



Baptism & Confirmation

Focus on Adult Baptism/Confirmation
focus on the Holy Spirit

J Sommer 12/2023

St. Thomas Aquinas “we can learn about the effects of each sacrament by looking to the typical effects of the material things and actions it makes use of”.

- John answered, saying unto all: “I indeed baptize you with water; but there shall come one mightier than I, the latchet of whose shoes I am not worthy to loose: he shall baptize you with the *Holy Spirit*, and with fire.” [Luke 3:16]
- Baptism with *Holy Spirit*: water washes off dirt from the skin and refreshes when ingested; in baptism guilt and sin are washed away and the soul is refreshed with the grace of adoption.
- Confirmation: The grace of the *Holy Spirit* is signified by oil. Balm is mixed with the oil, because of its fragrant odor, which spreads about and because **it confers incorruptibility**. *Holy Spirit* came down upon them in a sensible manner under the form of fire. Oil and fire refer to the same signification; fire as active power, oil as a passive one, being the matter and incentive of fire.

◆ Who is the Holy Spirit - a neglected member of Trinity?

1. What is the Dogma of the Holy Spirit?
2. What are some of the Symbols (Matter) of the Holy Spirit?
3. Why did the Holy Spirit used to be called the Holy Ghost?

◆ The Holy Spirit and St. Nicholas good comparison?

◆ What are the Gifts within Gifts from Holy Spirit?


◆ Eucharist Reverence - How and its Importance?

◆ Sacraments, Holy Spirit and You

1. What are our duties to the Holy Spirit?
2. What are our roles with the Holy Spirit
3. What is our Relationship with the Holy Spirit?
4. How do we sin against Holy Spirit?
Matthew 12:32
5. What did St. Paul think of the Corinthians?

◆ How do we develop the gifts we are given by the Holy Spirit?

Who is the Holy Spirit - Neglected?

- Pope Benedict XVI: *“The Holy Spirit has been in some ways the neglected person of the Blessed Trinity.”* (23rd World Youth day) When was the last time you thought of the Holy Spirit?
- “In the beginning when God created the heavens and the earth, the earth was a formless void and darkness covered the face of the deep, while a **wind** from God swept over the face of the waters” (Genesis 1:1-2).
- The Holy Spirit is a *distinct person of the Holy Trinity*, who exists *as the communication and personification of the mutual, flowing, and never-ending relationship of love and unity between God the Father and God the Son* -> “Holy Spirit **proceeds** from the Father and the Son.”
- In the sacrament, the *Holy Spirit comes to live within us*, and therefore we are *called temples of this Holy Spirit*. He restores us as adopted sons and daughters of the Father by endowing us with His grace. The grace of the Holy Spirit—God’s divine life within us—*remakes us in the likeness of God* and gives us the power to live in accordance with this new life in Christ.

Who is the Holy Spirit? Dogma

- The doctrine of the Catholic Church concerning the Holy Ghost forms an integral part of her teaching on the mystery of the Holy Trinity,
- St. Augustine (On the Holy Trinity I.3.5), speaking with diffidence, says:
"In no other subject is the danger of erring so great, or the progress so difficult, or the fruit of a careful study so appreciable".

The essential points of the dogma may be summarized in the following propositions:

- a. The Holy Ghost is the Third Person of the Blessed Trinity.
 - b. Though really distinct, as a Person, from the Father and the Son, He is consubstantial with Them; being God like Them, He possesses with Them one and the same Divine Essence or Nature.
 - c. He proceeds, not by way of generation, but by way of spiration, from the Father and the Son together, as from a single principle.
- Such is the belief the Catholic faith demands.

Who is the Holy Spirit? Dogma

- The early Church carefully sought to explain this dogma more clearly, against those *who denied what had been revealed concerning the Holy Spirit*.
- Important works, written by such Saints as Athanasius (c. 296–373), Basil of Caesarea (330–379), Gregory of Nyssa (c. 335–c. 395), and Gregory of Nazianzus (c. 329–390) to *defend the divinity of Christ* also addressed the *divine Personhood of the Spirit*.
- The first two ecumenical councils, Nicaea I (325) and Constantinople I (381) defined this dogma, first proclaiming faith in the Holy Spirit and **expanding the Creed** to say: *“I believe in the Holy Spirit, the Lord, the giver of life, who **proceeds from the Father**; who with the Father and the Son is adored and glorified, who has spoken through the prophets.”*
- The Father is without origin and generates the Son, and the Holy Spirit proceeds from the Father and the Son as from one principle (one substance—God).
- It is incorrect to say that “first” the Father existed and “then” the Son because such a statement implies time and change in God, and there is no time or change in God.

Symbols (Matter) of the Holy Spirit (CCC 694-700)

- **694 Water.** The symbolism of water signifies the Holy Spirit's action in Baptism, since after the invocation of the Holy Spirit it becomes the efficacious sacramental sign of new birth.
- **695 Anointing.** The symbolism of anointing with oil also signifies the Holy Spirit,³⁰ to the point of becoming a synonym for the Holy Spirit.
- **696 Fire.** While water signifies birth and the fruitfulness of life given in the Holy Spirit, fire symbolizes the transforming energy of the Holy Spirit's actions.
- **697 Cloud and light.** These two images occur together in the manifestations of the Holy Spirit.
- **698 The Seal** is a symbol close to that of anointing. "The Father has set his seal" on Christ and also seals us in him.
- **699 The hand.** Jesus heals the sick and blesses little children by laying hands on them.⁵¹ In his name the apostles will do the same.
- **700 The finger.** "It is by the finger of God that [Jesus] cast out demons."
- **701 The dove.** At the end of the flood, whose symbolism refers to Baptism, a dove released by Noah returns with a fresh olive-tree branch as a sign that the earth was again habitable. When Christ comes up from the water of his baptism, the Holy Spirit, form of a dove, comes down upon him and remains with him.

