage from his religion class and finds it in the Bible: “For when I was hungry, you gave me food; thirsty, you gave me drink; when I was a stranger, you took me into your home...” (Matthew 25:35).

We next see scenes of K.C. being welcomed into the Martinez home, settling into the spare bedroom, getting cleaned up, accepting a change of clothes, and sharing a family meal.

The next day, Sal receives a response to an e-mail message he had sent seeking help for K.C. A man from the Foundation for Homeless Veterans arrives and indicates that his organization will help K.C. with housing and health care.

As K.C. prepares to leave, the Martinez family agrees to keep in touch with K.C. and become a support family for him. Megan shares that she’d also like her mother to meet K.C.

As K.C. is leaving, Megan invites the children into her bedroom. She takes two items from a wooden box—a man’s watch and a crucifix on a chain. She explains to Sal and Annmarie that these had belonged to her father. She has decided to share them with the children now instead of waiting until they are older. Getting to

know K.C. and watching the children with him has helped her to acknowledge that her father's spirit lives on in her and in them. Luis joins them and adds that K.C. has also helped them see that they are part of a larger family, a larger spirit, and that they are responsible for each other.

As the story ends, Megan tearfully shares how very proud she and Luis are of the children. She tells them that they are loved very much—by their parents and by God.

Suggestions for Use

This story can help viewers consider the many choices we make every day that reflect our Christian values and commitment. Some of these choices are fairly comfortable—they bring us positive attention or response from others; they help us feel good about ourselves; they don't require a great amount of risk or ongoing commitment or effort.

Other choices demand more from us. Some situations require us to examine the depth of our commitment as followers of Christ. They may involve risk. They may cause us to ask just how seriously or literally to take the Gospel message of Jesus. Sometimes we may come up against personal barriers—prejudices, unresolved feelings, past wounds—that we must overcome in order to offer a Christian response.

The Martinez family met a new neighbor and, in response to his need, found a concrete opportunity to put their faith into action. We all have many opportunities to put our faith into action everyday. This story could be used with any group exploring what it means to live and love as disciples of Jesus. This exploration might take place in, but is not limited to, the following settings:

- This story could be used in parish gatherings of parents, godparents/sponsors or catechists of those who are preparing to celebrate any of the Sacraments of Initiation—Baptism, Confirmation, Eucharist.
- It may be shown to children, youth and adults who are preparing for their own celebration of any of the Sacraments of Initiation—Baptism, Confirmation, Eucharist.
- Those exploring the themes of social justice, service or Christian witness may find this story a helpful tool for illustrating their message.
- Families and friends of those suffering from Post Traumatic Stress Disorder might be able to view K.C. with an objectivity that they find difficult to maintain with their loved one. The result might be an increase in knowledge about the disorder and a more compassionate approach.

Suggested Viewing Procedure

1. Invite members of the group to recall a time when they took a personal risk in order to “do the right thing.” Have them name the experience in a sentence on paper and then list the risks they took by choosing to act as they did.
2. View the video story together. As they watch, invite the group to try to put themselves in the place of one of the characters. Tell them to focus on the risks the character is taking as the story unfolds. *(To ensure that every character is covered, you may want to assign characters or at least make sure someone has chosen K.C. since he is not in the opening scene.)*
3. Invite sharing of some of the risks taken—their own and their character’s. Talk about how true Christian

living often puts us on the uncomfortable edge.

4. Our actions are tied into our feelings. Feelings can motivate us to reach out in love. Feelings can also prevent us from reaching out to others. Share some of the feelings people—themselves and their characters—have about taking risks because of their beliefs.
5. Have people examine risk-taking in Christian service from six different perspectives. Invite them to think of people in each of the following categories who took risks in order to follow God more closely. Discuss the risks they took and the ways God came to their aid. Ask: “What if these people hadn’t taken risks?”
 - *Old Testament* (e.g., Noah, Abraham, Moses, Joseph, Daniel, etc.)
 - *New Testament* (e.g., Mary, Joseph, Jesus, Peter, Paul, etc.)
 - *Saints* (e.g., Sts. Francis of Assisi, Maria Goretti, Joan of Arc, etc.)
 - *Contemporary* (e.g., Martin Luther King, Jr., Nelson Mandela, Caesar Chavez, Mother Teresa, etc.)
 - *People you know personally*. Has anyone ever taken a risk for you?
 - *The big one—yourself!* When have you truly risked in order to follow Christ more closely?
6. Invite viewers to consider what they would have done in the same or similar situation as depicted in the video story.
7. Share reactions in the group. Sharing might be facilitated by use of the questions that follow.

