

Catechism of the Catholic Church: The Truths of Our Faith

(Numbers 1066 through 1321 – Fifth Class: June 21, 2021 (*Deacon Tom Kempf*))

Part Two: The Celebration of the Christian Mystery

Chapter One – The Paschal Mystery in the Age of the Church

- **1067** – “The wonderful works of God among the people of the Old Testament were but a prelude to the work of Christ the Lord in redeeming mankind and giving perfect glory to God. He accomplished this work principally by the Paschal mystery of his blessed Passion, Resurrection from the dead, and glorious Ascension, whereby ‘dying he destroyed our death, rising he restored our life.’ For it was from the side of Christ as he slept the sleep of death upon the cross that there came forth ‘the wondrous sacrament of the whole Church.’” **For this reason, the Church celebrates in the liturgy above all the Paschal mystery by which Christ accomplished the work of our salvation.**
- **1069** – In Christian tradition “**liturgy**” means the participation of the People of God in “**the work of God.**” Through the liturgy Christ, our redeemer and high priest, continues the work of our redemption **in, with, and through** his Church.
- **1070** – . . . **every liturgical celebration**, because it is an action of Christ the priest and of his Body which is the Church, **is a sacred action surpassing all others.** No other action of the Church can equal its efficacy by the same title and to the same degree.
- **1072** – “The sacred liturgy does not exhaust the entire activity of the Church”: it must be preceded by **evangelization, faith, and conversion.** It can then produce its fruits in the lives of the faithful: new life in the Spirit, involvement in the mission of the Church, and service to her unity.
- **1074** – “The liturgy is the summit toward which the activity of the Church is directed; it is also the font from which all her power flows.” It is therefore the **privileged place for catechizing** the People of God. “Catechesis is intrinsically linked with the whole of liturgical and sacramental activity, for **it is in the sacraments, especially in the Eucharist, that Christ Jesus works in fullness for the transformation of men.**”

SECTION ONE – THE SACRAMENTAL ECONOMY

- **1076** – The gift of the Spirit ushers in a new era in the “dispensation of the mystery” – the age of the Church, during which **Christ manifests, makes present, and communicates his work of salvation through the liturgy of his Church**, “until he comes.”

Article 1 – The Liturgy: Work of the Holy Spirit (**1077-1112**)

- The Father – Source and Goal of the Liturgy
 - **1077** – “**Blessed be the God and Father of our Lord Jesus Christ**, who has blessed us in Christ with every spiritual blessing in the heavenly places, even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. He

destined us before him in love to be his sons through Jesus Christ, according to the purpose of his will, to the praise of **his glorious grace which he freely bestowed on us** in the Beloved.”

- **Christ’s Work in the Liturgy**

- **1084** – “Seated at the right hand of the Father” and pouring out the Holy Spirit on his Body which is the Church, **Christ now acts through the sacraments he instituted to communicate his grace.** The sacraments are perceptible signs (words and actions) accessible to our human nature. By the action of Christ and the power of the Holy Spirit they make present efficaciously the grace that they signify.
- **1085** – In the liturgy of the Church, it is principally his own Paschal mystery that Christ signifies and makes present. The Paschal mystery of Christ . . . **transcends all times while being made present in them all.**
- **1086** – “Just as Christ was sent by the Father so also he sent the apostles, filled with the Holy Spirit. . . . he also willed that the work of salvation which they preached should be set in train through **the sacrifice and sacraments, around which the entire liturgical life revolves.**”
- **1088** – “Christ is always **present in his Church, especially in the Eucharistic species.** He is **present in his word** since it is he himself who speaks when the holy Scriptures are read in the Church. Lastly, he is **present when the Church prays and sings,** for he has promised ‘where two or three are gathered together in my name there am I in the midst of them.’”
- **1090** – “In the earthly liturgy we share in a foretaste of that heavenly liturgy which is celebrated in the Holy City of Jerusalem toward which we journey as pilgrims, where Christ is sitting at the right hand of God.”