Is Holy Spirit “persona” is like St. Nicholas - what do you think?

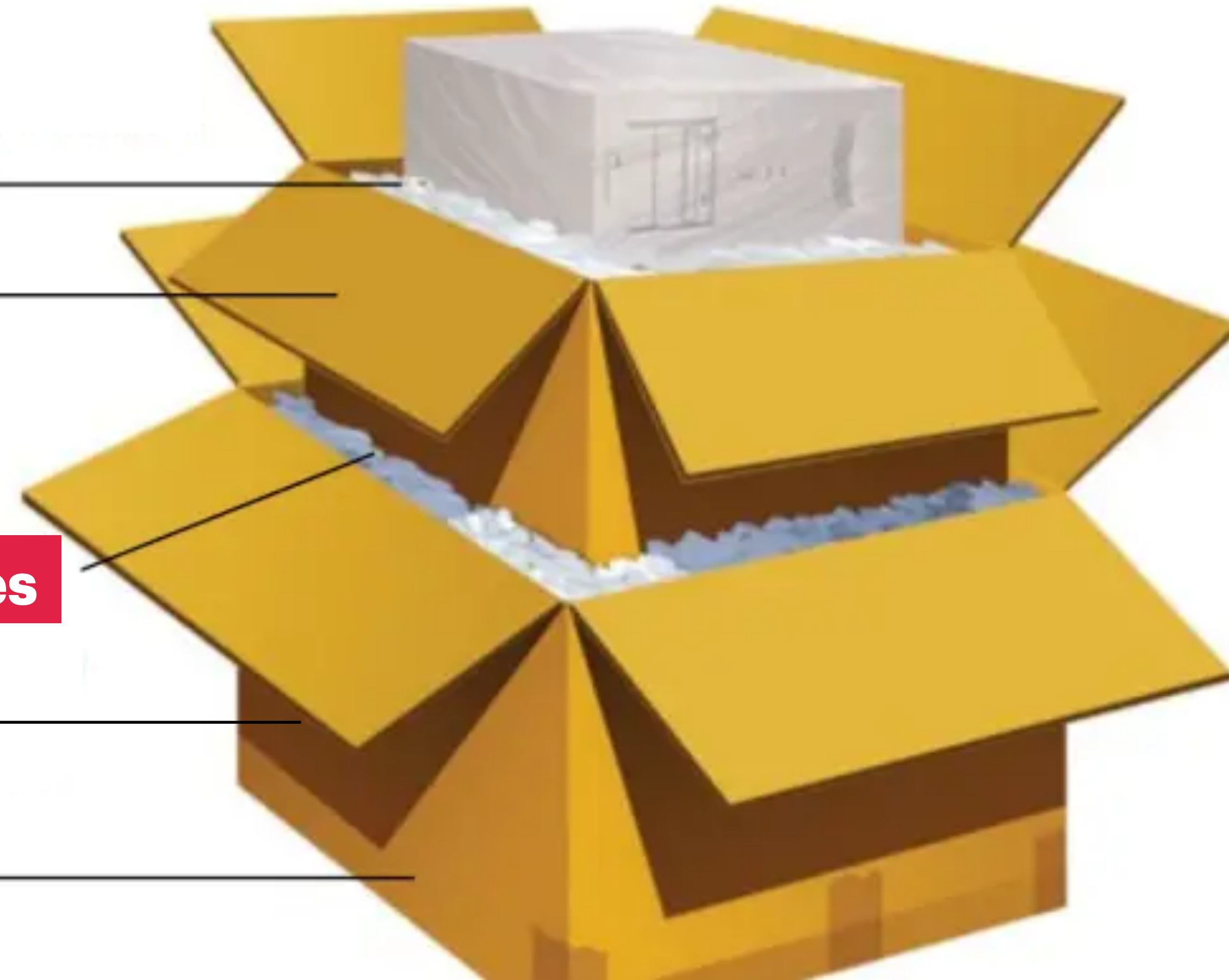
Charisms

Fruits of the Spirit

Cardinal Virtues

Spiritual Build

Gifts of the Spirit



Most Holy Trinity is delighted to bestow gift upon gift on us, all wrapped up for us to find in that one sacrament

Gifts within Gifts from Holy Spirit

- 12 Fruits of Holy Spirit
Charity, Joy, Peace, Patience, Kindness, Goodness, Generosity, Gentleness, Faithfulness, Modesty, Self-Control, Chastity (Galatians 5:22-23)
- 7 Gifts of Holy Spirit
Piety, Knowledge, Understanding, Counsel, Wisdom and Fortitude
- Each person possesses one or more of the Charisms given by the Holy Spirit to strengthen the Body of Christ.
- Spiritual building (Jude 1:20) founded upon:
Faith; Love of God; Hope; joined with the Great Duty of Prayer
- 4 Cardinal Virtues
 1. Prudence right-reason in action
 2. Justice consistent right- thinking and upright conduct toward our neighbor
 3. Fortitude strengthens our resolve to avoid evil and choose good
 4. Temperance moderate our use of created goods; it gives us mastery over our wills and desires



What are our duties to the Holy Spirit?


