

THE SACRAMENT OF CONFIRMATION

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.⁸⁹ 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."⁹⁰

I. CONFIRMATION IN THE ECONOMY OF SALVATION

1286 In the Old Testament the prophets announced that the Spirit of the Lord would rest on the hoped-for Messiah for his saving mission.⁹¹ The descent of the Holy Spirit on Jesus at his baptism by John was the sign that this was he who was to come, the Messiah, the Son of God.⁹² He was conceived of the Holy Spirit; his whole life and his whole mission are carried out in total communion with the Holy Spirit whom the Father gives him "without measure."⁹³

1287 This fullness of the Spirit was not to remain uniquely the Messiah's, but was to be communicated to *the whole messianic people*.⁹⁴ On several occasions Christ promised this outpouring of the Spirit,⁹⁵ a promise which he fulfilled first on Easter Sunday and then more strikingly at Pentecost.⁹⁶ Filled with the Holy Spirit the apostles began to proclaim "the mighty works of God," and Peter declared this outpouring of the Spirit to be the sign of the messianic age.⁹⁷ Those who believed in the apostolic preaching and were baptized received the gift of the Holy Spirit in their turn.⁹⁸

1288 "From that time on the apostles, in fulfillment of Christ's will, imparted to the newly baptized by the laying on of hands the gift of the Spirit that completes the grace of Baptism. For this reason in the *Letter to the Hebrews* the doctrine concerning Baptism and the laying on of hands is listed among the first elements of Christian instruction. The imposition of hands is rightly recognized by the Catholic tradition as the origin of the sacrament of Confirmation, which in a certain way perpetuates the grace of Pentecost in the Church."⁹⁹

1289 Very early, the better to signify the gift of the Holy Spirit, an anointing with perfumed oil (*chrism*) was added to the laying on of hands. This anointing highlights the name "Christian," which means "anointed" and derives from that of Christ himself whom God "anointed with the Holy Spirit."¹⁰⁰ This rite of anointing has continued ever since, in both East and West. For this reason the Eastern Churches call this sacrament *Chrismation*, anointing with chrism, or *myron* which means "chrism." In the West, the term *Confirmation* suggests that this sacrament both confirms and strengthens baptismal grace.

Two traditions: East and West

1290 In the first centuries Confirmation generally comprised one single celebration with Baptism, forming with it a "double sacrament," according to the expression of St. Cyprian. Among other reasons, the multiplication of infant baptisms all through the year, the increase of rural parishes, and the growth of dioceses often prevented the bishop from being present at all baptismal celebrations. In the West the desire to reserve the completion of Baptism to the bishop caused the temporal separation of the two sacraments. The East has kept them united, so that Confirmation is conferred by the priest who baptizes. But he can do so only with the "myron" consecrated by a bishop.¹⁰¹

1291 A custom of the Roman Church facilitated the development of the Western practice: a double anointing with sacred chrism after Baptism. The first anointing of the neophyte on coming out of the baptismal bath was performed by the priest; it was completed by a second anointing on the forehead of the newly baptized by the bishop.¹⁰² The first anointing with sacred chrism, by the priest, has remained attached to the baptismal rite; it signifies the participation of the one baptized in the prophetic, priestly, and kingly offices of Christ. If Baptism is conferred on an adult, there is only one post-baptismal anointing, that of Confirmation.

1292 The practice of the Eastern Churches gives greater emphasis to the unity of Christian initiation. That of the Latin Church more clearly expresses the communion of the new Christian with the bishop as guarantor and servant of the unity, catholicity and apostolicity of his Church, and hence the connection with the apostolic origins of Christ's Church.

II. THE SIGNS AND THE RITE OF CONFIRMATION

1293 In treating the rite of Confirmation, it is fitting to consider the sign of *anointing* and what it signifies and imprints: a spiritual *seal*.

Anointing, in Biblical and other ancient symbolism, is rich in meaning: oil is a sign of abundance and joy;¹⁰³ it cleanses (anointing before and after a bath) and limbers (the anointing of athletes and wrestlers); oil is a sign of healing, since it is soothing to bruises and wounds;¹⁰⁴ and it makes radiant with beauty, health, and strength.

