



# Baptism and Confirmation

# Baptism and Confirmation are Sacraments

- Sacraments are how God communicates His inner life and how the human person's longing to communicate with the divine find their fulfillment in Jesus, the Word made flesh.
- Sacraments are efficacious signs perceptible to our senses through which we gain access to the inner life of God.
- Sacraments are more than momentary events, rather encounters with Jesus Christ.

- Baptism and Confirmation are two of the three Sacraments of Initiation. The third, is the Eucharist.
- These three sacraments form a unity, a progressive entry into the Church and into the mysteries of faith that we call the Paschal Mystery.
- Paschal Mystery- is the life, death, resurrection, and ascension of Jesus Christ.
- These sacraments are entwined with the Easter Mystery of Christ's own journey through Paschal Mystery.
- The sacraments do not only memorialize a past event, but by remembering what took place in the life of Christ once and for all, it becomes present, and we become participants in that reality— namely the life of Christ.
- These 3 sacraments bring the faithful to the full life of Christ, and enable them to carry out the mission to the entire people of God in the Church and in the world.

# Baptism: The gateway to all the sacraments and necessary for salvation



- History- early Church= immersion
- Middle Ages= infusion (triple pouring)
- The central action has always been the same, the plunging into new life
- Baptism symbolizes the catechumen's burial with Jesus Christ's death, and rising to new life
- Romans 6 3-4 "Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were tried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in the newness of life." (Paschal Mystery)

# The Effects of Baptism

- Removes sins- original sin
- Indelible character of Christ Himself
- New life in the Holy Spirit in Church, Body of Christ, and personally
- Become a participant in the royal priesthood of Christ...  
anointed priest, prophet, king
- Sanctifying grace into soul: become holy before God
- Theological virtues infused into soul-faith, hope love
- Fully adopted son/daughter of God

# What is the character/mark of Christ?

Christ's own character imbued into the soul of the recipient. It is in the sacraments of baptism, confirmation, and holy orders that such character is given. Through the essence of Christ, in this holy mark, people are transformed through the deepest part of themselves, their soul. In baptism, the sacramental character's role is that of marking the soul of the recipient as belonging to Christ. No matter how the person lives out their life from that point onward, they belong to Christ. The character bestows grace for strength and transformation into Christ's likeness.

# The Theological virtues

They are virtues that are direct gifts from God. These moral virtues are infused by God into the human spirit and have God, Himself as their object.

Faith-the theo. virtue by which we believe in God and all that He has revealed to us

Hope- the theo. virtue by which we desire heaven, the presence of God, and eternal life as our happiness

Charity- the theo. virtue by which we love God above all things for his own sake, and our neighbor as ourselves for the love of God

*The theological virtues are the foundation of Christian moral activity; they animate it and give it its special character. They inform and give life to all the moral virtues. They are infused by God into the souls of the faithful to make them capable of acting as his children and of meriting eternal life. They are the pledge of the presence and action of the Holy Spirit in the faculties of the human being. There are three theological virtues: faith, hope, and charity.*

*- Catechism of the Catholic Church, 1813*

The Cardinal Virtues: The virtues by which good behavior hinges... also known as the human virtues

- **Prudence:** is the ability to govern and discipline oneself by the use of reason. It is called the *Auriga virtutum* (the charioteer of the virtues) as it guides the other virtues
- **Justice:** is the virtue which regulates man in his dealings with others. Connected to justice are the virtues of religion, piety, and gratitude
- **Fortitude:** which Thomas Aquinas ranks third after prudence and justice and equates with brave endurance. Patience and perseverance are virtues related to fortitude.
- **Temperance:** is the virtue which moderates in accordance with reason the desires and pleasures of the sensuous appetite. Related to temperance are the virtues of conscience, humility, and meekness

Because these are not infused by God, the development of these virtues are why good behaviors can be seen even in the unbaptized.

# The Baptism Ritual

- after the homily
- prayer of blessing
- renounce sin
- act of faith
- Baptism- pouring of water spoken
- anointing with Sacred Chrism
- white garment= new sign of dignity
- candle- walk as light of Christ to world



# The Actions, Signs, and Symbols in Baptism

The central action or essential rite is the immersion, or plunging into the water, symbolizes the catechumen's burial in Christ's death and rising to new life. It not only symbolizes, but brings about, *ex opere operato*, this new birth into the Church by water and the Holy Spirit.

**Water** symbolizes new life in Christ. It is also a sign and action of washing away sin.

**Candles** are lit and given to the baptized as a sign and symbol of walking in the light of Christ, which is the goal of each baptized individual.

**Oil** is used to signify that the person is now connected to the kingship of Christ as priest, prophet, and king

# Baptismal Promises

- Baptism is a covenant relationship between the baptized and God
- The baptized person now belongs to Christ, His Church, and forms a sacramental bond with all baptized individuals in Christ's mission to the world.
- The baptized person is marked with this "sign of faith," and God promises to be faithful to this covenant relationship forever, even into eternal life.

