

Guidelines
for the
Preparation and Celebration
of the
Sacrament of Confirmation
for the
Diocese of Fort Worth

The Sacrament of Confirmation

Table of Contents

DOCTRINAL OVERVIEW	1
HISTORICAL SUMMARY OF THE SACRAMENTS OF BAPTISM AND CONFIRMATION	1
THEOLOGY OF THE SACRAMENT OF CONFIRMATION, CORRELATION WITH <i>THE CATECHISM OF THE CATHOLIC CHURCH</i> , AND IMPLICATIONS FOR CONFIRMATION PREPARATION.....	2
PASTORAL AND CATECHETICAL PRINCIPLES	7
GENERAL PASTORAL AND CATECHETICAL PRINCIPLES	7
PRINCIPLES FOR THE PREPARATION AND CELEBRATION OF THE SACRAMENT OF CONFIRMATION WITH ADOLESCENTS AND ADULTS.....	7
KEY CATECHETICAL ELEMENTS FOR CONFIRMATION PREPARATION	8
PARTNERSHIP WITH FAMILIES	9
POLICIES	10
THE CANDIDATE	10
THE PARISH.....	10
THE SPONSOR	11
THE PARENT(S) OR GUARDIAN OF THE ADOLESCENT CANDIDATE	11
NORMS FOR READINESS	13
THE NORMS FOR ADULT CANDIDATES' READINESS	13
THE NORMS FOR ADOLESCENT CANDIDATES' READINESS	13
THE RITE OF CONFIRMATION	14
GENERAL LITURGICAL PRINCIPLES.....	14
LITURGCAL PRINCIPLES FOR CELEBRATING THE RITE OF CONFIRMATION.....	14

<p style="text-align: center;">GUIDELINES FOR THE PREPARATION AND CELEBRATION OF THE SACRAMENT OF CONFIRMATION</p>

I. Doctrinal Overview

The celebration of Confirmation draws us more deeply into God's power and love that lives within each of us and the Church. Having first experienced the Spirit of God through Baptism, we are drawn into a deeper, more intimate relationship with God the Father through a continuing unfolding of the gifts of the Spirit which gives us strength to boldly witness for Christ.

A. HISTORICAL SUMMARY OF THE SACRAMENTS OF BAPTISM AND CONFIRMATION

1. In the First Century

- a. It was loosely organized and much like the rites of the early Jewish sects.
- b. It included: a period of preparation for instruction and repentance; reception into the community through a bath of water and sometimes a laying on of hands.

2. Second Century through Fifth Century

- a. Candidates for Baptism had a long period of preparation including instruction, prayer, and doing good works.
- b. When ready for Baptism, the candidates were vouched for by their sponsor; candidates bathed, fasted, and prayed before receiving the sacrament.
- c. For the ceremony, the candidates were exorcized and anointed. After disrobing, they went into the water to profess their faith and to be baptized.
- d. Clothed in a white garment, they received a final anointing by the Bishop to confirm their new life in Christ.
- e. When bishops found it impossible to attend all Baptisms, the Western Church separated this final anointing from the Baptism itself to be administered later in the ceremony of Confirmation.

3. Sixth Century to the Twentieth Century

- a. In the Middle Ages, Christianity became the common belief; and infant Baptisms, the general rule.
- b. The long preparation for Baptism was no longer needed.
- c. In some areas, a child was confirmed at the time of Baptism; but as time went on, this

ceremony was postponed until a later age.

- d. The Council of Trent in 1565 stated the “age of reason” as appropriate for Confirmation.
- e. Confirmation was no longer seen as simply a sealing of Baptism but rather as a sacrament of growth, confirming the Christian person in his faith.
- f. The bishop’s Kiss of Peace became a blow on the cheek to signify that one must be ready to suffer for Christ.

4. Twentieth Century

- a. Vatican II restores the catechumenate clearly emphasizing Confirmation’s close relationship with the sacraments of Baptism and Eucharist.
- b. The practice of baptizing infants continues the practice in which Baptism and Confirmation are experientially separated.

