

- XII. Confirmation is one of the sacraments of initiation (Baptism and Eucharist) that completes the grace received in Baptism by a special outpouring of the gifts of the Holy Spirit. These gifts “seal” or “confirm” the baptized to be in union with Christ. This sacrament of maturation strengthens the will to more readily participate in worship and the life of the Church building up the Kingdom of God (CCC 1285). Essentially speaking, confirmations firms up the supernatural life we received at Baptism.
- A. Confirmation is an anointing by which immediately introduces us into the significance of the Old Testament. Anointings were used in antiquity when priests and Kings were consecrated. It constituted a sacrament “*by which the Holy Spirit was communicated to them in view of the functions which they were to carry out*” (Danielou, 115).
1. The anointing with oil in the OT is only a ***figure*** of spiritual anointing, by which the Son is anointed with the Holy Spirit.
 2. Prophecy of the Messiah who was to be called Christ points us to consider the weight of the anointed. *Consult Word of the Week on Christ.*
 - a. Christ’s anointing at Bethany just before his Messianic entrance into Jerusalem. No longer a second Joshua or Moses, but a definitive new Joshua and Moses, the Messiah.
 3. The principle typological image of OT anointing can be found in ***Aaron***, the High Priest. The anointing and consecration of Aaron takes place so that he might be the leader of a chosen race, a royal nation. The grace we receive is in view of our own royal priesthood (St. Ambrose).
 - a. Oil and dew were symbolic of refreshment, breath, from the hot Palestine (cf. “dew” in Is.26:19...dew brings vegetation to life...dew awakens the seed that was planted) The gifts of the Holy Spirit are the dew to the theological virtues.
- B. ***The Christian anointing is a participation in Christ’s own anointing.***
Read Cyril from pg 118...top paragraph. Confirmation is the real participation in the grace of Christ, by a sacramental imitation of His life.
1. Just as Baptism configures us to Christ dead and risen again, so Confirmation configures us to Christ in the anointing of the Holy Spirit.
 2. The Baptism of Christ, followed by the descent of the Spirit, is thus scene to be a prefiguration of his death followed by his royal enthronement, of which the Christian participates in by means of water and anointing.
- C. ***The clear distinction between Baptism and Confirmation is the perfection of the grace received...consult Cyril and Ambrose.*** The

perfection consists in the gifts of the Holy Spirit. In Baptism, we have regeneration and Confirmation perfection.

1. In Confirmation, the spiritual energy that was given in Baptism is awakened...spiritual progress to the preceding spiritual birth. This progress is given impetus by the Holy Spirit, which renders the soul docile to his action.
 2. Cyril also adds that the Chrisma awakens the senses as well as the armor of God.
- D. The oil is to be perfumed...the *chrism* with the *muron*. The Church is missionary in her nature. The gifts receive are the perfume (*muron*) for the nations. Here again there is a post baptismal element to the oil. (consider Polycarp in light of the “odor”...read).
1. The oil of anointing also communicates the call to holiness; the participation in the holiness of Christ, the high royal priest who is king and fulfillment of all prophecy.
 - a. The odor of the perfume is proportionate to the spiritual development of the individual.
- XIII. Pentecost: A term associated with fifty, it represents the fiftieth day after the celebration of Passover. The first Pentecost was the original outpouring of the Holy Spirit as a divine person to the Church. Pentecost is annually celebrated as the “new age” of the Church where Christ moves and acts in the Church (CCC 1076). Confirmation’s need and power is the same to that of the first Pentecost. To make a difference as individual Catholics by spreading the Gospel to the world.
- A. Pentecost is more than an intervention of the Spirit—it is the genesis of a new dispensation of grace. It is the moment in which the Holy Spirit is communicated as a divine Person, the Kenosis for the outpouring of the Spirit. Let us consider the arrival and development of the Holy Spirit upon the scene of the economy of salvation.
- i. Mary who was fashioned after Him who she was about to receive was made poor and ready to consent her incalculable yes. By the power of the Holy Spirit the word would become flesh (covenant calculus).
 - ii. Christ too was made poor and humble and became pure consent to the Father’s will. Jesus destroyed sin through his consumption of love. He in turn was raised up by the Power of the Holy Spirit (1 Cor.15:14; Rom.8:11). “By the power of the Holy Spirit he took our flesh and brought our human condition to its fulfillment; his body now living incorruptible” (Corbon, 72) .
 - iii. This power of the Holy Spirit was made present to the Apostles in the upper room where Mary was front and center (Acts 1:13-14). The Apostles too had undergone preparation. Yes, they deserted him and were cowards, but they also left everything for the sake of the Gospel.
 - a. Moreover, their wait in the ten days that had preceded the outpouring of grace was a final testing time in which those

closest to him were called to expand their hearts in anticipation for the new fountainhead of life.

- b. Christ reminded the apostles that they would not be ready to preach and evangelize until they have received the Gift of the Holy Spirit had come (Acts 1;4-5)
- B. A new Communion filled in which we are vessels of clay filled with the Holy Spirit (2 Cor.4:7). We are divinized to our ontological roots (2 Peter 1:4).
- i. ***The Church is the manifestation of the Spirit of Christ in a new community of men and women who have entered into life because the Spirit has brought them into communion with the living body of the Son of God.*** The Spirit of the living God was poured out from the Side of Christ when Christ gave his life for us.
 - a. The body of Christ from which the liturgy spreads out into the world has existence prior to the members who unite themselves to it. People do not invent liturgy. They come to birth in it and experience it as a reality. The Church is made of the Spirit and is the energy of the New Covenant!
 - b. The Church does not change in its essence as much as it is witnesses to the essence of Christ