Some Facts about Homeless Veterans and Post Traumatic Stress Disorder

Donald Ham, the writer/director of this story, carefully researched this aspect of the story in order to create a character and storyline that are realistic.

- One-third of homeless men seeking shelter are veterans.
- The largest segment of homeless veterans served in Vietnam.
- One-quarter of homeless veterans from the Vietnam era have full or partial symptoms of the war-related mental illness called Post Traumatic Stress Disorder (PTSD). They experience:
 - Recurrent and distressing recollections of traumatic events. These events usually involve actual or threatened death or serious injury
 - Distress at cues that symbolize or resemble an aspect of the traumatic event (e.g., the sharp sound of the ball hitting the wall)
 - Diminished interest or participation in significant activities
 - Feeling of detachment or estrangement from others
 - Irritability or outbursts of anger
 - Hypervigilance
 - Emotional vulnerability
- Those with PTSD are five times more likely to be unemployed than those without it and up to six times as likely to abuse drugs and alcohol.
- Between one-half to two-thirds of homeless veterans have had at least one failed marriage or relationship strained or broken by the weight of their problems.

Questions for Sharing

1. Have you or your family ever moved from one community to another? Discuss the difficulties, tensions and rewards of your moving experience.
2. In the video story, how did (a) the Martinez family and (b) K.C., the Vietnam veteran, deal with the issue of moving?
3. Which characters “move on” from an inner or spiritual perspective?
4. Think of times of “moving on” in your faith journey. What caused you to move? Does the Holy Spirit or God’s guidance ever play a part in your movement? If so, how?
5. What does it mean to you to “respond in the Spirit”?
6. Where are the situations and people in need in your life or community that you could support as they move through their difficulties?
7. In the story, the words of Christ were one of the triggers for action by the Martinez family. When in your own life have specific teachings of Jesus challenged you to speak up or take action?
8. In the video, the Martinez family acted literally on Christ’s words, “When I was a stranger, you took me into your home.” Would you have done this? How literally do you think Christ’s words should be taken? At what risks and costs?
9. How responsible are Christians for “neighbors” in need?
10. In the story, K.C. becomes a minister of reconciliation for Megan. He helps her deal with her feelings about the loss of her father. What has been your experience of reaching out to help another but ending up being helped by them?

11. It was Sal who led his family to take in K.C. When has a child or someone younger than you challenged you to live Gospel values?
12. K.C. drops his heavy flak jacket on the bed, cleans up and puts on fresh clothes. What connections to Baptism do you recognize there? (See Colossians 3:9, 12-17.) When have you had a moment of conversion or a new start that relieved you of the weight of your past and set your feet more firmly on the path to Christ?
13. What message does this story carry about Confirmation?

Witness Segment

(Begins approximately 24:08 into program.)

Summary

Bishop Kenneth Untener of Saginaw, Michigan, shares some thoughts about the Sacrament of Confirmation from his viewpoint as presider. His responses to our questions are summarized and paraphrased below.

Q. What meaning does Confirmation have in your own life? What was your Confirmation like?

A. I was confirmed in the 4th or 5th grade. It paled in comparison to First Communion. It was all in Latin. I remember a line of kids and a tiny smidgen of oil that was wiped off right away. It didn't mean a lot.

Q. Now you're the one conferring the sacrament. What has changed for you?

A. I love doing Confirmation! It's uplifting and joyful. We don't terrorize them with questions like before.

It's an experience of the grandeur of God. The last words in the prayer are "Let them know the wonder and awe of your presence."