From Credo Compendium of the Catholic Faith 513

1. To worship Him;
2. To love the Father and the Son with the "love of the Holy Spirit" that has been poured into our hearts (see Rom 5:5);
3. To invoke the Holy Spirit's light and help before our important actions;
4. To accept all the truths that He transmits through definitive Church teaching;
5. To be docile to His inspirations, striving daily to grow in holiness;
6. To respect our body by keeping it as His temple;
7. To carry ourselves with the modesty and dignity proper to this great Guest of the soul.

Our Roles from Holy Spirit - Confirmation

- According to Father Michael Schmitz -> We becomes Soldiers of Christ to:
 1. Fanning the gifts into flames, transforming yourself in the Church,
 2. rescuing souls, spreading and defending the faith,
 3. becoming part of the mission of Christ
 4. and never being ashamed of Him who comes to us through Confirmation.

“Do not conform yourselves to this age but be transformed by the renewal of your mind, that you may discern what is the will of God, what is good and pleasing and perfect.” Rom 12:2

 Aspire to answer this Yes: If you were brought up on charges for being Catholic, would they find enough evidence to convict you?

 Aspire to answer this Yes: Are you ready to share/defend your faith?

 We need to develop the gifts we are given by the Holy Spirit - **How?**

Who is the Holy Spirit? Our Relationship

- “When He, the Spirit of Truth, comes, He will guide you into all truth.” (Jn 16:13)
These words of Jesus are assurance to the Church that God is with us.
- All this I have spoken while still with you. But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you (*John 14:25-26*)
- As Catholics we see this personal relationship with Christ is not a “private” relationship. We are reborn in Christ as members of the Church, which is his Mystical Body, fashioned by our rebirth in the Spirit (*see Romans 12:4-5; 1 Corinthians 12; Ephesians 5:24-33*)
- “Amen, I say to you, all sins and all blasphemies that people utter will be forgiven them. But whoever *blasphemes against the Holy Spirit* will never have forgiveness, but is guilty of an everlasting sin.” *Mark 3:28-29*

Pope St. Pius X taught: 6 elements of sin against the Holy Spirit

1. **Despairing of salvation.** This is when a person loses hope of salvation, judging his eternal life is lost and he is condemned, even before Judgment. It means judging divine mercy as being small. **It means not believing in God's justice and power.**
2. **Presumption of salvation** is when a person cultivates in his soul an idea of his own perfection, which implies a feeling of pride. **He believes his salvation has been guaranteed by what he has done.**
3. **Denying truth** recognized as such by the Magisterium of the Church. When a person doesn't accept the truths (dogmas) of the faith it is the sin of heresy. Considers his **personal understanding to be greater than that of the Church** and of the **Holy Spirit** that assists the holy Magisterium.
4. **Envyng the grace** that God gives to other people. Envy is a sentiment of discontent because someone else obtained something good, even if you yourself already possess it or could obtain it. With this sin, **I make myself the judge of the world.** I'm revolting against the Divine Will and the law of love for one's neighbor.
5. **Obstinacy in sin** is the firm will to continue in error even after receiving the light and help of the Holy Spirit. This is when a **person creates his own criteria for ethical judgment** and in this way separates himself from God's will and rejects salvation.
6. **Final impenitence is the result of an entire life of rejecting God.** This is when a person persists in error until the very end. It's the equivalent of consecrating oneself to Christ's adversary. Even at the hour of death, such a person refuses to approach the Father with humility. He doesn't open himself to the Holy Spirit's invitation. Matthew 12:32

How do you develop the gifts given by the Holy Spirit?

1. We can't be too busy being busy—God will rarely hit a moving target
2. Quiet, pondering and honesty leads to adoration and gratitude.
3. A routine prayer life, silence with God, Mass, frequent reception of sacraments, faithfulness to Church teaching, grace and constant communication with the Holy Spirit.
4. Attentively listening and faithfully responding allows the Holy Spirit to sanctify us, to make us holy and docile to his workings in our hearts.
5. Catechism describes the Holy Spirit as the interior master of life, a gentle guest and friend who inspires, guides, corrects and strengthens our life in Christ.
6. More than knowing the names of the virtues, beatitudes and gifts, we must recognize and know this gentle friend in our daily life.
7. *When you don't know what to do, stop, breathe three times and say,* “Come Holy Spirit, I need your love, I know you will always love me and be at my side.”

Lift Up Your Heart by Fr. John Burns

- A 10-Day Personal Retreat with St. Francis de Sales
- Video on the book
- For more than 400 years, Introduction to the Devout Life by Doctor of the Church St. Francis de Sales has been regarded as the essential guide to holiness and loving God. This spiritual classic takes on new life in which Fr. John Burns has interpreted 10 meditations for the modern reader into a ten-day mini-retreat that can easily be completed in the midst of a busy life.

The meditations will help you:

1. Adopt gratitude as a daily prayer practice.
2. Examine and reorder your priorities and relationships to better reflect your love for God.
3. Discern between good and evil in your life.
4. Desire to love and serve as Jesus did.



TOP 10 Practical Guide to Holiness

Bl Francis Xavier Seelos (1819-1867)

1. Go to Mass with deepest devotion.
2. Spend a half hour to reflect upon your main failing and make resolutions to avoid it.
3. Do daily spiritual reading for at least 15 minutes, if a half hour is not possible.
4. Say the Rosary everyday.
5. Also daily, if at all possible, visit the Blessed Sacrament and toward evening, meditate on the Passion of Christ for a half hour.
6. Conclude the day with evening prayer and an examination of conscience over all the faults & sins of the day.
7. Every month make a review of the month in confession.
8. Choose a special Patron every month and imitate that Patron in some special virtue.
9. Precede every great feast with a novena, that is, nine days of devotion.
10. Try to begin and end every activity with a “Hail Mary.”