Adapted from *The Changing Sacraments*. Reprinted by permission of St. Anthony Messenger Press, 1615 Republic Street, Cincinnati, Ohio 45210. All rights reserved

B. THEOLOGY OF THE SACRAMENT OF CONFIRMATION, CORRELATION WITH *THE CATECHISM OF THE CATHOLIC CHURCH*, AND IMPLICATIONS FOR CONFIRMATION PREPARATION

1. Confirmation welcomes us as a sacrament of initiation.

- Confirmation is linked to Baptism and Eucharist.
- Confirmation is part of our initiation into the faith community.
- Confirmation honors the growing spirituality of the individual.

Correlation with *The Catechism of the Catholic Church (CCC)*

CCC 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. (Cf. Roman Ritual, Rite of Confirmation (OC), Introduction 1)

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. (LG 11; cf. Rite of Confirmation, Introduction 2)

CCC 1308: Although Confirmation is sometimes called the “sacrament of Christian maturity, we must not confuse adult faith with the adult age of natural growth, nor forget that the baptismal grace is a grace of free, unmerited election

Confirmation

and does not need “ratification” to become effective. St. Thomas reminds us of this:

Age of body does not determine age of soul. Even in childhood man can attain spiritual maturity: as the book of Wisdom says: For old age is not honored for length of time, or measured by number of years. Many children, through the strength of the Holy Spirit they have received, have bravely fought for Christ even to the shedding of their blood. (St. Thomas Aquinas, STh III, 72, 8, ad 2; cf. Wis 4:8)

Implications:

Throughout the preparation process for Confirmation, we need to communicate the relationship between the sacraments of initiation (Baptism, Confirmation and Eucharist). Remembering and renewing baptismal promises, participating in the Eucharist regularly and focusing on ways to live out the Eucharist in daily life are part of the preparation for the sacrament of Confirmation.

2. Confirmation is the work of the Trinity.

- Confirmation is part of the welcoming initiative of God the Father.
- Confirmation unites us more fully to Christ.
- Confirmation strengthens us with the Holy Spirit.

Correlation with *The Catechism of the Catholic Church (CCC)*

CCC 1286: *In the Old Testament the prophets announced that the Spirit of the Lord would rest on the hoped-for Messiah for his saving mission. (Cf. Isa 11:2; 61:1; Lk 4:16-22) The descent of the Holy Spirit on Jesus at his Baptism by John was the sign that this was he who was to come, the Messiah, the Son of God. (Cf. Mt 3:13-17; Jn 1:33-34) He was conceived by the Holy Spirit; his whole life and his whole mission are carried out in total communion with the Holy Spirit whom the Father gives him “without measure.” (Jn 3:34)*

CCC 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!”; (Rom 8:15) - it unites us more firmly to Christ; it increases the gifts of the Holy Spirit in us...*

CCC 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. (Cf. Rite of Confirmation, Introduction 3)*

Implications:

The relationship between Jesus, the Holy Spirit and each one of the faithful is key to an understanding of the Father's love and call. Stories of faith, of God's love in our lives, of how God gifts us and calls us are essential for those preparing to be confirmed and for the entire community of faith. In this way we will recognize the person, presence, and ministry of Jesus and the Spirit among us.

3. Confirmation strengthens us for discipleship, mission and witness to our faith.

- Confirmation empowers us to witness to our faith.
- Confirmation, similar to Baptism and Eucharist, links us to the ministry of Christ and the mission of the Church.
- Confirmation deepens our initiation into the adventure of discipleship.
- Preparation for Confirmation is an evangelizing moment of conversion which includes celebrating the sacrament of Penance.

Correlation with *The Catechism of the Catholic Church (CCC)*

CCC 1287: This fullness of the Spirit was not to remain uniquely the Messiah's, but was to be communicated to the whole messianic people. (Cf. Ezek 36:25-27; Joel 3:1-2) On several occasions Christ promised this outpouring of the Spirit, (Cf. Lk 12:12; Jn 3:5-8; 7:37-39; 16:7-15; Acts 1:8) a promise which he fulfilled first on Easter Sunday and then more strikingly at Pentecost. (Cf. Jn 20:22; Acts 2:1-4) Filled with the Holy Spirit the apostles began to proclaim "the mighty works of God," and Peter declared this outpouring of the Spirit to be the sign of the messianic age. (Acts 2:11; cf. 2:17-18) Those who believed in the apostolic preaching and were baptized received the gift of the Holy Spirit in their turn. (Cf. Acts 2:38)

CCC 1302: It is evident from its celebration that the effect of the sacrament of Confirmation is the special outpouring of the Holy Spirit as once granted to the apostles on the day of Pentecost.

