

SACRAMENTAL THEOLOGY

CONFIRMATION

NATURE & PURPOSE OF CONFIRMATION

- CANON 879: The sacrament of confirmation strengthens the baptized and obliges them more firmly to be witnesses of Christ by word and deed and to spread and defend the faith. It imprints a character, enriches by the gift of the Holy Spirit the baptized continuing on the path of Christian initiation, and binds them more perfectly to the Church.
- CCC, 1285: Baptism, the Eucharist, and the sacrament of Confirmation together constitute the "sacraments of Christian initiation," whose unity must be safeguarded. It must be explained to the faithful that the reception of the sacrament of Confirmation is necessary for the completion of baptismal grace.⁸⁸ For "by the sacrament of Confirmation, [the baptized] are more perfectly bound to the Church and are enriched with a special strength of the Holy Spirit. Hence they are, as true witnesses of Christ, more strictly obliged to spread and defend the faith by word and deed. (Vat. II, dogmatic constitution on the Church *Lumen Gentium* 11)"
- Five Effects: 1) Strengthens Baptism, 2) Imparts a Special Gift of the Holy Spirit, 3) Binds one more perfectly to the Church, 4) Obliges them to be witnesses of Christ by word and deed, and 5) Imprints a Sacramental Character.

CONFIRMATION IS NECESSARY FOR:

- c. 241 §2: Necessary to receive Holy Orders and before admission to the seminary.
- c. 1050 §3: Documentary proof of Confirmation is necessary before diaconate.
- c. 645 §1: Required before novitiate.
- c. 1065 §1: before marriage, “if it can be done without grave inconvenience.” It is not an impediment to marriage if the person refuses to be Confirmed.

FORM & MATTER

- Canon 880 §1: “The sacrament of confirmation is conferred by the anointing of chrism on the forehead, which is done by the imposition of the hand and through the words prescribed in the approved liturgical books.”
- Matter: a previously unconfirmed person (c. 889 §1), sacred chrism (remote), forehead anointed (proximate), and the imposition of hands.
- Form: “**N.**, be sealed with the Gift of the Holy Spirit.”
- c. 880 §2: Only a bishop can consecrate the Chrism, even if a priest is celebrating the sacrament.

THE AGE OF CONFIRMATION

- c. 891: “The sacrament of confirmation is to be conferred on the faithful at about the age of discretion unless the conference of bishops has determined another age, or there is danger of death, or in the judgment of the minister a grave cause suggests otherwise.
- Age of Discretion = 7 yrs old.
- USCCB: Between 7 and 16 years of age, to be determined by the diocesan bishop.
- Exceptions: Danger of Death, Preservation of the unity of the sacraments when baptizing a child convert.

ADMISSION TO CONFIRMATION

- The proper disposition (c. 889 §2)
- Suitably instructed (c. 889 §2)
- Capable of Renewing Baptismal Promises (c. 889 §2)
- Has the use of Reason (c. 889 §2)
- Refusal of Confirmation to a person can only be on the above mentioned bases.

INTENTION, RECIPIENT & MINISTER

- Intention: only a positive act of the will to refuse to receive the sacrament, on the part of the recipient, would create an issue. The minister must intend to do what the Church does.
- Minister: c.882: Bishop is the ordinary, “original minister (LG, 26). This demonstrates the stricter bond to the Church since the bishop is the vicar of Christ, the head of a local Church. Thus, it strengthens the bond of the confirmand to the Church and a witness to Christ.

SPONSOR

- c. 892: There is to be a sponsor, but it is not necessary. Sponsors are to make sure that a confirmand behaves appropriately as a true witness to Christ and faithfully fulfills the obligations of this sacrament.
- It is desirable that it is the same person that was a sponsor in Baptism.
- The pre-requisites for a Confirmation Sponsor are the same as they are for a Baptismal Sponsor. (See c. 874)

CONFIRMATION RITE

- Presentation of Candidates
- Renewal of Baptismal Promises
- Laying on of Hands
- Anointing with Chrism
- Sign of Peace



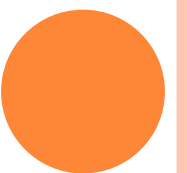
SACRED CHRISM

The Sacred Chrism is the holy oil used to anoint a newly baptized and grant them a share in the threefold office of the priesthood of Jesus Christ – to Teach, to Govern, and to Sanctify. It is also with the Sacred Chrism that a person is anointed at the Sacrament of Confirmation which binds them to the Church and grants them the fullness of the gifts and presence of the Holy Spirit to be bold and zealous missionaries and evangelists for the sake of the person's own growth in holiness and to help build-up the Kingdom of God on earth, the Church. Lastly, the Sacred Chrism is used to anoint and consecrate priests and bishops to serve the Church in the person of Christ, the Head and High Priest of the Church.