Q. Do you explain what the symbols of Confirmation mean?

A. The laying on of hands is done in silence; that's the way I was ordained. I anoint with a lot of chrism. The children close their eyes and take it in. We seldom get touched that way – it's like being caressed by God, the soft side of God. I relate it to a church dedication. Oil is poured over the bare altar, and you know it's a holy place. When we put chrism on the candidates' heads, we know that they're God's daughters and sons, we know that they're holy.

Q. I guess that applies no matter what age you receive Confirmation.

A. All of the Sacraments of Initiation are best seen if you picture an adult doing it. Adults are the reference point, and then you work it back toward children. So adults are not the exception, children are.

Q. How do you explain the role of the Holy Spirit in our lives?

A. At first it's hard to pray to the Holy Spirit. Praying to God the Father and Jesus is easier; you don't talk to a dove. The Holy Spirit is God connecting with your spirit, from inside. It's connected with your soul and emotions. The word for Spirit in Greek is *advocate*, which means "inside, on your side."

Q. Are there gifts of the Holy Spirit that you call on most?

A. I call on courage to help me face tough situations. It's different than a coach urging me on. The Holy Spirit is inside me making my heart strong, taking my heart and making it stronger. The word *courage* comes from the word for "heart."

Q. What meaning do you want those who are celebrating along with those receiving Confirmation to take home with them?

A. Just before the laying on of hands, I tell them we're doing something sacred and invite them to pray silently for the confirmandi. After the anointing we tell the kids we're proud of them and give them a standing ovation. The kids now feel a part of parish. They know that the people of the parish love them and want them to do well. It's a communal experience that just happens.

Q. So in effect, you're helping to create Church.

A. We're making the Body of Christ happen and not just in theory. You feel it like the disciples felt it. Good Friday was awful. Holy Saturday was the longest day. Then on Easter Sunday they were jumping and giving each other High Five's. They were together like a team after a big victory. The Holy Spirit helps us feel this closeness to one another. It's wonderful!

Suggestions for Use

This segment can be used as both a witness and a teaching. Since our witness is a bishop, a teacher of the Church, it is difficult to separate completely his personal

testimony and sharing from the instructional value of what he shares. The main purpose of a witness segment is to invite and encourage personal reflection and sharing among viewers. We discourage catechists from using this segment solely for its teaching value. Sharing of faith, personal witness and the building of trust within a group are important parts of any process of faith formation.

This segment could prove useful for those preparing for their own Confirmation as well as parents, sponsors and catechists of those being confirmed. Some catechists may choose to show the entire segment and then use the following or similar questions to invite personal reflection and sharing within the group of viewers. Others may find it helpful to stop the video after each question Bishop Untener answers and share on that theme.

When working with those with little current knowledge of Confirmation, a catechist may decide to use the *teaching segment* from this program first, followed by this *witness segment*—to aid in instruction before eliciting personal sharing. In such a case, we encourage the catechist to stop the video after each question and response to add explanation and instruction. The *witness segment* may be shown again immediately following this instruction or at a later time. With the second viewing, the emphasis should be on personal sharing now that viewers have a better understanding of the Sacrament of Confirmation.

Questions for Sharing

1. What meaning does Confirmation have in your own life?
2. *If already confirmed:* What was your Confirmation like?

If preparing to be confirmed: What do you expect your Confirmation to be like?

3. If already confirmed: How has your understanding of Confirmation changed?

If preparing to be confirmed: What new understanding of Confirmation are you gaining?

4. What do the symbols (oil, laying on of hands, words) of Confirmation mean to you?

5. What is your experience of the Holy Spirit in your life? If you can identify no personal experiences of the Holy Spirit, what evidence of the Holy Spirit do you see in the lives of others?

6. *If already confirmed:* Are there gifts of the Holy Spirit that you call on most?

If preparing to be baptized and confirmed: Are there gifts of the Holy Spirit that you expect to call on most?