- **The Holy Spirit and the Church in the Liturgy**

- **1091** – When the Spirit encounters in us the response of faith which he has aroused in us, he brings about genuine cooperation. Through it, the liturgy becomes the common work of the Holy Spirit and the Church.
- **1093** – In the sacramental economy the Holy Spirit fulfills what was prefigured in the Old Covenant. Since Christ’s Church was “prepared in marvellous fashion in the history of the people of Israel and in the Old Covenant,” the Church’s liturgy has retained certain elements of the worship of the Old Covenant as integral and irreplaceable, adopting them as her own:
 - notably, reading the Old Testament;
 - praying the Psalms;
 - above all, recalling the saving events and significant realities which have found their fulfillment in the mystery of Christ (promise and covenant, Exodus and Passover, kingdom and temple, exile and return).
- **1094** – The flood and Noah’s ark prefigured salvation by Baptism, as did the cloud and the crossing of the Red Sea. Water from the rock was the figure of the spiritual gifts of Christ, and manna in the desert prefigured the Eucharist, “the true bread from heaven.”
- **1095** – The Church, especially during Advent and Lent and above all at the Easter Vigil, re-reads and re-lives the great events of salvation history in the “today” of her liturgy. But this also demands that catechesis help the faithful to open themselves to this spiritual understanding of the economy of salvation as the Church’s liturgy reveals it and enables us to live it.

- **1096** – Jewish liturgy and Christian liturgy. A better knowledge of the Jewish people’s faith and religious life as professed and lived even now can help our better understanding of certain aspects of Christian liturgy. For both Jews and Christians Sacred Scripture is an essential part of their respective liturgies: in the proclamation of the Word of God, the response to this word, prayer of praise and intercession for the living and the dead, invocation of God’s mercy. In its characteristic structure the Liturgy of the Word originates in Jewish prayer. The Liturgy of the Hours and other liturgical texts and formularies, as well as those of our most venerable prayers, including the Lord’s Prayer, have parallels in Jewish prayer. The Eucharistic Prayers also draw their inspiration from the Jewish tradition. The relationship between Jewish liturgy and Christian liturgy, but also their differences in content, are particularly evident in the great feasts of the liturgical year, such as Passover. Christians and Jews both celebrate the Passover. For Jews, it is the Passover of history, tending toward the future; for Christians, it is the Passover fulfilled in the death and Resurrection of Christ, though always in expectation of its definitive consummation.
- **1097** – In the liturgy of the New Covenant every liturgical action, especially the celebration of the Eucharist and the sacraments, is an encounter between Christ and the Church.
- **1098** – The assembly should prepare itself to encounter its Lord and to become “a people well disposed.”
- **1100** – In the celebration of the liturgy, Sacred Scripture is extremely important. From it come the lessons that are read and explained in the homily and the psalms that are sung. It is from the Scriptures that the prayers, collects, and hymns draw their inspiration and their force, and that actions and signs derive their meaning.
- **1101** – The Holy Spirit gives a spiritual understanding of the Word of God to those who read or hear it, according to the dispositions of their hearts.
- **1103** – Anamnesis: In keeping with the nature of liturgical actions and the ritual traditions of the churches, the celebration “makes a remembrance” of the marvelous works of God
- **1104** – Christian liturgy not only recalls the events that saved us but actualizes them, makes them present. The Paschal mystery of Christ is celebrated, not repeated. It is the celebrations that are repeated, and in each celebration there is an outpouring of the Holy Spirit that makes the unique mystery present.
- **1105** – The Epiclesis (“invocation upon”) is the intercession in which the priest begs the Father to send the Holy Spirit, the Sanctifier, so that the offerings may become the body and blood of Christ and that the faithful by receiving them, may themselves become a living offering to God.
- **1106** – You ask how the bread becomes the Body of Christ, and the wine . . . the Blood of Christ I shall tell you: the Holy Spirit comes upon them and accomplishes what surpasses every word and thought . . . Let it be enough for you to understand that it is by the Holy Spirit, just as it was of the Holy Virgin and by the Holy Spirit that the Lord, through and in himself, took flesh.
- **1108** – Communion with the Holy Trinity and fraternal communion are inseparably the fruit of the Spirit in the liturgy.