1294 Anointing with oil has all these meanings in the sacramental life. The pre-baptismal anointing with the oil of catechumens signifies cleansing and strengthening; the anointing of the sick expresses healing and comfort. The post-baptismal anointing with sacred chrism in Confirmation and ordination is the sign of consecration. By Confirmation Christians, that is, those who are anointed, share more completely in the mission of Jesus Christ and the fullness of the Holy Spirit with which he is filled, so that their lives may give off "the aroma of Christ."¹⁰⁵

1295 By this anointing the confirmand receives the "mark," the *seal* of the Holy Spirit. A seal is a symbol of a person, a sign of personal authority, or ownership of an object.¹⁰⁶ Hence soldiers were marked with their leader's seal and slaves with their master's. A seal authenticates a juridical act or document and occasionally makes it secret.¹⁰⁷

1296 Christ himself declared that he was marked with his Father's seal.¹⁰⁸ Christians are also marked with a seal: "It is God who establishes us with you in Christ and has commissioned us; he has put his seal on us and given us his Spirit in our hearts as a guarantee."¹⁰⁹ This seal of the Holy Spirit marks our total belonging to Christ, our enrollment in his service for ever, as well as the promise of divine protection in the great eschatological trial.¹¹⁰

The celebration of Confirmation

1297 *The consecration of the sacred chrism* is an important action that precedes the celebration of Confirmation, but is in a certain way a part of it. It is the bishop who, in the course of the Chrism Mass of Holy Thursday, consecrates the sacred chrism for his whole diocese. In some Eastern Churches this consecration is even reserved to the patriarch:

The liturgy of Antioch expresses the epiclesis for the consecration of the sacred chrism (myron) in this way: "[Father . . . send your Holy Spirit] on us and on this oil which is before us and consecrate it, so that it may be for all who are anointed and marked with it holy myron, priestly myron, royal myron, anointing with gladness, clothing with light, a cloak of salvation, a spiritual gift, the sanctification of souls and bodies, imperishable happiness, the indelible seal, a buckler of faith, and a fearsome helmet against all the works of the adversary."

1298 When Confirmation is celebrated separately from Baptism, as is the case in the Roman Rite, the Liturgy of Confirmation begins with the renewal of baptismal promises and the profession of faith by the confirmands. This clearly shows that Confirmation follows Baptism.¹¹¹ When adults are baptized, they immediately receive Confirmation and participate in the Eucharist.¹¹²

1299 In the Roman Rite the bishop extends his hands over the whole group of the confirmands. Since the time of the apostles this gesture has signified the gift of the Spirit. The bishop invokes the outpouring of the Spirit in these words:

All-powerful God, Father of our Lord Jesus Christ,
by water and the Holy Spirit

you freed your sons and daughters from sin
and gave them new life.
Send your Holy Spirit upon them
to be their helper and guide.
Give them the spirit of wisdom and understanding,
the spirit of right judgment and courage,
the spirit of knowledge and reverence.
Fill them with the spirit of wonder and awe in your presence.
We ask this through Christ our Lord.¹¹³

1300 The *essential rite* of the sacrament follows. In the Latin rite, "the sacrament of Confirmation is conferred through the anointing with chrism on the forehead, which is done by the laying on of the hand, and through the words: '*Accipe signaculum doni Spiritus Sancti*' [Be sealed with the Gift of the Holy Spirit.]"¹¹⁴ In the Eastern Churches of Byzantine rite, after a prayer of epiclesis, the more significant parts of the body are anointed with myron: forehead, eyes, nose, ears, lips, chest, back, hands, and feet. Each anointing is accompanied by the formula Σφραγίς δωρεάς Πνεύματος Ἁγίου (*Signaculum doni Spiritus Sancti*): "*the seal of the gift of the Holy Spirit.*"¹¹⁵

1301 The sign of peace that concludes the rite of the sacrament signifies and demonstrates ecclesial communion with the bishop and with all the faithful.¹¹⁶

III. THE EFFECTS OF CONFIRMATION

1302 It is evident from its celebration that the effect of the sacrament of Confirmation is the special outpouring of the Holy Spirit as once granted to the apostles on the day of Pentecost.

