



# **DOGMA THEOLOGY**

## **Chrismation Confirmation**







# Chrismation Confirmation

Confirmation is the sacrament by which the newly baptized receives the grace of the Holy Spirit.

Confirmation is a complement to the sacrament of baptism. Despite being complementary to baptism and following immediately after it, confirmation must be regarded as distinct sacrament, with its own rites and prayers.

In view of its intrinsic qualities, confirmation is also referred as laying on of hands (Acts 8:14-14; 19:2-6)







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Most probably, the Apostles themselves changed the visible sign of the Mystery (the laying on of hands), in case where they themselves were absent, replacing it with another visible sacred act.

The anointing of the newly baptized with myrrh had been received from the hands of the Apostles.







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Anointment undoubtedly comes from the Apostles.

“Now He who establishes us with you in Christ and has anointed us is God, who also has sealed us and given us the Spirit in our hearts as a guarantee.” (2 Cor. 1:21-22)

“But you have an anointing from the Holy One, and you know all things.” “But the anointing which you have received from Him abides in you, and you do not need that anyone teach you; but as the same anointing teaches you concerning all things, and is true, and is not a lie, and just as it has taught.” (1John 2:20-27)

“Do not touch my anointed ones.” (Ps. 104/105:15)







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Through baptism, a person is spiritually reborn; confirmation conveys special grace that strengthens the recipient for the practice of the Christian faith.

“The seal of the Lord” (St. Cyprian) A “ Seal” (St. Clement of Alexandria , St. Cyril of Jerusalem) “

“The Spiritual Seal” (St. Ambrose) The Seal of the Eternal Life”







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“The Confirmation” (The Apostolic Constitution)

“The Perfection” (St. Clement of Alexandria, St. Ambrose)

The Mystery of the Spirit” (St. Hilary, Tertuallian)







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## THE ESTABLISHED OF THIS SACRAMENT

In John 7:37-39, our Lord Jesus established this sacrament: “If any one thirst. Let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart shall flow rivers of living water. Now this He said about the Spirit, which those who believed in Him were to receive; for as yet the Spirit had not been given, because Jesus was not yet glorified.”







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The descent of the Holy Spirit at Pentecost granted confirmation to the apostles, and in their turn, they were able to grant it to other believer by administering this sacrament to them.







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Many canons passed by various councils assert the independence of confirmation and its separateness from baptism.

According to Canon 38 of the Council of Laodicea (between 348 and 381):

“They, who are baptized, must after baptism be anointed with the heavenly Chrism, and be partakers of the kingdom of Christ.”







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In connection with the various categories of heretics who return to the fold of orthodoxy, Canon 7 of the Council of Constantinople (381) states, Those.. We receive upon their giving a written renunciation of their errors and anathematize every heresy which is not in accordance with the holy, catholic, and apostolic church of God. Thereupon they are first sealed or anointed with the holy oil upon the forehead, eyes, nostrils, mouth and ears; and when we seal them we say, "The seal of the gift of the Holy Ghost.." (Canons of the One hundred and Fifty Fathers 1956, p. 185)







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## THE MEANS OF THE PERFORMANCE OF THIS SACRAMENT :

The visible element in the sacrament of confirmation comprises four parts:

1. An epiclesis of the Holy Spirit upon the water
2. The Holy Chrism, by which the baptized rightfully becomes a “Christian”
3. The signing with the holy chrism, the priest anoints the baptized, using 36 signs of the cross, which cover almost all members of his/her body
4. The Prayers, said during the process of anointing ending with the words: “Receive the Holy Spirit and be a purified vessel of our Lord Jesus Christ.”







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The Coptic Church, in line with other orthodox churches, has a distinctive stand toward administering the sacrament confirmation. Whereas in non-orthodox churches, confirmation is the exclusive right of bishops, there is no restriction imposed on Coptic priests, as they receive this right at ordination.







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Second, unlike other churches where conformation is delayed till the age of discretion. Orthodox churches administer it together with two other sacraments, that is preceded by baptism, and followed by Holy Communion. Not only is this practice based on solid historical grounds, as it was observed by all churches, orthodox and non-orthodox.







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Until the 13<sup>th</sup> century, when the Roman Catholic church chose to delay confirmation until the age of discretion. It also provides the necessary precaution against the likelihood of an unbaptized and unconfirmed child's death before attaining that age.







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Tertullian writes: "After coming up from the font, we are anointed with blessed oil, according to the ancient rite, as of old it was the custom to anoint to the priesthood with oil from a horn."