Article 2 – The Paschal Mystery in the Church’s Sacraments (1113-1134)

- **1113** – The whole liturgical life of the Church revolves around the Eucharistic sacrifice and the sacraments. There are seven sacraments in the Church: Baptism, Confirmation or Chrismation, Eucharist, Penance, Anointing of the Sick, Holy Orders, and Matrimony.

- The Sacraments of Christ
 - **1114** – “Adhering to the teaching of the Holy Scriptures, to the apostolic traditions, and to the consensus . . . of the Fathers,” we profess that “the sacraments of the new law were . . . all instituted by Jesus Christ our Lord.”
 - **1116** – Sacraments are “powers that comes forth” from the Body of Christ, which is ever-living and life-giving. They are actions of the Holy Spirit at work in his Body, the Church. They are “the masterworks of God” in the new and everlasting covenant.
- The Sacraments of the Church
 - **1118** – The sacraments manifest and communicate to men, above all in the Eucharist, the mystery of communion with the God who is love, One in three persons.
 - **1120** – The ordained minister is the sacramental bond that ties the liturgical action to what the apostles said and did and, through them, to the words and actions of Christ, the source and foundation of the sacraments.
 - **1121** – The three sacraments of **Baptism, Confirmation, and Holy Orders** confer, in addition to grace, a sacramental character or “seal” by which the Christian shares in Christ’s priesthood and is made a member of the Church according to different states and functions. This configuration to Christ and to the Church, brought about by the Spirit, is indelible, it remains for ever in the Christian as a positive disposition for grace, a promise and guarantee of divine protection, and as a vocation to divine worship and to the service of the Church. Therefore **these sacraments can never be repeated.**
- The Sacraments of Faith
 - **1122** – The People of God is formed into one in the first place by the Word of the living God... the preaching of the Word is required for the sacramental ministry itself, since the sacraments are sacraments of faith, drawing their origin and nourishment from the Word.
 - **1123** – The **purpose of the sacraments** is to sanctify men, to build up the Body of Christ and, finally, to give worship to God.
 - **1124** – “lex orandi, lex credendi” – The law of prayer is the law of faith: the Church believes as she prays.
 - **1125** – For this reason no sacramental rite may be modified or manipulated at the will of the minister or the community.
- The Sacraments of Salvation
 - **1127** – Celebrated worthily in faith, the sacraments confer the grace that they signify. They are efficacious because in them Christ himself is at work: it is he who baptizes, he who acts in his sacraments in order to communicate the grace that each sacrament signifies. The Father always hears the prayer of his Son's Church which, in the epiclesis of each sacrament, expresses her faith in the power of the Spirit. As fire transforms into itself everything it touches, so the Holy Spirit transforms into the divine life whatever is subjected to his power.
 - **1128** – “**ex opere operato**” (literally: “by the very fact of the action's being performed”), i.e., by virtue of the saving work of Christ, accomplished once for all. It follows that “the sacrament is not wrought by the righteousness of either the celebrant or the recipient, but by the power of God.” From the moment that a sacrament is celebrated in accordance with the intention of the Church, the power of Christ and his Spirit acts in and through it, independently of the personal holiness of the minister. Nevertheless, **the fruits of the sacraments also depend on the disposition of the one who receives them.**

- **1129** – The Church affirms that for believers the sacraments of the New Covenant are necessary for salvation. “Sacramental grace” is the grace of the Holy Spirit, given by Christ and proper to each sacrament. The Spirit heals and transforms those who receive him by conforming them to the Son of God. The fruit of the sacramental life is that the Spirit of adoption makes the faithful partakers in the divine nature by uniting them in a living union with the only Son, the Savior.