7. What meaning does the celebration of Confirmation have for the larger Church community?

Teaching Segment

(Begins approximately 31:08 into program.)

Summary

Father Tom Richstatter, O.F.M., teacher for this segment, says that the best way to understand the Sacrament of Confirmation is to compare it to what happens when you receive a dinner invitation. Before joining friends for dinner, you would first wash up, then dry off and put on clean clothes. The same is true of our invitation to dine with Christ at the Eucharist. An outline summarizing the remainder of his presentation follows:

I. The sacraments of initiation can be compared to the process of preparing to dine with friends.

- A. Before coming to the table at First Eucharist, we begin our initiation into the Body of Christ through the water bath of Baptism.
- B. Just as second-century Romans rubbed their bodies with oil after a bath to moisturize their skin and dry off, we are anointed with the oil of Confirmation.
- C. Clothed with the Holy Spirit, we approach the eucharistic table.

II. We don't find much written specifically about Confirmation in the early Church.

- A. When early Christian authors wrote about Baptism, they implied both the water bath and the anointing with oil just as we anticipate that "washing up" includes both washing and drying.
- B. The anointing with oil (Confirmation) became separated from the water bath (Baptism) when *priests* began to baptize and preside at Eucharist.
- C. As original minister of all the sacraments, the bishop retained his connection to initiation by performing the anointing at a later date.
- D. Only then did people begin to speak of a meaning for Confirmation separate from the meaning of Baptism.

III. The meaning of Confirmation is still best understood in the context of Baptism-Confirmation-Eucharist.

- A. "Getting clean" and "washing off dirt" are two ways of looking at a single action.
- B. Washing away Original Sin and being filled with the Holy Spirit are also two ways of looking at a single action.

- C. Even when we celebrate them at different times in a person's faith journey, they are only really understood if we view them together.

IV. It is the same Spirit that is celebrated in Baptism, Confirmation and Eucharist.

- A. The Holy Spirit cleanses us from sin in Baptism.
- B. The Holy Spirit anoints us with the seven characteristics (gifts) of the Messiah in Confirmation.
- C. The Holy Spirit leads us to the eucharistic table, where, by eating and drinking the Body and Blood of Christ, we are taken up into his Body and become one with him and one another.

Suggestions for Use

The teachings of Vatican II and the promulgation of the *Rite of Christian Initiation of Adults* have brought a change to our understanding of Confirmation. Since its roots are in Baptism, it is important to place Confirmation in its proper context with Baptism and Eucharist as a Sacrament of Initiation. This segment is foundational in exploring that understanding.

Many meanings have been added to Confirmation as it became separated in celebration from Baptism—meanings that have made Confirmation into a Catholic “rite of passage” for some and a graduation from religious education for others. Father Tom invites us to the celebration of Confirmation with a new “old” meaning: Even when we celebrate Baptism, Confirmation and Eucharist at different times in a person's faith journey, they are only really understood if we view them together.

This segment gives a basis for any additional instruction on the Sacrament of Confirmation. Use it

with those just learning about Confirmation as well as those needing an updated theology of Confirmation. Following this segment with the *witness segment* from this program will give the catechist ample opportunity to cover the most relevant themes related to this sacrament.

Questions for Sharing

1. What is your experience of being initiated into a group? How is it similar to initiation into the Catholic Church?
2. Father Tom compares the Sacraments of Initiation to the process of preparing to dine with friends. Compare your experience of dining with friends with celebrating the Eucharist.
3. We don't find much written specifically about Confirmation in the early Church because Confirmation was originally part of Baptism. What is your understanding of Baptism?
4. Father Tom says that the meaning of Confirmation is best understood in the context of Baptism-Confirmation-Eucharist. What is your understanding of Confirmation?
5. It is the same Spirit that is celebrated in Baptism, Confirmation and Eucharist. How is the Holy Spirit present and active in each of these sacraments?

Musical Reflection Segment

(Begins approximately 41:16 into program.)