CCC 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!";
(Rom 8- 5)
- it unites us more firmly to Christ;
- it increases the gifts of the Spirit in us;
- it renders our bond with the Church more perfect; (Cf. LG 11)
- 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: (Cf. Council of Florence (1439): DS 1319; LG 11; 12)

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. (St. Ambrose, De myst. 7, 42: PL 16, 402-403)

CCC 1304: *Like Baptism which it completes, Confirmation is given only once, for it too imprints on the soul an indelible spiritual mark, the "character," which is the sign that Jesus Christ has marked a Christian with the seal of his Spirit by clothing him with power from on high so that he may be his witness. (Cf. Council of Trent (1547): DS 1609; Lk 24:48-49)*

CCC 1305: *This "character" perfects the common priesthood of the faithful, received in Baptism, and "the confirmed person receives the power to profess faith in Christ publicly and as it were officially (quasi ex officio)." (St. Thomas Aquinas, Sth III, 72,5, ad 2)*

CCC 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...*

CCC 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. (Cf. Acts 1:14)*

Implications:

We prepare confirmands for a life of discipleship, recognizing more fully the gifts they bring in service to our Church and to those in need. We want to prepare each person to live in a way that relies on God's strength and nourishment and calls us to be faithful with others, through our Church.
--

4. Confirmation is a celebration of the community of faith.

- Confirmation joins us more fully to the ministering community.
- Confirmation is received by individuals and celebrated as community.
- Preparation strengthens a sense of belonging to the universal Church and local parish.
- Preparation includes a sponsor who represents the wider faith community.
- Preparation provides an opportunity to partner with families as communities of faith.

Correlation with *The Catechism of the Catholic Church (CCC)*

CCC 1301: *The sign of peace that concludes the rite of the sacrament signifies and demonstrates ecclesial communion with the bishop and with all the faithful. (Cf. St. Hippolytus, Trad. Ap. 21: SCH 11, 80-95)*

CCC 1303: . . . it renders our bond with the Church more perfect. (Cf. LG 11)

CCC 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 the confirmands. (Cf. Rite of Confirmation, Introduction 3)

CCC 1311: Candidates for Confirmation, as for Baptism, fittingly seek the spiritual help of the sponsor. To emphasize the unity of the two sacraments, it is appropriate that this be one of the baptismal godparents. (Cf. Rite of Confirmation, Introduction 5; 6; CIC, can. 893. 1-2)

Implications:

Confirmation preparation must involve the entire parish community to not only support the confirmands in their preparation but also to renew the whole community in God's Spirit. We must recognize ways to partner with the families of confirmands and provide resources that allow preparation efforts at church to be echoed at home. Sponsors play a key role in representing the community of faith as guide and supporter to the confirmands.

The above outline has been developed from the resource, *Confirming Disciples*, written by the Center for Ministry Development, P.O. Box 699, Naugatuck, CT 06770, 1996, with their permission.

Excerpts from the English translation of the Catechism of the Catholic Church for use in the United States of America Copyright © 1994, United States Catholic Conference, Inc. -- Libreria Editrice Vaticana. Used with Permission.

Excerpts from the English translation of the Catechism of the Catholic Church: Modifications from the "Editio Typica" Copyright © 1997, United States Catholic Conference, Inc. -- Libreria Editrice Vaticana. Used with Permission

II. Pastoral and Catechetical Principles

A. GENERAL PASTORAL AND CATECHETICAL PRINCIPLES

Effective sacramental preparation:

1. Raises as few obstacles as possible to the reception of the sacraments. It seeks to balance the value of adequate preparation and proper disposition, with the recognition of sacraments as free gifts from God.
2. Includes candidates, their families, and the larger parish community.
3. Adapts to the needs, ages, and circumstances of the candidates.
4. Focuses on the meaning of the sacrament, including scripture, historical development, and the sacramental rite itself.
5. Fosters discipleship and mission.
6. Promotes lifelong learning and participation in the sacramental life.