Chapter Two – The Sacramental Celebration of the Paschal Mystery

Article 1 – Celebrating the Church’s Liturgy (**1136-1199**)

● Who Celebrates?

- **1137** – The book of Revelation of St. John, read in the Church's liturgy, first reveals to us, “A throne stood in heaven, with one seated on the throne”: “the Lord God.” It then shows the Lamb, “standing, as though it had been slain”: Christ crucified and risen, the one high priest of the true sanctuary, the same one “who offers and is offered, who gives and is given.” Finally it presents “the river of the water of life . . . flowing from the throne of God and of the Lamb,” one of most beautiful symbols of the Holy Spirit.
- **1138** – “Recapitulated in Christ,” these are the ones who take part in the service of the praise of God and the fulfillment of his plan: the heavenly powers, all creation (the four living beings), the servants of the Old and New Covenants (the twenty-four elders), the new People of God (the one hundred and forty-four thousand), especially the martyrs “slain for the word of God,” and the all-holy Mother of God (the Woman), the Bride of the Lamb and finally “a great multitude which no one could number, from every nation, from all tribes, and peoples and tongues.”
- **1140** – “Liturgical services are not private functions but are celebrations of the Church . . .” For this reason, “rites which are meant to be celebrated in common, with the faithful present and actively participating, should as far as possible be celebrated in that way rather than by an individual and quasi-privately.”
- **1142** – It is in the Eucharist that the sacrament of the Church is made fully visible, it is in his presiding at the Eucharist that the bishop's ministry is most evident, as well as, in communion with him, the ministry of priests and deacons.
- **1143** – “Servers, readers, commentators, and members of the choir also exercise a genuine liturgical function.”
- **1144** – “In liturgical celebrations each person, minister or layman, who has an office to perform, should carry out **all and only** those parts which pertain to his office by the nature of the rite and the norms of the liturgy.”

● How is the Liturgy Celebrated?

- **1146** – **Signs of the human world.** As a social being, man needs signs and symbols to communicate with others, through language, gestures, and actions. The same holds true for his relationship with God.
- **1147** – **God speaks to man** through the visible creation. the material cosmos is so presented to man's intelligence that he can read there traces of its Creator. Light and darkness, wind and fire, water and earth, the tree and its fruit speak of God and symbolize both his greatness and his nearness.

- **1152** – Sacramental signs. Since Pentecost, it is through the sacramental signs of his Church that the Holy Spirit carries on the work of sanctification. The sacraments of the Church do not abolish but purify and integrate all the richness of the signs and symbols of the cosmos and of social life. Further, they fulfill the types and figures of the Old Covenant, signify and make actively present the salvation wrought by Christ, and prefigure and anticipate the glory of heaven.
- **1153** – A sacramental celebration is a meeting of God’s children with their Father, in Christ and the Holy Spirit; this meeting takes the form of a dialogue, through actions and words.
- **1154** – The liturgy of the Word is an integral part of sacramental celebrations.
- **1156** – “He who sings prays twice.” (St. Augustine)
- **1157** – Song and music fulfill their function as signs in a manner all the more significant when they are “more closely connected . . . with the liturgical action,” according to three principal criteria: beauty expressive of prayer, the unanimous participation of the assembly at the designated moments, and the solemn character of the celebration. In this way they participate in the purpose of the liturgical words and actions: the glory of God and the sanctification of the faithful:

“How I wept, deeply moved by your hymns, songs, and the voices that echoed through your Church! What emotion I experienced in them! Those sounds flowed into my ears distilling the truth in my heart. A feeling of devotion surged within me, and tears streamed down my face - tears that did me good.” (St. Augustine)