Eucharist Reverence

1. Pope Pius X exchange with 1st communion child
2. Eucharist at end of Vatican 2 - 1965 Mass released
3. Eucharist at post Vatican 2 - 1970
The Mass of Paul VI, also known as the Ordinary Form or Novus Ordo,[1] is currently the most commonly used liturgy in the Catholic Church. It was promulgated by Pope Paul VI in 1969 and its liturgical books were published in 1970; those books were then revised in 1975, they were revised again by Pope John Paul II in 2000, and a third revision was published in 2002.
4. An observation from one of my former pastors
5. Watching a video of a person getting communion; what would you look for to determine if they believe in the **real presence** of Jesus ?
6. Think of it this way: if you were to see Jesus, how would you react ?



Eucharist Reverence - Reception

St. Thomas Aquinas explains the sacredness of the Eucharist and how it must be properly handled:

“Out of reverence towards this Sacrament, nothing touches it, but what is consecrated; hence the corporal and the chalice are consecrated, and likewise the priest’s hands, for touching this Sacrament. Hence, it is not lawful for anyone else to touch it except from necessity, for instance, if it were to fall upon the ground, or else in some other case of urgency.” (*Summa Theologiae, III, 82, 3*)

In *Memoriale Domini*, Pope Paul VI (not Pius X –ed.) explains how the practice of receiving Holy Communion on the tongue must continue as the main form of reception in order to keep the proper reverence for our Lord:

“This method of distributing holy communion must be retained, taking the present situation of the Church in the entire world into account, not merely because it has many centuries of tradition behind it, but especially because it expresses the faithful’s reverence for the Eucharist. The custom does not detract in any way from the personal dignity of those who approach this great sacrament: it is part of that preparation that is needed for the most fruitful reception of the Body of the Lord.”



THE FOUR ENDS OF MASS



In every mass, Jesus Christ descends upon the altar in the fullness of his body, blood, soul, and Divinity. He is truly present, **giving himself to us completely in the Holy Eucharist**. It is truly the sacrifice of Calvary made present once again. What a beautiful and profound reality!

As St. Padre Pio once said, “If we only knew how God regards this Sacrifice, we would risk our lives to be present at a single Mass.” Why would we miss mass for anything?

Additional Information and Resources

Baptism and Old Testament

St. Bede says :

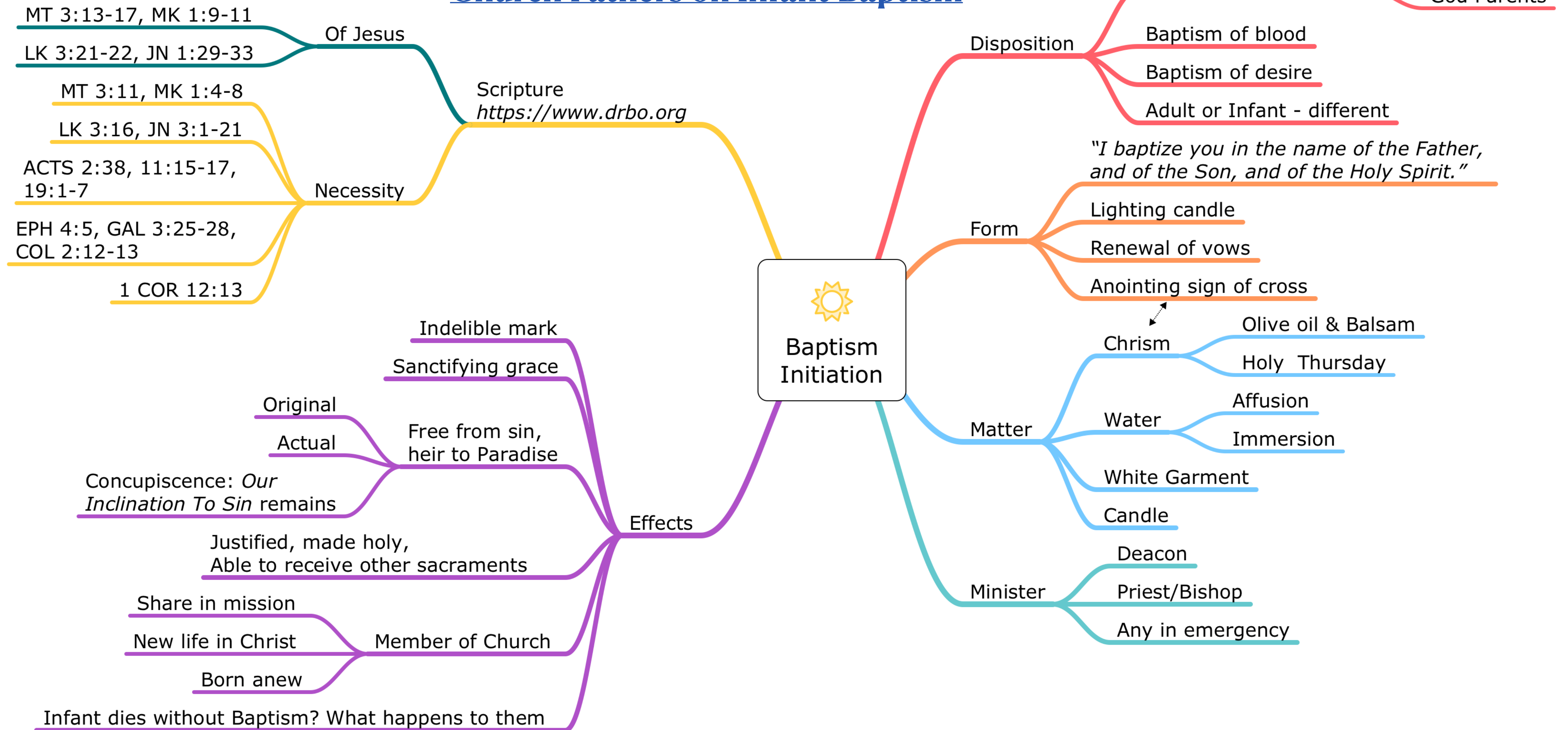
“Christ, by the touch of his most pure flesh, has given the water a regenerating power”