B. PRINCIPLES FOR THE PREPARATION AND CELEBRATION OF THE SACRAMENT OF CONFIRMATION WITH ADOLESCENTS AND ADULTS (the following principles are inclusive of adolescents and adults with a few named specifically when dealing with adolescents)

1. Invitation. Each year, parishioners of confirmation age who have not celebrated the Sacrament of Confirmation will be invited by the parish into the preparation process. As a community of faith we are responsible to minister to and to call forth for ministry this entire group within the community.
2. Responding to the needs of Confirmands. The confirmation preparation process is both individual and communal. Responding to the diversity of confirmands includes many different learning styles, interests, starting points, experiences, abilities and limitations.
3. Adequate preparation. The Christian life calls us to a life-long process of faith development. Preparation for the sacrament of Confirmation is a moment in this lifelong process which is focused on the Rite of Confirmation and the call to involvement in the life, mission and work of the church. During the period of preparation for Confirmation the sacrament of Penance should be celebrated.

I. For adults

Preparation for the sacrament of Confirmation should be available to all adults who are participating in the sacramental life of the Church. It would be wise and good to use this “teachable moment” to offer a simple, short catechetical preparation for the sacrament.

II. For adolescents

Preparation for the sacrament of Confirmation should be not longer than six months. Confirmation preparation and celebration should reside within a comprehensive youth ministry process (should not take the place of a youth ministry process and should not stand alone - completely separate from a youth ministry process). The youth ministry process should be developed in parishes beginning with youth in grade six and concluding with graduating seniors in high school.

Comprehensive ministry with youth:

1. Recognizes that young people learn, experience faith and grow in faith in many ways.
2. Includes: evangelization, catechesis, community life, prayer and worship, service and justice, leadership development, pastoral care and advocacy.
3. Reflects the responsibility of the entire faith community and draws young people into participation in the ministry efforts of the Church.
4. Respects and honors the role of parents in the faith development of young people.
5. Stresses the personal relationships and personal experiences with their peers and also with faith-filled adults within the community.

For detailed information on comprehensive youth ministry see: *Renewing the Vision: A Framework for Catholic Youth Ministry*, USCC, 1997.

C. KEY CATECHETICAL ELEMENTS FOR CONFIRMATION PREPARATION:

1. The relationship of the initiation sacraments, Baptism, Confirmation, and Eucharist.
2. The meaning of the Sacrament of Confirmation (role in salvation, deepening of baptismal grace).
3. The signs and symbols related to the Sacrament of Confirmation.
4. The Holy Spirit in our lives (Pentecost, grace, gifts from God).
5. The role of the persons involved in the catechesis and celebration of the sacrament: the bishop, pastor, director of religious education, coordinator of youth ministry catechists, parents, and sponsors.
6. The relationship between the parish community and the local Church (Diocese).
7. The Rite of Confirmation (the renewal of one's baptismal promises, the laying on of

hands, the seal of the Spirit, and the anointing with chrism).

8. The responsibilities of the confirmed Catholic to be an active witness to Christ and involvement in the mission of the Church (Learning to pray, growing spiritually, serving inside the faith community and outside).
9. The Sacrament of Penance and our call to grace.

D. PARTNERSHIP WITH FAMILIES

Keep families in mind when designing sacramental preparation programs. Clarify the important role of families in the Confirmation process. Provide families with helpful resources for continued family faith growth. Be attentive and responsive to their ideas in regard to requirements, schedules and attitude of hospitality.