Summary

The program concludes with "The Lord Sends His Gifts," a *music video reflection* by composer Reginald

Butler, celebrating the gifts of the Holy Spirit. In this original hymn, the Exalted Gospel Ensemble sings with conviction that Christ will provide the Gifts of the Spirit when we need them most. The certitude of the words “We are anointed. We are appointed. We are God’s children – forevermore” expresses not only a childlike reliance on God but also a commitment to put our faith into action as members of the Body of Christ.

Footage of the gospel choir singing is interspersed with images of Baptism, Confirmation and Eucharist; the symbols of Confirmation; and the order of the celebration of Confirmation. The *Rite of Confirmation* is connected to real life through dramatized images of people in various life situations, showing evidence of the Gifts of the Spirit in their lives.

Suggestions for Use

This segment may be used in a prayer setting. An outline of a sample prayer experience follows.

(Note: Some minor adaptation will be needed if this prayer is used with catechumens.)

1. Open the prayer experience with the following or similar words: *Loving God, we thank you for the gift of your Holy Spirit. We come together to celebrate a greater understanding of what the Spirit can do in our lives. Open us to the movement of the Spirit. Help us to dance with the Spirit as our partner and guide, trusting both the Spirit and its gifts within us.*
2. Scripture: Isaiah 11:1-2
3. Show the video segment.
4. Ritual: Have enough vigil candles for the entire group. Place them in baskets at the front of the room or in the middle of a circle of participants if the group is small enough. Light a large candle and

place it between the baskets of vigil lights. Introduce the ritual in the following or similar words: *Nearly all of us love to stare into a dancing bonfire or gaze at a fire in a fireplace. Fire is one of the most common symbols of the Holy Spirit along with a dove and wind. All are dynamic: a flickering flame, a dove in flight, rushing wind. Their movement could be seen as a dance.*

We are invited to join in the dance with the Holy Spirit. We are called to surrender to God the control we seek to have over our lives. We must trust that the flame will ignite our own spirits, that the dove will fly us closer to God, that the wind will lift us up and guide us along our life's path.

As a sign of your willingness to join more fully into the dance with the Spirit, to allow the Spirit to move you—even just a tiny bit more than you've allowed before—I invite you to come forward to light your own candle from this one. Once you have lit your candle, return to your place and spend a private moment inviting the Spirit to move within your life where you most need it. (Play some quiet reflection music during this time.)

Now, use the breath of the Holy Spirit within you to blow out your candle, then take the hands of those on either side of you. In a spirit of unity—united with each other in the Holy Spirit, let us pray to God the prayer that Jesus taught us. Our Father...

RESOURCES FOR FURTHER STUDY

1) Scripture references:

Many of the teachings of Jesus, such as those found in Matthew 5-7; 25:31-46; and the teachings of Paul in Colossians 3-4:6; Philippians 1:27-4:9; Ephesians

4:25-6:17; and Galatians 6:1-10 give us guidance about how to live as disciples. Acts 2:42-47, 4:32-37 tells us about life in the early Church.

Some references to the Holy Spirit can be found in Isaiah 11:1-2; John 1:32, 3:8; 14:15-26, 15:26 and 16:13; Acts 2:1-41, 19:1-7; Romans 5:5, 8, 14:17, 15:16; 1 Corinthians 12:7-11; 2 Peter 1:21; 1 John 5:6-8; Matthew 3:16; Mark 1:10 and Luke 3:21-22. See the *Rite of Confirmation* for additional scripture passages.

2) *Catechism of the Catholic Church* references:

Themes covered in this program are found in the *Catechism* under:

Christian Holiness 2012-2016; Moral Life and Missionary/Witness 2044-2046; the Church, People of God, Body of Christ, Temple of the Holy Spirit 781-810; Sacraments of Initiation 1212; Baptism 1213-1284; Confirmation 1285-1321; Eucharist 1322-1419; The Holy Spirit and the Church in the Liturgy 1091-1112; I Believe in the Holy Spirit 683-747; and Gifts and Fruits of the Holy Spirit 1830-1832.

3) Available from St. Anthony Messenger Press

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