Effect of Baptism, by OT prophets, before Baptism was instituted

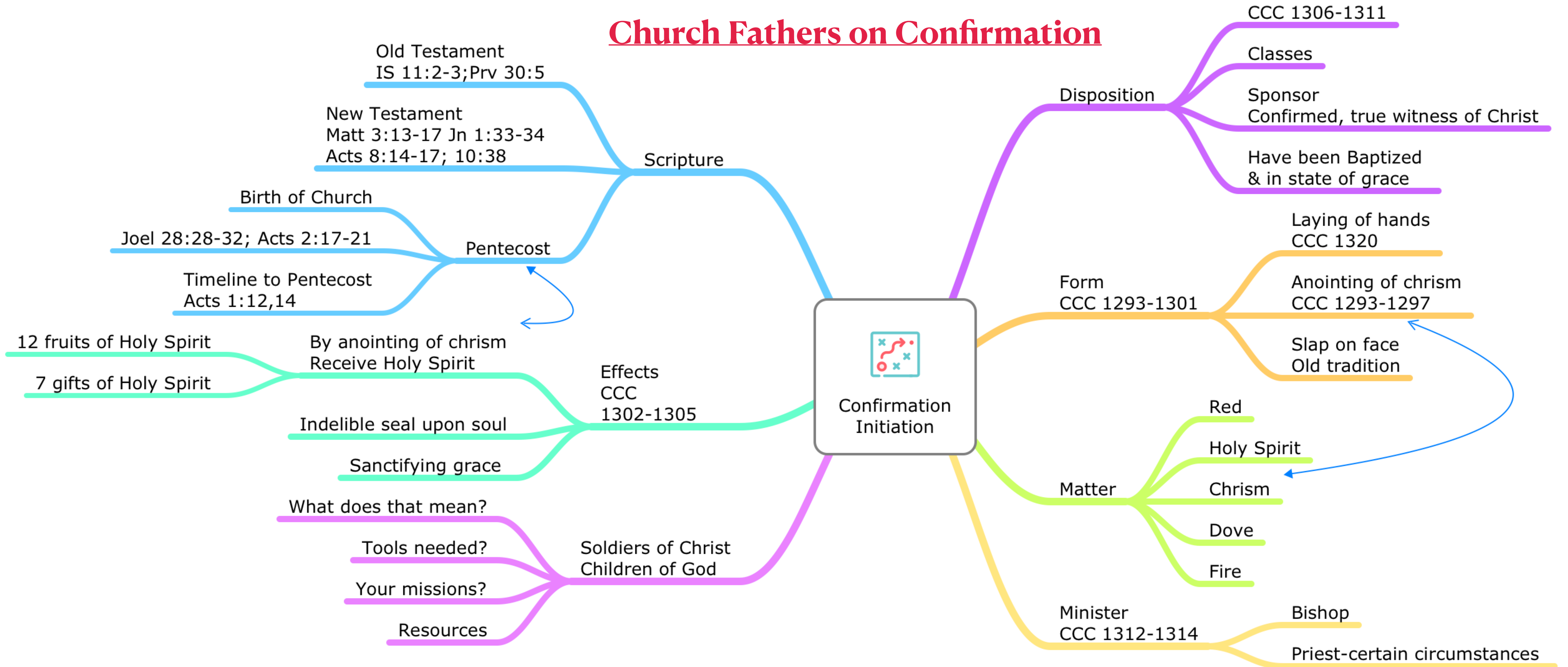
- And I washed thee with water, and cleansed away thy blood from thee: and I anointed thee with oil [Ezechiel 16:9]
- And I will pour upon you clean water, and you shall be cleansed from all your filthiness, and I will cleanse you from all your idols [Ezechiel 36:25]
- And it shall come to pass in that day, that living waters shall go out from Jerusalem: half of them to the east sea, and half of them to the last sea: they shall be in summer and in winter [Zacharias 14:8]
- ...circumcision was merely a figure of Baptism. A figure is something that has a purpose in the present but is also a precursor to a future thing. The future thing is usually fuller in both revelation and power than the figure is. Hugh of Saint-Victor (1096-1141) Sacraments of the Natural Law