Summary of pastoral and catechetical principles

- ◆ Emphasizes what God is doing in our lives
not what we do to be worthy or deserving
- ◆ Involves the community of faith
not anonymous preparation programs
- ◆ Works in partnership with families
not in competition for family time and attention
- ◆ Launches confirmands toward full participation and active discipleship
not as an end but a beginning
- ◆ For adolescents, works within youth ministry which includes catechesis
not as separate or competing programs
- ◆ For adolescents, focuses on preparation for celebrating the sacrament
not as a place for all of the needed adolescent catechesis

III. Policies

A. THE CANDIDATE

Each baptized Catholic can and should receive the Sacrament of Confirmation. The candidates may request the Sacrament if they:

1. Are baptized and able to renew baptismal promises.
2. Are open to receiving the gifts of the Holy Spirit.
3. Have received their First Communion, are participating in the Sunday Mass and in the sacramental life of the Church. (Adults and adolescents who have not received First Communion will be catechized through the RCIA process with age appropriate catechesis.)
4. Have reached 15 years of age.
5. Are willing to commit to active involvement in the parish Confirmation preparation process.
6. Are willing to continue to grow in faith following Confirmation and throughout their lifetime.

B. THE PARISH

Because the parish community has a responsibility to give witness of its faith to the candidates, the community should be made aware of and led to enter into the preparation and celebration of Confirmation.

1. The parish is responsible for developing and implementing a preparation process for teens and adults desiring to receive the sacrament of Confirmation.
 - a. Adult preparation should be open to any person attending Sunday Mass, participating in the sacramental life of the Church and seeking a deeper relationship with God and with the parish community.
 - b. Adolescent preparation can begin at 15 years of age, should not exceed six months and be a natural part of the parish youth ministry *process* (see *section II Principles and section IV Norms for Readiness*).
2. Each year the parish prepares for Confirmation, it is responsible for inviting adults and adolescents who have not received the sacrament of Confirmation.
3. The parish is responsible for involving all its members in the Confirmation preparation process including support and prayer for the confirmands.

4. Post-Confirmation: Confirmation should open the door to greater participation in the life of the Church. Parishes should continue to offer opportunities for the newly confirmed to continue to grow in their faith, share their faith and learn more about being Catholic.
5. The parish is responsible for sending Confirmation documentation to the proper baptismal parish of each candidate.

C. THE SPONSOR

Sponsors represent in a personal way the witness and support of the parish community. Opportunities for catechesis should be offered to the sponsors in order to assist them in fully understanding their role in the ongoing formation of the candidate.

Sponsors must:

1. Be at least 16 years of age and of either sex (e.g. a female sponsor for a male candidate).
2. Be practicing Catholics.
3. Have received all of the sacraments of initiation (Baptism, Confirmation, Eucharist).
4. Be someone that the candidate can identify with in terms of Christian living.
5. Be someone who can share the faith journey of the candidate.
6. Assist in all aspects of the candidates' preparation and celebration of the sacrament, accompany their candidates to celebrate the sacrament, and continue to support the candidates to fulfill their baptismal promises faithfully under the influence of the Holy Spirit after the reception of the sacrament.

It is appropriate that the sponsor be the baptismal sponsor (god-parent) if that is possible. If that is not possible, the sponsor may be selected by the candidate with the help of their parent(s) and/or the parish community.

Parents may not be sponsors, but may present their son or daughter to the Bishop along with the sponsor.

D. THE PARENT(S) OR GUARDIAN OF THE ADOLESCENT CANDIDATE

Parent(s)/guardian are called to be actively involved in the Confirmation preparation process. The role of the parent(s)/guardian is an extension of the commitment they undertook at their child's Baptism. The family serves as the primary community of faith. As children grow in faith, the parental role lessens in regard to decision-making and becomes one of support and witness. For the Sacrament of Confirmation for adolescents, the parental role is very much

one of spiritual companion and advisor, that is, both parents and adolescents learning and growing in understanding of Catholic traditions and beliefs. This points to the understanding that forming faith is a lifelong process and that parents, as well as adolescents and children, should continue their own faith growth. It is in this way that parents will be able to share their own faith journey, thereby helping the candidates to make decisions about their faith.

Parents must:

1. Continue their own faith growth.
2. Indicate a willingness to support the candidate's faith journeys.
3. Support their adolescent candidates in choosing sponsors.
4. Support their adolescent candidates in prayer throughout the preparation process

IV. Norms for Readiness

A. THE NORMS FOR ADULT CANDIDATES' READINESS:*

1. Demonstrates age appropriate desire and understanding of the sacrament.
2. Are participating in Sunday Eucharistic liturgies.
3. Are active in some facet(s) of the life of the Church.