# What is Confirmation?

Confirmare- Latin- to  
strengthen, to fortify



In the sacrament of Confirmation the apostles and the bishops, who are the successors of Christ, hand on to the baptized the special gift of the Holy Spirit, promised by Christ the Lord and poured out upon the apostles at Pentecost. Thus the initiation in the Christian life is completed so that believers are strengthened by power from heaven, made true witnesses of Christ in word and deed, and bound more closely to the Church (Rites, Volume One, p. 471).

Confirmation completes the initiation begun at Baptism, and binds one to the Church permanently, making a person a full participant at the banquet of the Lord's Body and Blood in the Holy Eucharist. Confirmation is, truly, the **Christian's personal Pentecost**. The Spirit poured out on the Apostles on Pentecost is handed on by the apostles and their successors, the bishops, **by the laying on of hands and the anointing with sacred chrism**.

By this outpouring of the Holy Spirit, the baptized are incorporated into Christ and the Church and share more deeply in the life of the Trinity. They are **more closely associated with her mission to witness Christ** by one's faith, one's words, and one's deeds.

In the case of baptized adults who present themselves for Confirmation, they must **profess the faith, be in the state of grace, and have the intention to receive the sacrament and commit themselves to the mission** of the Church, both within the Church and in the world.



# Confirmation

Scriptural Foundations: key New Testament references on which the Church bases its theology of Confirmation

It was by the power of the Holy Spirit that the eternal Word of the Father was conceived in the womb of the Blessed Virgin Mary, and became man

(Luke 1:35).

It was the Spirit of God who visibly descended upon Him in His Baptism in the Jordan by John (Luke 3:22). The Spirit filled Jesus as He was led into the desert to be tempted (Luke 4:1).

Jesus linked his mission with the anointing of the Spirit, and His being sent to proclaim the Good News (Luke 18-19).

Jesus promised that the Father would “give the Holy Spirit” to those who ask him (Luke 11:13).

## **THE ACTS OF THE APOSTLES GIVE FURTHER EVIDENCE OF THE EXPERIENCE OF THE SPIRIT BY THE EARLY CHURCH.**

On Pentecost, Peter acknowledges that it is the Spirit, the promise of the Father, that has been poured out, and through that Spirit, they are witnesses to Jesus' resurrection and exaltation at the right hand of the Father (Acts 2:22-36).

Peter further assures his hearers that those who repent and are baptized "in the name of Jesus Christ" will be forgiven of their sins and will receive the gift of the Holy Spirit (Acts 2:38-39).

# The Ritual of Confirmation

The ritual begins with a prayer for the coming of the Holy Spirit, the Epiclesis, as this prayer is called.

The Bishop or priest extends his hands over those being confirmed in the first of two actions of the laying on of hands. The prayer invokes the Trinity, asking the Father to send the Holy Spirit, and making the prayer through Jesus Christ, His Son. The prayer recalls the fact that those to be confirmed have already been baptized by water and the Holy Spirit and that they are already freed from sin and participate in the new life of Christ and adopted children of God. Now, the bishop prays for a new outpouring of the Spirit and names seven specific graces, or powers of the soul, to live out this new responsibility as a confirmed Catholic Christian.

The **action** of the laying on of hands, the anointing by the bishop with **sacred chrism** in the **sign of the cross**, and the **sign of peace**, are effective or **efficacious signs** that not only signify the fullness of grace, but actually **confer** it.

The form, or formula of Confirmation that accompanies the liturgical signs, is

**“N., be sealed with the gift of the Holy Spirit.”**

The sacrament confers sanctifying grace, confers the theological virtues, completes the mark of baptism, and imparts the seven gifts of the Holy Spirit.



# The Seven Gifts of the Holy Spirit

Interior dispositions that help us be open to the inspirations of grace in all of life's situations. When these graces, gifts, and virtues have come to a visible perfection in our lives, they are evident in the twelve fruits of the Holy Spirit, which are the first fruits of the life of glory that will be ours in eternity.