Church Fathers on Necessity of Baptism

Church Fathers on Infant Baptism



Church Fathers on Confirmation



Gifts of the Holy Spirit

1. **Wisdom** is both the knowledge of and judgment about “divine things” and the ability to judge and direct human affairs according to divine truth (I/I.1.6; I/II.69.3; II/II.8.6; II/II.45.1–5).
2. **Understanding** is penetrating insight into the very heart of things, especially those higher truths that are necessary for our eternal salvation—in effect, the ability to “see” God (I/I.12.5; I/II.69.2; II/II.8.1–3).
3. **Counsel** allows a man to be directed by God in matters necessary for his salvation (II/II.52.1).
4. **Fortitude** denotes a firmness of mind in doing good and in avoiding evil, particularly when it is difficult or dangerous to do so, and the confidence to overcome all obstacles, even deadly ones, by virtue of the assurance of everlasting life (I/II.61.3; II/II.123.2; II/II.139.1).
5. **Knowledge** is the ability to judge correctly about matters of faith and right action, so as to never wander from the straight path of justice (II/II.9.3).
6. **Piety** is, principally, revering God with filial affection, paying worship and duty to God, paying due duty to all men on account of their relationship to God, and honoring the saints and not contradicting Scripture. The Latin word pietas denotes the reverence that we give to our father and to our country; since God is the Father of all, the worship of God is also called piety (I/II.68.4; II/II.121.1).
7. **Fear of God** is, in this context, “filial” or chaste fear whereby we revere God and avoid separating ourselves from him—as opposed to “servile” fear, whereby we fear punishment (I/II.67.4; II/II.19.9).

Fruits of the Holy Spirit

1. **Love:** We exhibit the virtue of charity, or love, by our unselfish devotion and care for God and our neighbor.
2. **Joy:** We live with joy when we recognize that true happiness comes, not from money or possessions, but from knowing and following Christ.
3. **Peace:** We are freed from worrying about trivial things because of the inner peace we experience with God in our hearts. We work and pray for peace throughout the world.
4. **Patience:** We demonstrate patience by treating others with thoughtfulness and tolerance. We know that we can overcome the temptations and sufferings of life because God is always with us.
5. **Kindness:** We live the virtue of kindness by treating others as we want to be treated.
6. **Goodness:** We exhibit goodness when we honor God by avoiding sin and always trying to do what we know is right.
7. **Generosity:** We demonstrate the fruit of generosity when we share our gifts and possessions with others.
8. **Gentleness:** Gentle people act calmly and avoid actions that might lead others to anger or resentment.
9. **Faithfulness:** We are faithful when we live out our commitment to the teachings of Jesus, the Scriptures, and the Catholic Church.
10. **Modesty:** We exhibit modesty by being pure in our thoughts, words, and dress.
11. **Self-control:** We exercise self-control by working to overcome the temptations we face and by trying always to do God's will.
12. **Chastity:** We live the virtue of chastity when we use the gift of sexuality wisely, according to God's plan.

John Paul II on Holy Spirit 10/31/1990 (excerpt)

1. "I believe in the Holy Spirit, the Lord, the Giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshipped and glorified; he has spoken through the prophets." With these words the Nicene-Constantinopolitan Creed defines the belief of the Church concerning the Holy Spirit, who is acknowledged as true God, with the Father and the Son, in the trinitarian unity of the Godhead. This is an article of faith, formulated by the First Council of Constantinople (381), perhaps on the basis of a previous text, as a completion of the Nicene Creed (325) (cf. DS 150).
2. This faith of the Church is continually repeated in the liturgy, which is in its way not only a profession but also a witness of faith. This occurs, for example, in the trinitarian doxology, which as a rule concludes liturgical prayers: "Glory to the Father and to the Son and to the Holy Spirit." Thus it is in the intercessory prayers addressed to the Father: "through Christ our Lord, who lives and reigns with you (the Father) in the unity of the Holy Spirit, God for ever and ever." The hymn "Glory to God in the highest" also possesses a trinitarian structure. It lets us celebrate the glory of God and of the Son, together with the Holy Spirit: "You alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father."
3. This faith of the Church has its origin and basis in divine revelation. God definitively revealed himself as Father in Jesus Christ, the consubstantial Son, who by the working of the Holy Spirit became man and was born of the Virgin Mary. Through the Son the Holy Spirit was revealed. The one God revealed himself as the Trinity: Father, Son and Holy Spirit. The last word of the Son who was sent into the world from the Father was the admonition given to the apostles to "teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit" (Mt 28:19). We have seen in preceding catecheses examples of revelation concerning the Holy Spirit and the Trinity in the teachings of Jesus Christ.

St. Paul - Corinthians and the Holy Spirit

The **Apostle Paul** founded the church in Corinth. A few years after leaving the church, the apostle Paul heard some disturbing reports about the Corinthian church. They were full of pride and were excusing sexual immorality.

Spiritual gifts were being used improperly, and there was rampant misunderstanding of key Christian doctrines.

Key Verses:

- ❖ 1 Corinthians 3:3: “You are still worldly. For since there is jealousy and quarreling among you, are you not worldly? Are you not acting like mere men?”
- ❖ 1 Corinthians 6:19-20: “Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own; you were bought at a price. Therefore honor God with your body.”
- ❖ 1 Corinthians 10:31: “So whether you eat or drink or whatever you do, do it all for the glory of God.”
- ❖ 1 Corinthians 12:7: “Now to each one the manifestation of the Spirit is given for the common good.”
- ❖ 1 Corinthians 13:4-7: “Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres.”
- ❖ 1 Corinthians 15:3-4: “For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures.”

