



# A seed in our souls

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Sermon by Archbishop Marcel Lefebvre,  
Confirmations, October 19, 1975

My dear children,

Already for a long time, certainly, you have prepared yourselves to receive this sacrament of Confirmation; your parents, your priests, have taught you about what is the sacrament of Confirmation.

And today, here you are, with your parents near you, to receive this sacrament. You will notice that we have wished to give some solemnity to this sacrament of Confirmation, because it is a very great sacrament, very necessary today more than ever, in order to remain good Christian boys and girls. It is for this that you receive the sacrament of Confirmation.

The day of our Baptism, when the grace of Baptism descends into our souls, we receive it as a seed in our souls. It is a seed which must grow and which must invade every part of our souls, our souls fully, all entirely. It must make our souls become perfectly Christian, perfectly submitted to Our Lord, filled with the Spirit of Our Lord.

It is precisely this that Our Lord has wanted. That all of the sacraments add to the grace of Baptism another particular strength in order to help us to give our souls completely to Our Lord Jesus Christ, that we be completely under the influence of Our Lord Jesus Christ.

What is a Christian? It is he who is another Christ, he who is entirely given to Our Lord Jesus Christ, entirely submitted to Our Lord Jesus Christ, desirous that His kingdom come. It is this that you say in the Our Father: Thy kingdom come, Thy will be done on earth as it is in heaven. You will repeat it again in a little while.

Well, the grace that you receive, the grace of Baptism, grace of the sacrament of Confirmation, grace of all the sacraments, grace of the Holy Eucharist especially, all these graces are made so that your souls may be entirely given to Our Lord Jesus Christ. And this is not so easy! Our Lord is demanding. Our Lord wills that we love Him and that we do not love another thing, that we do not love the things which would take us away from Him.

Now today in this world, and moreover, as always, but maybe even more today than in the past, because science has made discoveries which unfortunately permit men to do much evil and to give much more scandal than in the past, well these scandals which surround us, want to tear us away from Our Lord Jesus Christ. And the devil uses all these means to snatch our souls from Our Lord Jesus Christ. The devil does not want that Our Lord Jesus Christ reign in us. He does not want it. He will do everything during your life, up to your very last breath, to try to tear you away from Our Lord Jesus Christ, who has con-

quered you both through Baptism and who now today, will conquer you more and will become your King still a little more through the sacrament of Confirmation. The devil does not accept this. So he employs all the means that are at the service of his intelligence – and he is crafty, the devil, really he is intelligent, with all those who are at his service, and all those who here on the earth have placed themselves at his service, to try to prevent souls from being in the so sweet, the so good reign of Our Lord Jesus Christ.

Well then, you are going to receive this sacrament of Confirmation which will give you a very great strength if you prepare your souls well. If you close your souls to the grace of the Good God, Our Lord cannot penetrate into your hearts, into your will, into your intelligence. But I am sure that your souls are well prepared, well disposed to do the will of Our Lord. And that is why the grace which you are going to receive in a few moments will transform your souls anew. That is why it is very important to receive the grace of this sacrament. It is Our Lord who has instituted these sacraments. It is not we who have invented them. It is not the Church that has invented these sacraments. It is Our Lord Himself. It is the Church that teaches us this.

It is Our Lord Himself who has wanted this sacrament of Confirmation. Consequently, we cannot do just anything, just any prayer, just any rite, just any gesture to give or receive the sacrament of Confirmation.

If I would say, in a few moments, in place of saying the prayer which is written in the Pontifical to give the sacrament of Confirmation, if I would invent a prayer of my own, as for example: "Receive the Holy Spirit". If that is all I said at the moment of imposing my hand on your head and of signing your forehead with the Sign of the Cross, well then, you would not receive the grace. You would not have the grace of the sacrament of Confirmation. You would have had a very lovely gathering, here at Ecône, but you would have left without the grace of the Confirmation.

Is that what your parents wanted? Have your parents brought you here to say a prayer and to return to your homes without having received the grace of the Confirmation? Is it for that that

they have brought you here? Certainly not. On the contrary, they have brought you here, to be sure, to be entirely certain, that I would use on you the rite which the Church has always used, which the Church has used for centuries. Because if the Church has practiced this rite for ages and ages and it has been happy with this rite and it has considered that this is the rite which Our Lord Jesus Christ has wanted, therefore you may be sure of receiving the sacrament of Confirmation from all times.

Even if, for example, I was distracted, in giving you the sacrament of Confirmation, even so you would have received the sacrament of Confirmation, because I would have performed the rite that the Church has always done and because in my intention, I want to do that which the Church has always done. That's what is necessary for what we call the validity of the sacrament, which means that the grace truly descends into our souls.



This is very important. We cannot do just anything. The sacraments have been instituted by Our Lord Jesus Christ. This is why today the situation in the Church is very serious. Because, sad to say, many priests today, and unfortunately, we must say that even bishops no longer want to follow that which the Church has done in the past.

They always want to innovate, to do something new, to invent new prayers, to invent new rites, under the pretext of putting the Church in tune with modern times, with modern man. But we cannot change all the things in the rite of the sacrament, without the risk of making the grace of the sacrament disappear.