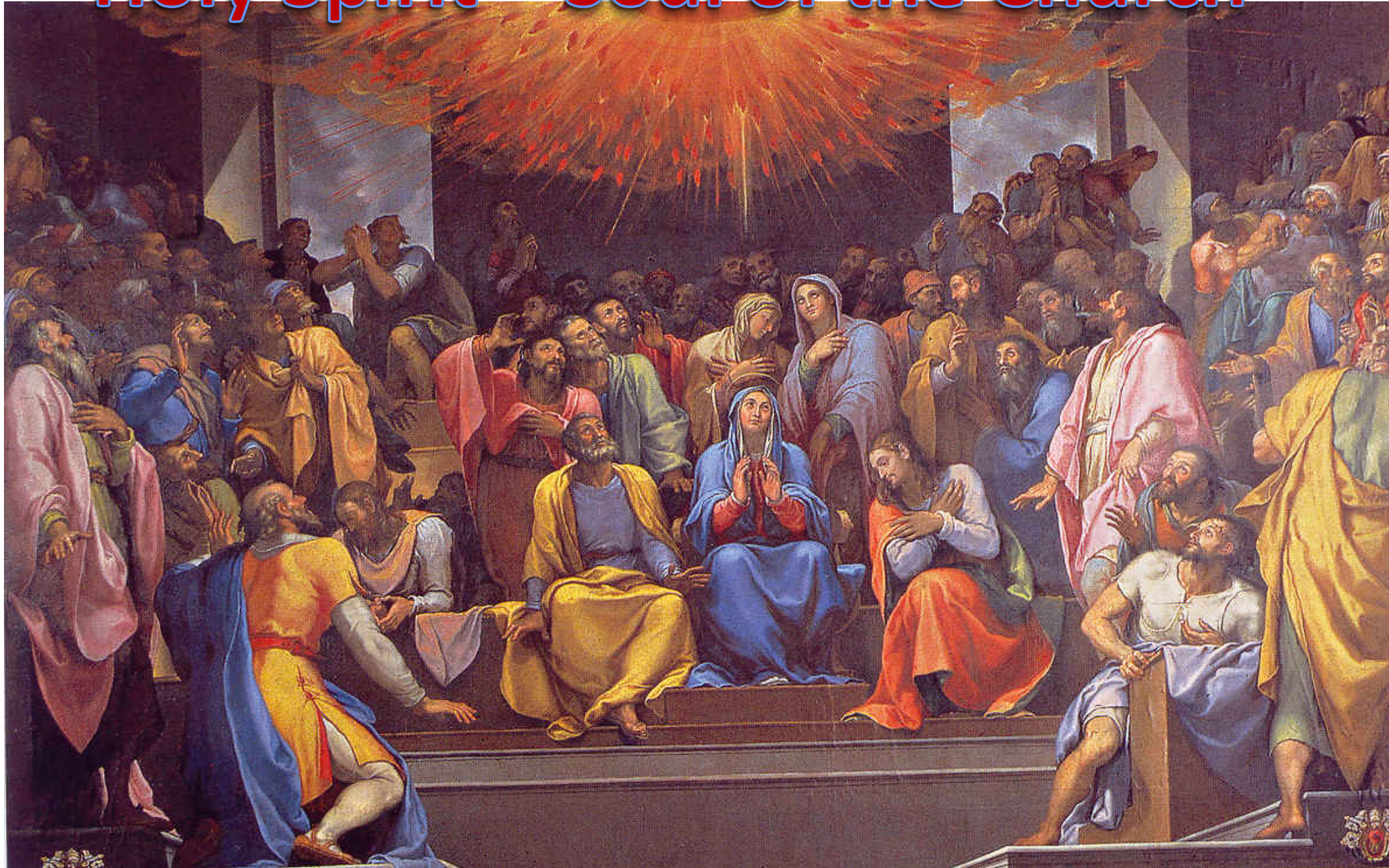




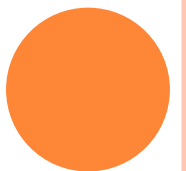
The Holy Spirit is the Nexus of the Love of God. The love that proceeds from the generative love of the Father to the Son and the Son's reciprocal love back to the Father. The love of the Holy Spirit is the love coming from both, the Father and the Son and is then freely given us as gift.