- **1158** – “the texts intended to be sung must always be in conformity with Catholic doctrine. Indeed they should be drawn chiefly from the Sacred Scripture and from liturgical sources.”
- **1161** – All the signs in the liturgical celebrations are related to Christ: as are sacred images of the holy Mother of God and of the saints as well. They truly signify Christ, who is glorified in them. They make manifest the “cloud of witnesses” who continue to participate in the salvation of the world and to whom we are united, above all in sacramental celebrations. Through their icons, it is man “in the image of God,” finally transfigured “into his likeness,” who is revealed to our faith. So too are the angels, who also are recapitulated in Christ:

Following the divinely inspired teaching of our holy Fathers and the tradition of the Catholic Church (for we know that this tradition comes from the Holy Spirit who dwells in her) we rightly define with full certainty and correctness that, like the figure of the precious and life-giving cross, venerable and holy images of our Lord and God and Savior, Jesus Christ, our inviolate Lady, the holy Mother of God, and the venerated angels, all the saints and the just, whether painted or made of mosaic or another suitable material, are to be exhibited in the holy churches of God, on sacred vessels and vestments, walls and panels, in houses and on streets. (Council of Nicaea)

- **1162** – “The beauty of the images moves me to contemplation, as a meadow delights the eyes and subtly infuses the soul with the glory of God.” Similarly, the contemplation of sacred icons, united with meditation on the Word of God and the singing of liturgical hymns, enters into the harmony of the signs of celebration so that the mystery celebrated is imprinted in the heart’s memory and is then expressed in the new life of the faithful.
- When is the Liturgy Celebrated?

- **1163** – “Holy Mother Church believes that she should celebrate the saving work of her divine Spouse in a sacred commemoration on certain days throughout the course of the year. Once each week, on the day which she has called the Lord’s Day, she keeps the memory of the Lord’s resurrection. She also celebrates it once every year, together with his blessed Passion, at Easter, that most solemn of all feasts.”
- **1166** – “By a tradition handed down from the apostles which took its origin from the very day of Christ’s Resurrection, the Church celebrates the Paschal mystery every seventh day, which day is appropriately called the Lord’s Day or Sunday.” The day of Christ’s Resurrection is both the first day of the week, the memorial of the first day of creation, and the “eighth day,” on which Christ after his “rest” on the great sabbath inaugurates the “day that the Lord has made,” the “day that knows no evening.” The Lord’s Supper is its center, for there the whole community of the faithful encounters the risen Lord who invites them to his banquet.
- **1167** – Sunday is the pre-eminent day for the liturgical assembly, when the faithful gather “to listen to the word of God and take part in the Eucharist, thus calling to mind the Passion, Resurrection, and glory of the Lord Jesus, and giving thanks to God who ‘has begotten them again, by the resurrection of Jesus Christ from the dead’ unto a living hope.”
- **1169** – Easter is not simply one feast among others, but the “Feast of feasts,” the “Solemnity of solemnities,” just as the Eucharist is the “Sacrament of sacraments” (the Great Sacrament). St. Athanasius calls Easter “the Great Sunday” and the Eastern Churches call Holy Week “the Great Week.” The mystery of the Resurrection, in which Christ crushed death, permeates with its powerful energy our old time, until all is subjected to him.
- **1173** – “She proposes them [memorials of martyrs and other saints] to the faithful as examples who draw all men to the Father through Christ, and through their merits she begs for God’s favors.
- **1174** – This celebration [Liturgy of the Hours], faithful to the apostolic exhortations to “pray constantly,” is “so devised that the whole course of the day and night is made holy by the praise of God.”
- **1175** – The Liturgy of the Hours is intended to become the prayer of the whole People of God.
- **1176** – The celebration of the Liturgy of the Hours demands not only harmonizing the voice with the praying heart, but also a deeper “understanding of the liturgy and of the Bible, especially of the Psalms.”
- **1178** – The Liturgy of the Hours, which is like an extension of the Eucharistic celebration, does not exclude but rather in a complementary way calls forth the various devotions of the People of God, especially adoration and worship of the Blessed Sacrament.
- **Where is the Liturgy Celebrated?**
 - **1181** – A church, “a house of prayer in which the Eucharist is celebrated and reserved, where the faithful assemble, and where is worshipped the presence of the Son of God our Savior, offered for us on the sacrificial altar for the help and consolation of the faithful - this house ought to be in good taste and a worthy place for prayer and sacred ceremonial.” In this “house of God” the truth and the harmony of the signs that make it up should show Christ to be present and active in this place.
 - **1182** – The altar of the New Covenant is the Lord’s Cross, from which the sacraments of the Paschal mystery flow. On the altar, which is the center of the church, the sacrifice of the Cross is made present under sacramental signs. The altar is also the table of the Lord, to