It is the same thing with the Holy Sacrifice of the Mass. The priest cannot say just any words over the Eucharist and believe that Our Lord will be present in the Eucharist. That is not true. We must pronounce the words that the Church desires us to pronounce and that have been pronounced for centuries.

Therefore, you may be assured, that the rite that you will receive in a little while, that will be given to you, will be truly the rite of Confirmation and that you will receive this grace of the Confirmation.

You will depart strengthened by the Holy Ghost, by the grace of the Holy Ghost. In a little while, in a few moments – when I will begin the rite of Confirmation, I will extend the hands like this, over you, to call upon you, all the gifts of the Holy Ghost.

It will not be at that moment that you will receive the grace of the sacrament, but as you know, in all of the sacraments, the Church has wanted that there be some prayers that explain the grace of the sacrament, that show what is going to be done, as in the Holy Sacrifice of the Mass. The Offertory was precisely made to express the intention of the priest. The intention of the Offertory is the intention of that which he is going to do. It is a declaration of intention; that is the Offertory of the Mass.

Well, it is the same thing in the beginning of the rite of Confirmation: the Bishop calls for all the gifts of the Holy Ghost, so that the Holy Ghost will descend with his gifts.

It is to explain that which you are going to be given in the sacrament that will be delivered to you a few moments later.

Next, you will come and kneel in front of the bishop and it is at the moment when the bishop puts his hand on your head and makes the Sign of the Cross on your forehead, with the Holy Chrism, and pronounces the words of the Confirmation, that you will receive the grace of the sacrament of Confirmation. You say that that moment – a very small moment – is not long, but the grace of the Good God, this is something extraordinary. It is a true miracle which is performed at that moment, be certain of that.

What is this little gesture for the grace which you are going to receive, in comparison with the grace itself which you are going to receive? But the almighty power of God is infinite, and God, through a small gesture, gives you an immense grace.

It was not more difficult for the Good God to create the world, the mountains, all the stars that are in the sky. One instant was necessary, only one instant for the Good God to create all that. Well then, through a little word, through a little gesture that is made over you, the Good God can transform your souls and give them entirely to Our Lord Jesus Christ, if you desire it, if you are well disposed.

Then in your hearts ask Our Lord to prepare your hearts well, to make so that the grace would be abundant in you and that you could profit from this grace all your life. It is because this sacrament of Confirmation is not renewed. You will not receive it another time. We only receive the sacrament of Confirmation once, because it imprints a mark on our souls, which is visible by all the angels in heaven, by all the chosen ones in heaven, who see those who have been confirmed and those who are not confirmed.

There is a seal, a sign that is marked definitely in your souls and it is through this sign that you will receive the grace and it is this sign that must help you to be good Christian boys and girls.

You see how this is important, in order to save your souls, in order to go to heaven. Here below, it does not last but a few years, this time

that the Good God gives to us. Several years and it is finished. It is necessary to make a choice: either for the Good God, or against the Good God; for Our Lord or against Our Lord; either for the Blessed Virgin or against the Blessed Virgin. We must make a choice.

Well then, the Good God gives us several years. Make your choice. I am watching you. Where will you go? Will you choose the Good God? Or will you be against the Good God? Are you for Our Lord, or are you against Our Lord?

The Good God sees. He watches men walk towards eternal life. It is themselves who choose. The Good God guides us. He gives us some guides: the priests, the bishops, the pope, the entire Church. The Good God has taught us for two thousand years that which is necessary to do. Well then, during these few years which we spend on this earth, we have a choice to make, a choice to make for eternity.

And the sacrament of Confirmation will help us to make this choice. Once more, in coming here, you make your choice. You say: Yes, I choose the Good God; yes, I choose Our Lord Jesus Christ. Yes, I choose for my mother the most Blessed Virgin Mary.

There, my dear children, this is what you must think today. Thank your parents for having brought you here. Thank your parents for having prepared you to receive this grace of the sacrament of Confirmation. Thank the Good God for having given you Christian parents. How many millions of children do not receive the sacrament of Confirmation? Millions and millions of children that do not receive the sacrament of Confirmation, that do not choose Our Lord Jesus Christ because they do not have Christian parents, or because the parents do not take care of their children, they abandon them, or they do not lead them to Our Lord.

Then, thank the Good God very much for having given you good parents, thank your parents. You will thank them again in a little while. Upon leaving, after this sacrament, you will thank your parents for having brought you here and for having provided for you this sacrament of Confirmation, likewise you will thank all those who have helped you to prepare yourself to receive this sacrament.

Now, we are going to pray all together, with you, to ask the Holy Ghost to descend upon you in abundance. We will ask this especially from the most Blessed Virgin Mary. Because, you know, that there is no grace that is given without the most Blessed Virgin Mary. Everything passes through the most Blessed Virgin Mary. She is the channel through which all the graces come to us, because it is through her that Our Lord was given to us, through her Fiat. When she pronounced her Fiat, then she gave to us Our Lord Jesus Christ.

That is why Our Lord has wanted, through a mystery of His mercy, of His goodness, to arrange things so that all the graces come to us through the most Blessed Virgin Mary. She is our mother, the mother of our souls. That is why we must pray to her. We must invoke her often. We must recite our rosary in order to be always under the protection of the most Blessed Virgin Mary who will guard us and conduct us for eternity.

In the Name of the Father...

