

The Renewal of Baptismal Promises

23. After the Homily the Bishop questions those to be confirmed, who stand, as he says:

Do you renounce Satan,
and all his works and empty promises?

Together, all those to be confirmed reply:

I do.

Bishop:

Do you believe in God,
the Father almighty,
Creator of heaven and earth?

Those to be confirmed:

I do.

Bishop:

Do you believe in Jesus Christ, his only Son, our Lord,
who was born of the Virgin Mary,
suffered death and was buried,
rose again from the dead
and is seated at the right hand of the Father?

Those to be confirmed:

I do.

Bishop:

Do you believe in the Holy Spirit,
the Lord, the giver of life,
who today through the Sacrament of Confirmation
is given to you in a special way
just as he was given to the Apostles on the day of Pentecost?

Those to be confirmed:

I do.

Bishop:

Do you believe in the holy Catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and life everlasting?

Those to be confirmed:

I do.

The Bishop gives his assent to the profession by proclaiming the faith of the Church:
This is our faith. This is the faith of the Church.
We are proud to profess it in Christ Jesus our Lord.

The gathering of the faithful gives its assent by replying:
Amen.

For the formula This is our faith, it is permitted to substitute, if appropriate, some other formula or even some suitable chant, by which the community is able to express its faith.

Notes

from the Catechism of the Catholic Church

189 The first ‘profession of faith’ is made during Baptism. the symbol of faith is first and foremost the baptismal creed. Since Baptism is given ‘in the name of the Father and of the Son and of the Holy Spirit’. The truths of faith professed during Baptism are articulated in terms of their reference to the three persons of the Holy Trinity.

197 As on the day of our Baptism, when our whole life was entrusted to the ‘standard of teaching’, let us embrace the Creed of our life-giving faith. To say the Credo with faith is to enter into communion with God, Father, Son and Holy Spirit, and also with the whole Church which transmits the faith to us and in whose midst we believe:

This Creed is the spiritual seal, our heart’s meditation and an ever-present guardian; it is, unquestionably, the treasure of our soul. [St Ambrose]

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.’

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.

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.

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.’

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