Confirmation in New Testament - Acts & Paul

- Acts 1:8 – “But you will receive power when the holy Spirit comes upon you, and you will be my witnesses in Jerusalem, throughout Judea and Samaria, and to the ends of the earth.”
- Acts 2:1-6, 14: 22-23 – They were all filled with the holy Spirit and began to speak.
- Acts 8:1, 4, 14-17 – They laid hands on them and they received the holy Spirit.”
- Acts 10:1, 33-34, 38-44 – The Holy Spirit came down on all those listening to the word of God.
- Romans 5:1-2, 5-8 – The love of God has been poured into our hearts by the Holy Spirit.
- Romans 8:14-17 – The Spirit himself and our spirit bear united witness that we are children of God.
- 1 Corinthians 12:4-13 – There is one and the same Spirit giving to each as he wills.
- Galatians 5:16-17, 22-23, 24-25 – “I say, then: live by the Spirit and you will certainly not gratify the desire of the flesh... In contrast, the fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, self-control.”
- Ephesians 1:3, 4, 13-19 – You have been signed with the seal of the Holy Spirit of the promise.
- Ephesians 4: 1-6 – There is one body, one Spirit, and one baptism.



Come O Holy Spirit!

*By St Alphonsus Liguori
(1696-1787)
Most Zealous Doctor*

Anasthian122

You made Mary full of grace
and inflamed the hearts
of the Apostles
with a holy zeal,
enflame our hearts
with Your love.
You are the Spirit of goodness,
give us the courage to confront evil.
You are Fire,
set us ablaze with Your Love.
You are Light,
enlighten our minds,
that we may see
what is truly good and true.
You are the Dove,
give us gentleness.

You are a Soothing Breeze,
bring calm to the storms
which rage within us.
You are the Tongue,
may our lips ever sing
God's praises
You are the Cloud,
shelter us under the shadow
of Your protection.
O Holy Spirit, melt the frozen,
warm the chilled
and enkindle in us,
an earnest desire
to please You.
We ask this through Christ
our Lord.

Amen



Confirmation From The Seven Sacraments of Nicholas Poussin

Confirmation

Poussin sets this scene in the early Christian community of ancient Rome. It takes place in a dark completely enclosed place most likely a catacomb. Artist went to great lengths to accurately show these people in the dress of late Imperial Rome.

At night on Holy Saturday during Easter Vigil. A man lights a **candle** from the **Paschal Candle** on the altar to the left. A young acolyte sprinkles people with **water** from a **branch of hyssop**, a ritual borrowed by early Christians from Judaism.

A bishop seated before the altar on the left and attended by a kneeling acolyte **anoints a man**.

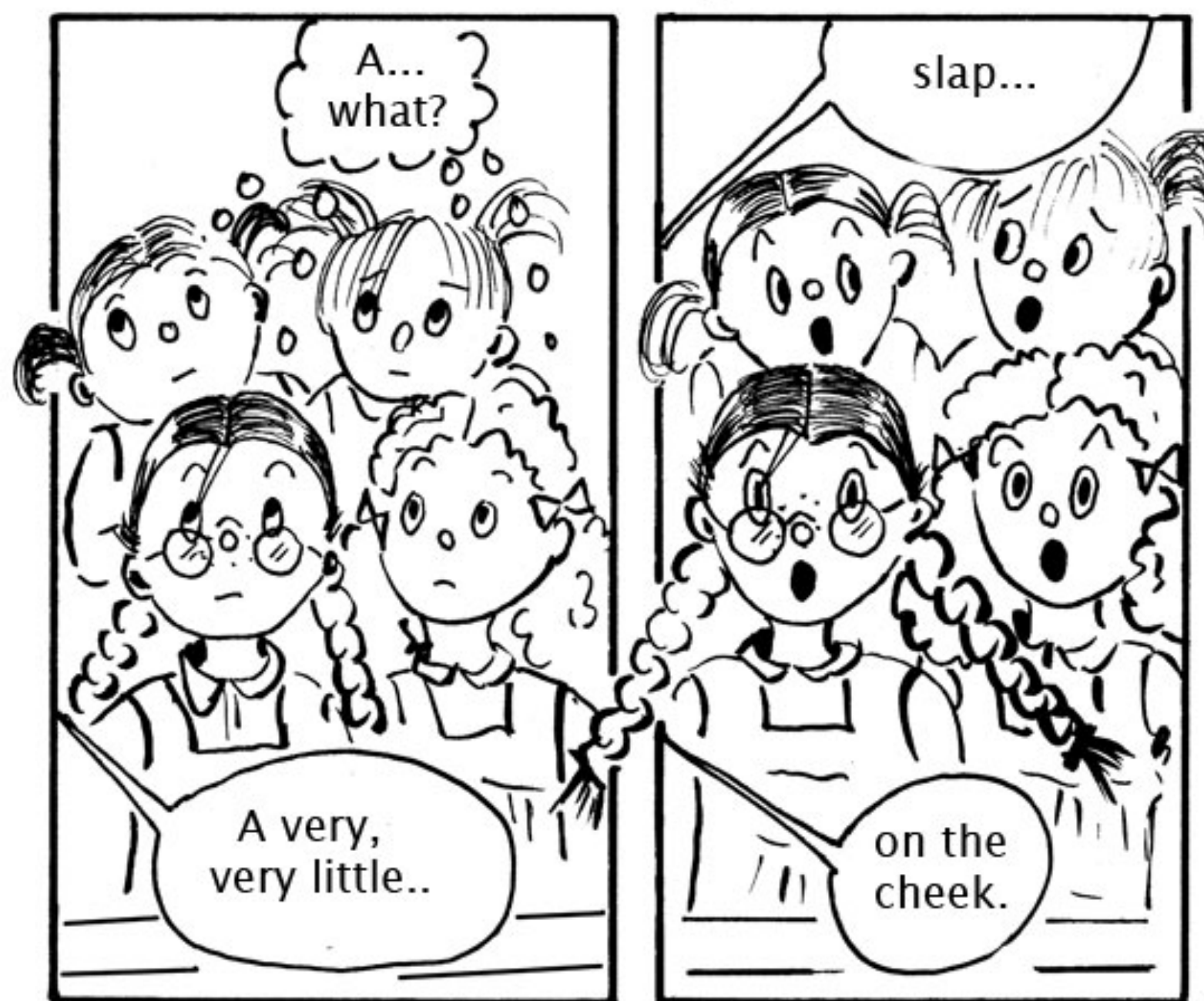
In the background, priest ties a **fillet** around the head of a newly anointed boy. It is a little hard to see in the darkness of this reproduction, but behind them is a large **stone basin** between two sarcophagi with **lamps burning** before them.