Holy Spirit – Soul of the Church



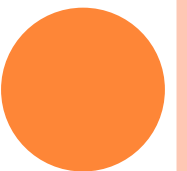
The Holy Spirit is to Church what the Soul is to Mankind –
The Animating Principle that gives us Life, Motion
and Inspires our Hearts and Minds





The Holy Spirit – Soul of Church
Gives the Church the Power to
Purify, Illuminate and Perfect
Each of Us
In our Minds, Bodies and Souls.

It is through the Church, the
Instrument and Sacrament of our
Salvation, that Jesus, through the
Holy Spirit, affects Unity with us
all and showers us with the fruits
of His Paschal Mystery – the
Forgiveness of Sins and a Share in
His Eternal Life!



EASTER - PENTECOST

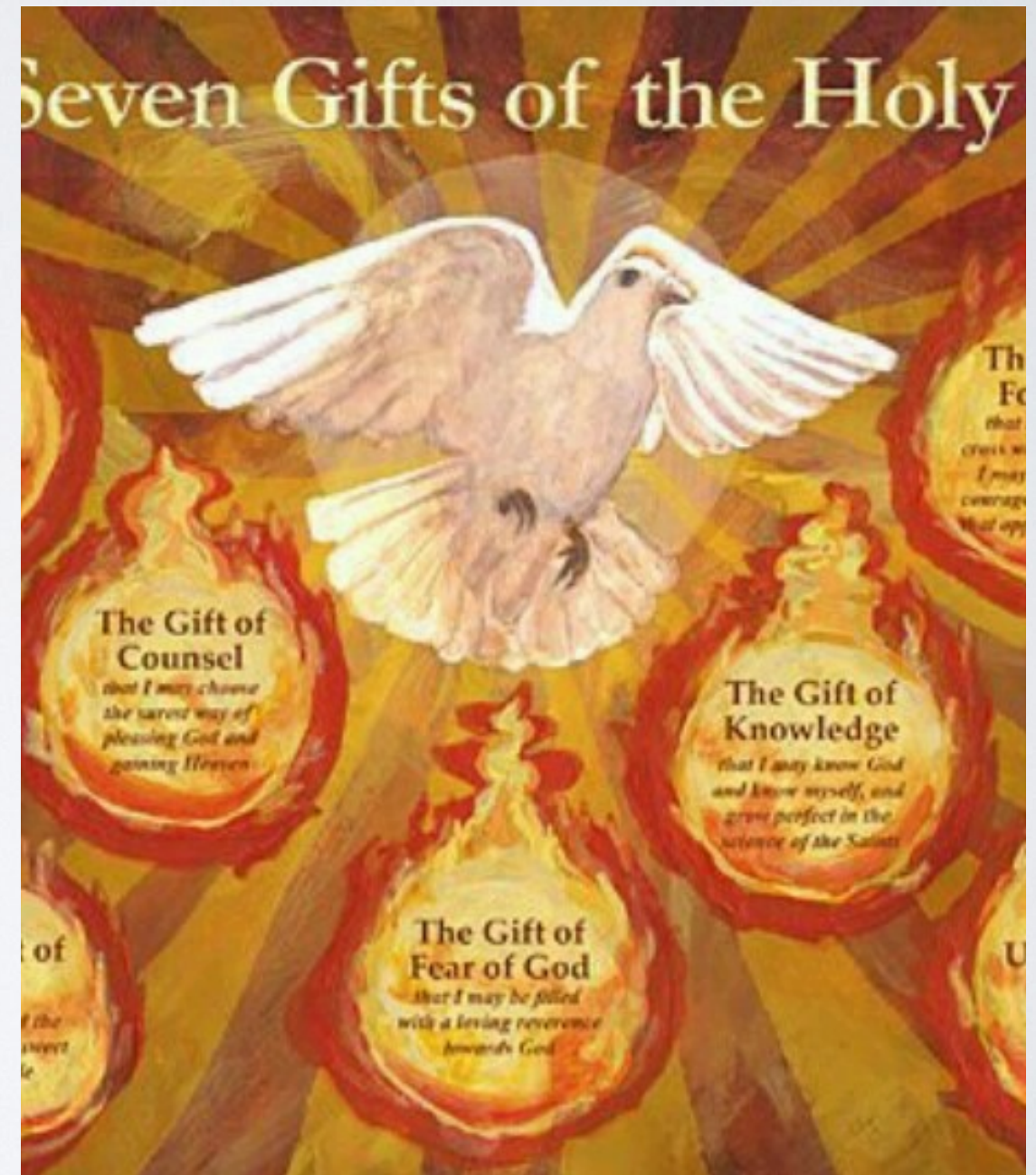
BAPTISM - CONFIRMATION

- Confirmation is to Baptism what Pentecost is to Easter.
- “The Sacrament of Confirmation builds upon the foundational gifts and graces of Baptism and connects the recipient of this sacrament to the Church in order to serve and defend the Church: ‘By the sacrament of Confirmation they [the Baptized] are more perfectly bound (*perfectius vinculantur*) to the Church and are endowed with the special strength of the Holy Spirit.’ As Baptism incorporates one into the Church and places upon them a sacramental character for the sake of sharing in the common priesthood of Christ Jesus and to offer right worship of God, Confirmation augments this sacramental character so that the recipient may share all the more in the common priesthood of Christ in order to be collaborators with the bishop and his priests to teach, govern, and sanctify. (Excerpt: Tangorra, *Holiness and Living...*, 145)”



THE SEVENFOLD GIFTS OF THE HOLY SPIRIT

The seven gifts of the Holy Spirit conferred in Confirmation are wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of the Lord. These gifts are meant to aid spiritual growth as well as to be used for the benefit of others by building up the kingdom of God on earth through the promotion of the Catholic faith. Confirmation is the capstone upon the Easter sacraments, just as Pentecost is the capstone upon the imparting of the New Law in Christ Jesus begun on Easter. In the further and more perfect reception of the Holy Spirit and his seven-fold gifts at Confirmation, the baptized person is made a warrior of Christ, a knight of the Church, an evangelist, and a missionary. Made firm in the faith through instruction and nourished by the sacramental life of the Church, the confirmed is meant to use the gifts of the Holy Spirit to promote and defend the teachings of the Church, as the Code of Canon Law states: “By virtue of baptism and confirmation, lay members of the Christian faithful are witnesses of the gospel message by word and example of a Christian life; they can also be called upon to cooperate with the bishop and presbyters [priests] in the exercise of the ministry of the word.” The slight slap on the cheek by the bishop signifies that the confirmed will face the buffetings of the world for the sake of Christ Jesus and the proclamation of the good news of his Crucifixion and Resurrection, the *kerygma*, but that they have been made firm in the faith, hope, and love of Christ by this sacrament. (Excerpt: Tangorra, *Holiness and Living...