which the People of God are invited. In certain Eastern liturgies, the altar is also the symbol of the tomb (Christ truly died and is truly risen).

- **1183** – The tabernacle is to be situated “in churches in a most worthy place with the greatest honor.” The dignity, placing, and security of the Eucharistic tabernacle should foster adoration before the Lord really present in the Blessed Sacrament of the altar.

The sacred chrism (myron), used in anointings as the sacramental sign of the seal of the gift of the Holy Spirit, is traditionally reserved and venerated in a secure place in the sanctuary. The oil of catechumens and the oil of the sick may also be placed there.

- **1184** – The chair (cathedra) of the bishop or the priest “should express his office of presiding over the assembly and of directing prayer.”

The lectern (ambo): “The dignity of the Word of God requires the church to have a suitable place for announcing his message so that the attention of the people may be easily directed to that place during the liturgy of the Word.”

- **1185** – The gathering of the People of God begins with Baptism; a church must have a place for the celebration of Baptism (baptistry) and for fostering remembrance of the baptismal promises (holy water font).

The renewal of the baptismal life requires penance. A church, then, must lend itself to the expression of repentance and the reception of forgiveness, which requires an appropriate place to receive penitents.

A church must also be a space that invites us to the recollection and silent prayer that extend and internalize the great prayer of the Eucharist.

- **1186** – Finally, the church has an eschatological significance. To enter into the house of God, we must cross a threshold, which symbolizes passing from the world wounded by sin to the world of the new Life to which all men are called. The visible church is a symbol of the Father’s house toward which the People of God is journeying and where the Father “will wipe every tear from their eyes.” Also for this reason, the Church is the house of all God’s children, open and welcoming.

Article 2 – Liturgical Diversity and the Unity of the Mystery (1200-1209)

- **1200** – From the first community of Jerusalem until the parousia, it is the same Paschal mystery that the Churches of God, faithful to the apostolic faith, celebrate in every place.
- **1205** – “In the liturgy, above all that of the sacraments, there is an immutable part, a part that is divinely instituted and of which the Church is the guardian, and parts that can be changed, which the Church has the power and on occasion also the duty to adapt to the cultures of recently evangelized peoples.”
- **1206** – “Liturgical diversity can be a source of enrichment, but it can also provoke tensions, mutual misunderstandings, and even schisms. In this matter it is clear that diversity must not damage unity. It must express only fidelity to the common faith, to the sacramental signs that the Church has received from Christ, and to hierarchical communion. Cultural adaptation also requires a conversion of heart and even, where necessary, a breaking with ancestral customs incompatible with the Catholic faith.”

- **1209** – *The criterion that assures **unity amid the diversity** of liturgical traditions is **fidelity to apostolic Tradition**, i.e., the communion in the faith and the sacraments received from the apostles, a communion that is both signified and guaranteed by apostolic succession.*

SECTION TWO – THE SEVEN SACRAMENTS OF THE CHURCH

- **1210** – The seven sacraments touch all the stages and all the important moments of Christian life: they give birth and increase, healing and mission to the Christian's life of faith. There is thus a certain resemblance between the stages of natural life and the stages of the spiritual life.