Walkthrough of the Confirmation Rite - Form

- Presentation of the Candidates
- Homily or Instruction
The bishop then gives a brief homily.
- Renewal of Baptismal Promises
- The Laying On of Hands
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. ...
- The Anointing of Chrism
Bishop: Dips his right thumb in the Chrism and makes the sign of the cross on the forehead of the one to be confirmed, as he says: "(Name), be sealed with the gift of the Holy Spirit."
- Universal Prayer
The universal prayer, or prayer of the faithful, follows.
- Concluding Rites
Instead of the usual blessing at the end of Mass, the following blessing or prayer over the people is used.

See Baptism-Confirmation Rite Resource Links slide for other sources

The Slap



Soldiers of Christ
Miles Christi
(Latin for “Soldier of Christ”)

This ritual has not used that gesture for more than 40 years. The slap was once usually described as a preparation for the candidate to remember that they must be able to suffer for the faith—to be strengthened for the unavoidable harsh realities of witnessing their belief in Christ.

The slap was like the boot camp training that members of the military undergo to “toughen them up” for real combat.

The slap was a variation of the sign of peace that the bishop now gives to each candidate after confirming him or her.

Like the gentle touch of the hand that parents might give to a sleeping child, it was a sign of affection and tenderness rather than an expression of “tough love.”

<https://georgiabulletin.org/commentary/2013/08/reflections-on-yesteryears-confirmation-slap/>

Baptism Catechism Reference in brief

1275 Christian initiation is accomplished by three sacraments together: Baptism which is the beginning of new life; Confirmation which is its strengthening; and the Eucharist which nourishes the disciple with Christ's Body and Blood for his transformation in Christ.

1276 "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you" (*Mt 28:19-20*).

1277 Baptism is birth into the new life in Christ. In accordance with the Lord's will, it is necessary for salvation, as is the Church herself, which we enter by Baptism.

1278 The essential rite of Baptism consists in immersing the candidate in water or pouring water on his head, while pronouncing the invocation of the Most Holy Trinity: the Father, the Son, and the Holy Spirit.

1279 The fruit of Baptism, or baptismal grace, is a rich reality that includes forgiveness of original sin and all personal sins, birth into the new life by which man becomes an adoptive son of the Father, a member of Christ and a temple of the Holy Spirit. By this very fact the person baptized is incorporated into the Church, the Body of Christ, and made a sharer in the priesthood of Christ.

1280 Baptism imprints on the soul an indelible spiritual sign, the character, which consecrates the baptized person for Christian worship. Because of the character Baptism cannot be repeated (cf. DS 1609 and DS 1624).

1281 Those who die for the faith, those who are catechumens, and all those who, without knowing of the Church but acting under the inspiration of grace, seek God sincerely and strive to fulfill his will, can be saved even if they have not been baptized (cf. *LG 16*).

1282 Since the earliest times, Baptism has been administered to children, for it is a grace and a gift of God that does not presuppose any human merit; children are baptized in the faith of the Church. Entry into Christian life gives access to true freedom.

1283 With respect to children who have died without Baptism, the liturgy of the Church invites us to trust in God's mercy and to pray for their salvation.

1284 In case of necessity, any person can baptize provided that he have the intention of doing that which the Church does and provided that he pours water on the candidate's head while saying: "I baptize you in the name of the Father, and of the Son, and of the Holy Spirit."

Confirmation Catechism Reference 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.

Baptism-Confirmation Rite Resource Links

- [The Ultimate Guide to Catholic Baptism](#)
- [Rite of Baptism for One Child iBreviary](#)
- [Rite of Baptism video](#)
- Walkthrough of the [Confirmation Rite](#)
- [The Rite of Confirmation and the Roman Missal](#)
- [Confirmation Rite Guidelines](#)
- [Sacrament of Confirmation rite video](#)
- [The Holy Spirit](#)

Some Soldiers of Christ Book Resources

- Immortal Combat by Fr. Dwight Longenecker
- Screwtape Letters by C.S Lewis
- Lift up Your Hearts (*based on Intro to the Devout Life*) by Fr. John Burns
- Spiritual Warfare *the express lane to union with God* by Sr. Emmanuel Maillard
- Desert Fathers and Mothers translated by Henry Carrigan Jr.
- Victory Over Vice by Archbishop Fulton Sheen
- Praying the Psalms with the Early Christians by Mike Aquilina
- Walking with Mary *A biblical Journey* by Dr. Edward Sri
- I Will Think of Everything You Think Only of Loving Me by Fr. Lorenzo Sales
- The Holy Bread of Eternal Life by Dr. Peter Kwasniewski
- Prayer The Great Means of Salvation & Perfection by St. Alphonsus Liguori
- Hail Holy Queen by St. Alphonsus Liguori