B. THE NORMS FOR ADOLESCENT CANDIDATES' READINESS:

1. Demonstrates age appropriate desire and understanding of the sacrament.
2. Are participating in Sunday Eucharistic liturgies.
3. Are active in some facet(s) of the life of the Church.
 - a. Youth ministry (grades 6-12) provides the context for growth in faith of all the young people of the parish before and after a person celebrates Confirmation. Youth ministry invites young people to become involved in one or more of the facets of the life of the Church including prayer and worship, justice and service, evangelization, catechesis, community life, leadership development, pastoral care, and advocacy. It is not the goal that every adolescent participate in every aspect of the Church but that they participate in meaningful ways in the life of the Church.
 - b. Youth ministry is not the equivalent of “youth group” or “youth club” (these represent only a small piece of a comprehensive youth ministry) but is meant here in the context of the NCCB/USCC document, *Renewing the Vision: A Framework for Catholic Youth Ministry*. This is not to suggest a policy that only adolescents who have participated in the parish youth ministry from grade 6 can be confirmed, but instead gives us a broad way of evaluating how young people have been involved or will be involved in the parish.

*Individuals who approach the Church for this sacrament may need assistance in coming to this point of readiness. The parish community bears the responsibility to provide such assistance.

V. The Rite of Confirmation

A. GENERAL LITURGICAL PRINCIPLES

1. Liturgical celebrations, especially those involving first reception of sacraments, should be undertaken with special care and preparation:
 - a. All the sacraments engage the whole community of faith, even though particular sacraments may be celebrated individually.
 - b. The symbols, words, gestures, objects, movements, etc. of the sacraments should always be lavish.
 - c. Candidates should be involved in the celebration as actively as possible.
2. Liturgical celebrations catechize through the experience.
3. The way sacraments are celebrated should offer welcome and hospitality to all, especially to those who are not members of the faith community.

B. LITURGICAL PRINCIPLES FOR CELEBRATING THE RITE OF CONFIRMATION

1. Renewal of Baptismal Promises
The renewal of baptismal promises in the Rite of Confirmation reminds us that Confirmation is intimately connected with the other sacraments of initiation. This clearly shows that Confirmation follows Baptism. Further, the renewal of baptismal promises expresses not only what the candidate and the community believe but also their relationship to the paschal mystery and the call to discipleship. Finally, Confirmation as a rule takes place within mass to further connect Confirmation with the other sacraments of initiation.
2. Laying on of Hands
Just as Jesus healed the sick and blessed little children with this gesture, the apostles did the same through the laying on of hands. The laying on of hands has signified the calling forth of the gifts of the Spirit. During the Rite of Confirmation, the laying on of hands by the Bishop invokes the Spirit to come upon the confirmands and bring them the gifts of wisdom and understanding, right judgment and courage, knowledge and reverence, and wonder and awe.
3. Seal of the Holy Spirit
In the anointing with oil, confirmands are marked as belonging to Christ and in service to Christ for ever. This mark or seal has been given by God who has given us his Spirit in our hearts to be one in Christ's body. Jesus identifies himself in the New Testament as carrying the seal of God the Father (John 6:27) which identifies him with his Father's mission.

4. Anointing with Chrism

In biblical times, anointing was a sign of abundance and joy, cleansing and healing, able to bring about a radiance of beauty, health and strength. In the Rite of Confirmation, anointing is the sign of the Spirit. It reminds each person that they belong to Christ, that we share in the mission of Christ through the Spirit. Just as Jesus was anointed by the Spirit and experienced his humanity transformed by that anointing, our own humanity is transformed by the anointing through the Spirit. (Cf. Catechism of the Catholic Church #1293)

5. The Assembly

The sign of peace that concludes the rite of the sacrament signifies and demonstrates ecclesial communion with the bishop and with all the faithful. (Catechism of the Catholic Church #1301, Cf. St. Hippolytus, Trad. Ap. 21:Sch 11, 80-95)
It is at this time that the newly confirmed are now full members of the community having completed all of the sacraments of initiation.