Chapter One – The Sacraments of Christian Initiation

- **1212** – The sacraments of Christian initiation - Baptism, Confirmation, and the Eucharist - lay the foundations of every Christian life. The faithful are born anew by Baptism, strengthened by the sacrament of Confirmation, and receive in the Eucharist the food of eternal life.

Article 1 – The Sacrament of Baptism (**1213-1284**)

- **1213** – Holy Baptism is the basis of the whole Christian life, the gateway to life in the Spirit (*vitae spiritualis ianua*), and the door which gives access to the other sacraments. Through Baptism we are freed from sin and reborn as sons of God; we become members of Christ, are incorporated into the Church and made sharers in her mission: “Baptism is the sacrament of regeneration through water and in the word.”
- What is the Sacrament Called?
 - **1214** – This sacrament is called Baptism, after the central rite by which it is carried out: to baptize (Greek *baptizein*) means to “plunge” or “immerse”; the “plunge” into the water symbolizes the catechumen’s burial into Christ’s death, from which he rises up by resurrection with him, as “a new creature.”
- Baptism in the Economy of Salvation
 - **1217** – In the liturgy of the Easter Vigil, during the blessing of the baptismal water, the Church solemnly commemorates the great events in salvation history that already prefigured the mystery of Baptism.
 - **1219** – The Church has seen in Noah’s ark a prefiguring of salvation by Baptism, for by it “a few, that is, eight persons, were saved through water.”
 - **1221** – The crossing of the Red Sea, literally the liberation of Israel from the slavery of Egypt, announces the liberation wrought by Baptism.
 - **1222** – Baptism is prefigured in the crossing of the Jordan River by which the People of God received the gift of the land promised to Abraham’s descendants, an image of eternal life. The promise of this blessed inheritance is fulfilled in the New Covenant.
 - **1223** – All the Old Covenant prefigurations find their fulfillment in Christ Jesus.
 - **1225** – The blood and water that flowed from the pierced side of the crucified Jesus are types of Baptism and the Eucharist, the sacraments of new life.
 - **1227** – The believer enters through Baptism into communion with Christ’s death, is buried with him, and rises with him.
- How is the Sacrament of Baptism Celebrated?
 - **1229** – From the time of the apostles, becoming a Christian has been accomplished by a journey and initiation in several stages. This journey can be covered rapidly or slowly, but

certain essential elements will always have to be present: proclamation of the Word, acceptance of the Gospel entailing conversion, profession of faith, Baptism itself, the outpouring of the Holy Spirit, and admission to Eucharistic communion.