1303 From this fact, Confirmation brings an increase and deepening of baptismal grace:
- it roots us more deeply in the divine filiation which makes us cry, "Abba! Father!";¹¹⁷
- 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;¹¹⁸
- 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.¹¹⁹

Recall then that you have received the spiritual seal, the spirit of wisdom and understanding, the spirit of right judgment and courage, the spirit of knowledge and reverence, the spirit of holy fear in God's presence. Guard what you have received. God the Father has marked you with his sign; Christ the Lord has confirmed you and has placed his pledge, the Spirit, in your hearts.¹²⁰

1304 Like Baptism which it completes, Confirmation is given only once, for it too imprints on the soul an *indelible spiritual mark*, the "character," which is the sign that Jesus Christ has marked a Christian with the seal of his Spirit by clothing him with power from on high so that he may be his witness.¹²¹

1305 This "character" perfects the common priesthood of the faithful, received in Baptism, and "the confirmed person receives the power to profess faith in Christ publicly and as it were officially (*quasi Ex officio*)."¹²²

IV. WHO CAN RECEIVE THIS SACRAMENT?

1306 Every baptized person not yet confirmed can and should receive the sacrament of Confirmation.¹²³ Since Baptism, Confirmation, and Eucharist form a unity, it follows that "the faithful are obliged to receive this sacrament at the appropriate time,"¹²⁴ for without Confirmation and Eucharist, Baptism is certainly valid and efficacious, but Christian initiation remains incomplete.

1307 For centuries, Latin custom has indicated "the age of discretion" as the reference point for receiving Confirmation. But in danger of death children should be confirmed even if they have not yet attained the age of discretion.¹²⁵

1308 Although Confirmation is sometimes called the "sacrament of Christian maturity," we must not confuse adult faith with the adult age of natural growth, nor forget that the baptismal grace is a grace of free, unmerited election and does not need "ratification" to become effective. St. Thomas reminds us of this:

Age of body does not determine age of soul. Even in childhood man can attain spiritual maturity: as the book of Wisdom says: "For old age is not honored for length of time, or measured by number of years. "Many children, through the strength of the Holy Spirit they have received, have bravely fought for Christ even to the shedding of their blood."¹²⁶

1309 *Preparation* for Confirmation should aim at leading the Christian toward a more intimate union with Christ and a more lively familiarity with the Holy Spirit - his actions, his gifts, and his biddings - in order to be more capable of assuming the apostolic responsibilities of Christian life. To this end catechesis for Confirmation should strive to awaken a sense of belonging to the Church of Jesus Christ, the universal Church as well as the parish community. The latter bears special responsibility for the preparation of confirmands.¹²⁷

1310 To receive Confirmation one must be in a state of grace. One should receive the sacrament of Penance in order to be cleansed for the gift of the Holy Spirit. More intense prayer should prepare one to receive the strength and graces of the Holy Spirit with docility and readiness to act.¹²⁸

1311 Candidates for Confirmation, as for Baptism, fittingly seek the spiritual help of a *sponsor*. To emphasize the unity of the two sacraments, it is appropriate that this be one of the baptismal godparents.¹²⁹

V. THE MINISTER OF CONFIRMATION

1312 The *original minister* of Confirmation is the bishop.¹³⁰

In the East, ordinarily the priest who baptizes also immediately confers Confirmation in one and the same celebration. But he does so with sacred chrism consecrated by the patriarch or the bishop, thus expressing the apostolic unity of the Church whose bonds are strengthened by the sacrament of Confirmation. In the Latin Church, the same discipline applies to the Baptism of adults or to the reception into full communion with the Church of a person baptized in another Christian community that does not have valid Confirmation.¹³¹

1313 *In the Latin Rite*, the ordinary minister of Confirmation is the bishop.¹³² If the need arises, the bishop may grant the faculty of administering Confirmation to priests,¹³³ although it is fitting that he confer it himself, mindful that the celebration of Confirmation has been temporally separated from Baptism for this reason. Bishops are the successors of the apostles. They have received the fullness of the sacrament of Holy Orders. The administration of this sacrament by them demonstrates clearly that its effect is to unite those who receive it more closely to the Church, to her apostolic origins, and to her mission of bearing witness to Christ.

1314 If a Christian is in danger of death, any priest can give him Confirmation.¹³⁴ Indeed the Church desires that none of her children, even the youngest, should depart this world without having been perfected by the Holy Spirit with the gift of Christ's fullness.

IN BRIEF

1315 "Now when the apostles at Jerusalem heard that Samaria had received the word of God, they sent to them Peter and John, who came down and prayed for them that they might receive the Holy Spirit; for it had not yet fallen on any of them, but they had only been baptized in the name of the Lord Jesus. Then they laid their hands on them and they received the Holy Spirit" (Acts 8:14-17).

1316 Confirmation perfects Baptismal grace; it is the sacrament which gives the Holy Spirit in order to root us more deeply in the divine filiation, incorporate us more firmly into Christ, strengthen our bond with the Church, associate us more closely with her mission, and help us bear witness to the Christian faith in words accompanied by deeds.

