

Archbishop Harry J Flynn Catechetical Institute
CCC 1262 – 1321: “Cleaned and Oiled. Effects of Baptism and Confirmation”

- I. My famous liturgy diagram
- A. Review CCC 1128: *ex opere operato* & *ex opere operantis*
 - B. Sacraments are not magic; faith is required (CCC 1122 – 1126)
 - C. This helps understand the phenomenon of “baptized pagans” (Benedict XVI)

	Downward (1 st) movement	Upward (2 nd) movement
Latin (Ratzinger)	<i>Exitus</i> = to go out of	<i>Reditus</i> = to return
Greek terminology	<i>katabasis</i> = to go down	<i>anabasis</i> = to go up
“lit/urgy” = laity + erg; people + work	Work done <i>for</i> the people (by God, through His ministers)	Work done <i>by</i> the people, returning thanks and praise to God
Principle actor	God takes the initiative humans respond 1 Jn 4:9
What sacraments <i>do</i>	Bestow grace with no human involvement: “efficacious”	Bear fruit in proportion to our effort: “meritorious”
<i>How</i> sacraments do it	<i>Ex opere operato</i> = by the work having been worked	<i>Ex opere operantis</i> = by the work of the one working
Humans’ role	Passive/receptive	Active/participatory
“Blessing” = “good word.” Lat: <i>bene + dictio</i> ; Gk: <i>eulogia</i>	God blesses us: gives us His good Word – ultimately, His Son, Word made flesh	We bless God: give Him a good word (thanks/praise) – ultimately, we offer the Word made flesh
Heb. 8:2, 6: Jesus is <i>leitourgos</i> personified	As God, grace comes to us through Him Heb. 1:1-2	As a man, he offers His Father perfect worship and obedience Jn 6:38, 8:29, 17:4
What, then, <i>is</i> liturgy?	CCC 1069: “The participation of the people of God in the work of God” <i>Συνεργία, synergy</i> (Corbon), co-operation: working together of God and humans <i>in the same action</i> . CCC 1091, 1099, 1108	

- II. Effects of Baptism (CCC 1262)
- A. Two Principle Effects: Leave something behind; enter into something new Recall *Ianus*, Roman doorway god: two faces pointing opposite directions
 - B. Sin out (1263)
 1. Actual sins (CCC 1849: definition)
 2. Original sin (CCC 417: transmitted wound in human nature)
 3. Concupiscence remains (CCC 2515: tendency to sin)
 - C. God in
 1. Partaker of Divine nature (CCC 1265)
 2. Indwelling of the Trinity (CCC 1266)
 - D. In the Church
 1. Members of the Body of Christ
 2. Baptized Christians share a *sacramental bond*
 - E. Indelible Spiritual Mark (CCC 1272 – 1274)
 1. *Res tantum*: the “reality itself,” the grace God gives
 2. *Sacramentum tantum*: the “sacrament itself,” the outward sign
 3. *Res et sacramentum*: reality + sacramental sign

- a. For 3 sacraments, the *res et sacramentum* is a “sacramental seal” or “character”, permanent spiritual tattoo. CCC 1121
- b. Baptism, Confirmation, Orders are unrepeatable because humans can’t erase the mark God permanently made

III. Confirmation

- A. Prefigured in the Economy of Salvation (various anointings with oil)
- B. “Christ” = “anointed One;” a Christian = anointed by the Holy Spirit
- C. Apostolic Church knew of a second hand-laying distinct from Baptism (Acts 19:1-7; Heb. 6:2) and an outpouring of the Spirit *after* Baptism
- D. Differences East and West (CCC 1290 – 1292)
 1. East: using *myron* consecrated by bishop, priest who baptizes the infant simultaneously chrismates and gives Eucharist. This keeps the three Sacraments of Initiation better together
 2. West: using *chrism* (also consecrated only by a bishop), ordinarily a bishop “completes” what the baptizing priest begun, usually after age of reason. This keeps the bishop’s connection to this Sacrament closer.
- E. Mystagogy of the celebration CCC 1297 – 1301
 1. Hand-laying: a welcome into full community membership
 2. Scented oil: condition the skin, heal wounds, massage athletes’ muscles, spread pleasing fragrance
- F. Effects of Confirmation CCC 1302 – 1305
 1. An “-er” sacrament: Confirmation reinforces Baptism (CCC 1303)
 2. Baptism incorporates us into Christ *ad intra*; Confirmation strengthens us to be His witnesses *ad extra*.
 3. Becoming “an adult member of the Church”?
 - a. Historically, theologically, & ecumenically, it is best received *before* Eucharist (cf. Dioceses of Fargo, Liverpool, Saskatoon ...)
 - b. Not co-terminus with physical maturity (CCC 1308); baptized infants in danger of death *should* be confirmed (*not* anointed)
 - c. If we don’t confirm in high school, what *do* we do then? There is a natural need to mark adulthood (marriage; *Quinceñara*)
 4. Confirming teens is “A ritual in search of a theology.”

IV. Q & A

For Further Reference

Archbishop Sam Aquila. *The Sacrament of Confirmation* (2011). Scroll down to “Confirmation” and

“Sacramental Preparation Resources.” <http://www.fargodiocese.org/sacramentalpreparation>

Nicholas Denysenko. *Chrismation: A Primer for Catholics*. Collegeville: Pueblo Books, 2014.

Kilian McDonnell, OSB, and George Montague. *Christian Initiation and Baptism in the Holy Spirit: Evidence from the First Eight Centuries* (2nd rev. ed.) Collegeville: Liturgical Press, 1994.

Paul Turner, *Confirmation: The Baby in Solomon’s Court*. Rev. ed. Chicago: Hillenbrand Books, 2006.

Edward Yarnold. *Awe-Inspiring Rites of Initiation*. Rev. ed. Collegeville: Pueblo Books, 1994.