*, 146)



CONFIRMATION & THE EUCHARIST

Pope Benedict XVI underscores the centrality of the Eucharist to all of the sacraments: “It must never be forgotten that our reception of Baptism and Confirmation is ordered to the Eucharist . . . The gifts of the Spirit are given for the building up of Christ’s Body (1 Cor 12) and for ever greater witness to the Gospel in the world. The Holy Eucharist, then, brings Christian initiation to completion and represents the centre and goal of all sacramental life.” While Confirmation is not necessary for the reception of the Eucharist, since we can receive as those “merely” baptized; yet as confirmed Christians our participation in the Eucharistic sacrifice at Mass ought to be enhanced as we offer ourselves more completely with the sacrifice of Christ upon the Cross in order to increase our share in the fruits of the Resurrection and Pentecost. (Excerpt: Tangorra, *Holiness and Living...*, 146-147)



CONFIRMATION & THE SECOND COMING

As a pilgrim people looking east, toward the event of the Resurrection, and awaiting the Second Coming, we are guided by the Holy Spirit, healed and reformed by the Sacrament of Penance, and nourished by the Eucharist. Our Confirmation increases within us the gifts of the Holy Spirit and more perfectly chains or binds us to the Church so we may be more perfectly nourished by it and serve it. We are meant to be stronger pilgrims on our spiritual journey because of Confirmation. Sent by the joy of the Resurrection and the power of the Holy Spirit at Pentecost, which is the event we experience again at Confirmation, we are meant to grow in holiness and help others to do so as we journey toward the Second Coming, the Parousia.

(Excerpt: Tangorra, *Holiness and Living...*, 147)

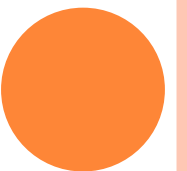


When We Hear the Voice of the Spirit, Soul of the Church, Speak to our Soul -



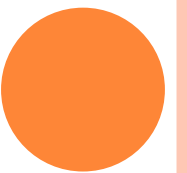
We are impassioned with Love and Joy to Serve the Church!

To Serve the Poor and the Sick!





*To Proclaim
the Gospel
and its
Message of
Mercy and
Forgiveness
to those in
Prison!*



A Faith on Fire: We Witness by Prayer!



A Faith on Fire is a Faith in Union with the
Cross of Mercy and Forgiveness!



A Faith on Fire Is Marian!



A Faith on Fire
Embraces All Human Life



We Witness by being Catholic:
Universal, the True Inclusivism