1317 Confirmation, like Baptism, imprints a spiritual mark or indelible character on the Christian's soul; for this reason one can receive this sacrament only once in one's life.

1318 In the East this sacrament is administered immediately after Baptism and is followed by participation in the Eucharist; this tradition highlights the unity of the three sacraments of Christian initiation. In the Latin Church this sacrament is administered when the age of reason has been reached, and its celebration is ordinarily reserved to the bishop, thus signifying that this sacrament strengthens the ecclesial bond.

1319 A candidate for Confirmation who has attained the age of reason must profess the faith, be in the state of grace, have the intention of receiving the sacrament, and be prepared to assume the role of disciple and witness to Christ, both within the ecclesial community and in temporal affairs.

1320 The essential rite of Confirmation is anointing the forehead of the baptized with sacred chrism (in the East other sense-organs as well), together with the laying on of the minister's hand and the words: "*Accipe signaculum doni Spiritus Sancti*" (Be sealed with the Gift of the Holy Spirit.) in the Roman rite, or: *Signaculum doni Spiritus Sancti* [the seal of the gift of the Holy Spirit] in the Byzantine rite.

1321 When Confirmation is celebrated separately from Baptism, its connection with Baptism is expressed, among other ways, by the renewal of baptismal promises. The celebration of Confirmation during the Eucharist helps underline the unity of the sacraments of Christian initiation.

89 Cf. *Roman Ritual*, Rite of Confirmation (OC), Introduction 1.

90 LG 11; Cf. OC, Introduction 2.

91 Cf. *Isa* 11:2; 61:1; *Lk* 4:16-22.

92 Cf. *Mt* 3:13-17; *Jn* 1:33-34.

93 *Jn* 3:34.

94 Cf. *Ezek* 36:25-27; *Joel* 3:1-2.

95 Cf. *Lk* 12:12; *Jn* 3:5-8; 7:37-39; 16:7-15; *Acts* 1:8.

96 Cf. *Jn* 20:22; *Acts* 2:1-14.

97 *Acts* 2:11; Cf. 2:17-18.

98 Cf. *Acts* 2:38.

99 Paul VI, *Divinae consortium naturae*, 659; cf. *Acts* 8:15-17; 19:5-6; *Heb* 6:2.

100 *Acts* 10:38.

101 Cf. CCEO, Can. 695 § 1; 696 § 1.

102 Cf. St. Hippolytus, *Trad. Ap.* 21:SCh 11,80-95.

103 Cf. *Deut* 11:14; *Pss* 23:5; 104:15.

104 Cf. *Isa* 1:6; *Lk* 10:34.

105 *2 Cor* 2:15.

106 Cf. *Gen* 38:18; 41:42; *Deut* 32:34; *CT* 8:6.

107 Cf. *1 Kings* 21:8; *Jer* 32:10; *Isa* 29:11.

108 Cf. *Jn* 6:27.

109 *2 Cor* 1:21-22; cf. *Eph* 1:13; 4,30.

110 Cf. *Rev* 7:2-3; 9:4; *Ezek* 9:4-6.

111 Cf. SC 71.

112 Cf. CIC, can. 866.

113 OC 25.

114 Paul VI, apostolic constitution, *Divinae consortium naturae*, 663.

115 *Rituale per le Chiese orientali di rito bizantino in lingua greca*, Pars Prima (Liberia Editrice Vaticana, 1954) 36.

116 Cf. St. Hippolytus, *Trad. Ap.* 21:SCh 11,80-95.

- 117 *Rom* 8:15.
118 Cf. *LG* 11.
119 Cf. Council Of Florence (1439): DS 1319; *LG* 11; 12.
120 St. Ambrose, *De myst.* 7,42:PL 16,402-403.
121 Cf. Council Of Trent (1547): DS 1609; *Lk* 24:48-49.
122 St. Thomas Aquinas, *STh* III,72,5, *ad* 2.
123 Cf. CIC, can. 889 § 1.
124 CIC, can. 890.
125 Cf. CIC, cann. 891; 883, 3^o.
126 St. Thomas Aquinas, *STh* III,72,8, *ad* 2; Cf. *Wis* 4:8.
127 Cf. OC Introduction 3.
128 Cf. *Acts* 1:14.
129 Cf. OC Introduction 5; 6; CIC, Can. 893 §§ 1-2.
130 Cf. *LG* 26.
131 Cf. CIC, Can. 883 § 2.
132 Cf. CIC, Can. 882.
133 Cf. CIC, Can. 884 § 2.
134 Cf. CIC, Can. 883 § 3.