**WISDOM**

**UNDERSTANDING**

**COUNSEL**

**FORTITUDE**

**KNOWLEDGE**

**PIETY**

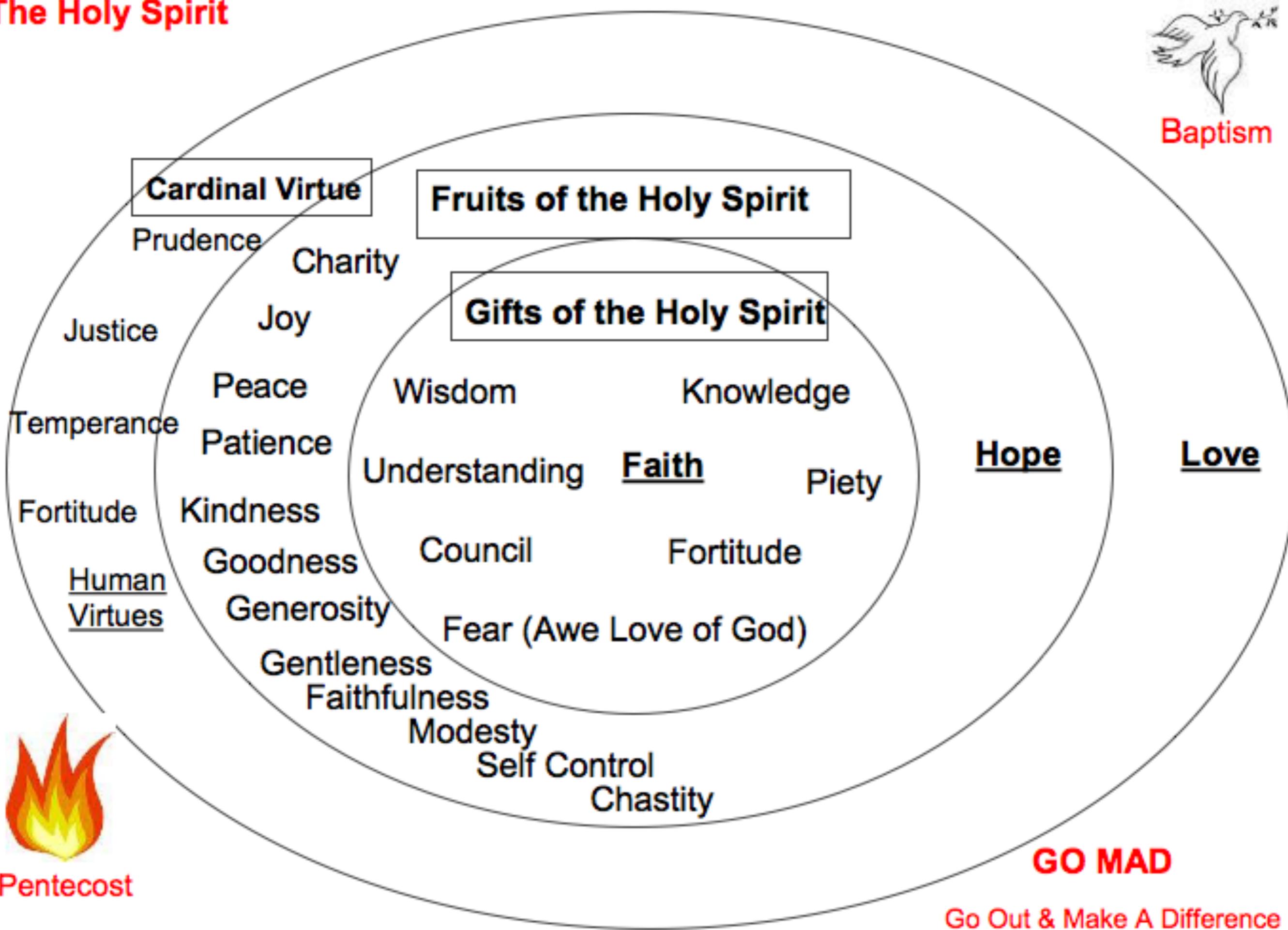
**FEAR OF GOD**

“God’s divine power has bestowed on us everything that makes for life and devotion, through the knowledge of him who called us by his own glory and power. Through these, he has bestowed on us the precious and very great promises, so that through them you may come to share in the divine nature, after escaping from the corruption that is in the world because of evil desire. For this very reason, make every effort to supplement your faith with virtue, virtue with knowledge, knowledge with self-control, self-control with endurance, endurance with devotion, devotion with mutual affection, mutual affection with love.... For, in this way, entry into the eternal kingdom of our Lord and savior Jesus Christ will be richly provided for you.” 2 Peter 1 3-7, 11, NAB

# The Holy Spirit



Baptism



Pentecost

**GO MAD**

Go Out & Make A Difference

# Through Your Baptism and Confirmation, You have a Divine Identity!

St. Paul says, “So then you are no longer strangers and sojourners, but you are fellow citizens with the holy ones and members of the household of God, built upon the foundation of the apostles and prophets, with Christ Jesus himself as the capstone. Through him the whole structure is held together and grows into a temple sacred in the Lord; in him you also are being built together into a dwelling place of God in the Spirit.” Ephesians 2:19-22, NAB

## Quotes to consider

“The deeper one is drawn into God, the more he needs to go out of himself—out into the world, that is, to carry the divine life into it.” St. Teresa of Avila

“Remember always that you came here for no other reason than to be a saint; thus, let nothing reign in your soul that does not lead you to sanctity.”

St. John of the Cross



“People are often unreasonable and self-centered. Forgive them anyway.

If you are kind, people may accuse you of ulterior motives. Be kind anyway.

If you are honest, people may cheat you. Be honest anyway.

If you find happiness, people may be jealous. Be happy anyway.

The good you do today may be forgotten tomorrow. Do good anyway.

Give the world the best you have and it may never be enough. Give your best anyway.

For you see, in the end, it is between you and God. It was never between you and them anyway.”

— Mother Teresa