- **1231** – Infant Baptism requires a post-baptismal catechumenate.
- **1235** – The sign of the cross, on the threshold of the celebration, marks with the imprint of Christ the one who is going to belong to him and signifies the grace of the redemption Christ won for us by his cross.
- **1236** – The proclamation of the Word of God enlightens the candidates and the assembly with the revealed truth and elicits the response of faith.
- **1237** – Since Baptism signifies liberation from sin and from its instigator the devil, one or more exorcisms are pronounced over the candidate.
- **1238** – The baptismal water is consecrated by a prayer of epiclesis (either at this moment or at the Easter Vigil).
- **1241** – The anointing with sacred chrism, perfumed oil consecrated by the bishop, signifies the gift of the Holy Spirit to the newly baptized.
- **1243** – The **white garment** symbolizes that the person baptized has “put on Christ,” has risen with Christ. The **candle**, lit from the Easter candle, signifies that Christ has enlightened the neophyte. In him the baptized are “the light of the world.”
The newly baptized is now, in the only Son, a child of God entitled to say the prayer of the children of God: “Our Father.”
- **Who Can Receive Baptism?**
 - **1248** – The catechumenate, or formation of catechumens, aims at bringing their conversion and faith to maturity, in response to the divine initiative and in union with an ecclesial community. The catechumenate is to be “a formation in the whole Christian life . . . The catechumens should be properly initiated into the mystery of salvation and the practice of the evangelical virtues, and they should be introduced into the life of faith, liturgy, and charity of the People of God by successive sacred rites.”
 - **1250** – The Church and the parents would deny a child the priceless grace of becoming a child of God were they not to confer Baptism shortly after birth.
 - **1251** – Christian parents will recognize that this practice also accords with their role as nurturers of the life that God has entrusted to them.
 - **1253** – The faith required for Baptism is not a perfect and mature faith, but a beginning that is called to develop. the catechumen or the godparent is asked: “What do you ask of God’s Church?” the response is: “Faith!”
 - **1254** – Faith must grow after Baptism. For this reason the Church celebrates each year at the Easter Vigil the renewal of baptismal promises.
 - **1255** – For the grace of Baptism to unfold, the parents’ help is important. So too is the role of the godfather and godmother. The whole ecclesial community bears some responsibility for the development and safeguarding of the grace given at Baptism.
- **The Necessity of Baptism**
 - **1257** – Baptism is necessary for salvation for those to whom the Gospel has been proclaimed and who have had the possibility of asking for this sacrament. . . . God has bound salvation to the sacrament of Baptism, but he himself is not bound by his sacraments.
 - **1258** – The **Baptism of blood**, like the **desire for Baptism**, brings about the fruits of Baptism without being a sacrament.

- **1260** – Every man who is ignorant of the Gospel of Christ and of his Church, but seeks the truth and does the will of God in accordance with his understanding of it, can be saved.
- **1261** – As regards children who have died without Baptism, the Church can only entrust them to the mercy of God, as she does in her funeral rites for them.
- **The Grace of Baptism**
 - **1262** – Immersion in water symbolizes not only death and purification, but also regeneration and renewal. Thus the two principal effects are purification from sins and new birth in the Holy Spirit.
 - **1263** – By Baptism all sins are forgiven, original sin and all personal sins, as well as all punishment for sin. In those who have been reborn nothing remains that would impede their entry into the Kingdom of God, neither Adam’s sin, nor personal sin,
 - **1267** – Baptism makes us members of the Body of Christ: . . . Baptism incorporates us into the Church.
 - **1271** – Baptism constitutes the foundation of communion among all Christians, including those who are not yet in full communion with the Catholic Church.
 - **1272** – Given once for all, Baptism cannot be repeated.
 - **1274** – The faithful Christian who has “kept the seal” until the end, remaining faithful to the demands of his Baptism, will be able to depart this life “marked with the sign of faith,” with his baptismal faith, in expectation of the blessed vision of God - the consummation of faith - and in the hope of resurrection.

Article 2 – The Sacrament of Confirmation (1285-1321)

- **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. 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.”
- **Confirmation in the Economy of Salvation**
 - **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.”
 - **1289** – Confirmation suggests both the ratification of Baptism, thus completing Christian initiation, and the strengthening of baptismal grace - both fruits of the Holy Spirit.
- **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; 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; and it makes radiant with beauty, health, and strength.
 - **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. When adults are baptized, they immediately receive Confirmation and participate in the Eucharist.

- **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: “Be sealed with the Gift of the Holy Spirit.”
- **The Effects of Confirmation**
 - **1302** – It is evident from its celebration that the effect of the sacrament of Confirmation is the full 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!”;
 - 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;
 - 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:

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.

- **Who Can Receive this Sacrament?**
 - **1306** – Every baptized person not yet confirmed can and should receive the sacrament of Confirmation. Since Baptism, Confirmation, and Eucharist form a unity, it follows that “the faithful are obliged to receive this sacrament at the appropriate time,” for without Confirmation and Eucharist, Baptism is certainly valid and efficacious, but Christian initiation remains incomplete.
 - **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.
 - **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.
- **The Minister of Confirmation**
 - **1312** – The original minister of Confirmation is the bishop.

From the Catechism of the Catholic Church