

*Then the Bishop adds:*

Behold, thus shall every man be blessed that feareth the Lord.

*And turning himself toward those who have been confirmed, making the sign of the Cross over them, the Bishop says:*

May the Lord bless ✠ you out of Sion, that you may see the good things of Jerusalem all the days of your life, and have life everlasting.

℟. Amen.

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Ecce sic benedicetur omnis homo, qui timet Dóminum.

Benedicat vos Dóminus ex Sion, ut videatis bona Jerúsalem omnibus diébus vitæ vestræ, et habeatis vitam æternam.

℟. Amen.

**W**E ARE BORN, spiritually, in the Sacrament of Baptism. We become sharers in the divine life of the most Blessed Trinity. We begin to live a supernatural life. As we practice the virtues of faith and hope and love, and as we unite with Christ in his Church in offering worship to God, we also grow in grace and goodness. But at this stage our spiritual life, like the life of a child, is largely self-centered. We tend to be preoccupied with the needs of our own soul, with the effort to be good. We cannot be wholly self-centered, of course; not if we understand what it means to be a member of Christ's mystical body; not if we understand the significance of the Mass as an act of group worship and Holy Communion as the bond of union with our fellows. But in general our religious life does revolve around self.

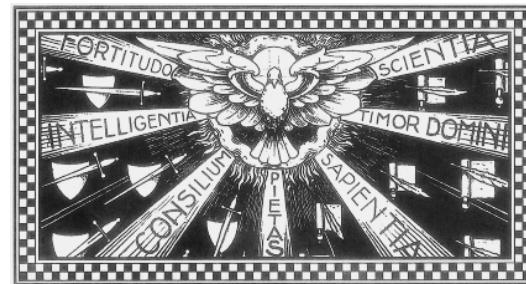
Then we are confirmed. We receive a special grace by which our faith is deepened and strengthened, so that it will be strong enough not only for our own needs but for the needs of others with whom we shall try to share it. With the onset of adolescence a child begins to assume, progressively more and more, the

responsibilities of adulthood. He begins to see his place in the total family picture and in the community at large. Similarly, the confirmed Christian begins to see more clearly (or *ought* to) his responsibility to Christ for his neighbor. He becomes deeply concerned (or *ought* to) with the welfare of Christ-in-the-world—which is the Church—and the welfare of Christ-in-his-neighbor. It is in this sense that Confirmation is a spiritual “growing up.”

In order that we may have such a concern for Church and neighbor, in deed as well as in feeling, the Sacrament of Confirmation gives us a special grace and a special power. Just as the “mark” or character of Baptism made us sharers with Christ in his role of priest, giving us the power to participate with him in divine worship, so also the character of Confirmation makes us sharers with Christ in his role of prophet or teacher. We now participate with him in the task of extending his kingdom, of adding new souls to his mystical body. Our words and our works are directed not merely to our own sanctification but also to the purpose of making Christ's truths alive and real for those around us.

*Commentary from The Faith Explained by Fr. Leo Trese (1902-1970).*

## Proper Prayers of the Mass in the Extraordinary Form



### ADDENDUM:

#### THE RITE OF CONFIRMATION

according to the **PONTIFICALE ROMANUM** of Pope Leo XIII

*The Bishop, seated in the Sanctuary, washes his hands, then rises, turns toward the kneeling candidates, and prays:*

SPÍRITUS Sanctus supervéniat in vos, et virtus Altissimi custódiat vos a peccátis.

℟. Amen.

*Then, signing himself with the Sign of the Cross, the Bishop (℣.) begins the following Responsorium in Latin, the people responding (℟.) in turn:*

℣. Adjutorium nostrum in nómíne Dómini.

℟. Qui fecit cœli et terram.

℣. Dómine exáudi orationem meam.

℟. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℟. Et cum spíritu tuo.

℣. Orémus. — Omnipotens et sempitérne Deus, qui regeneráre dignátus es hos fámulos tuos ex aqua et Spíritu Sancto; qui-que dedísti eis remissióne ómnium peccatórum; emítte in eos séptiformem Spíritum tuum Sanctum Paraclítum de cœlis.

℟. Amen.

MAY the Holy Ghost come down upon you, and may the power of the Most High preserve you from sin.

℟. Amen.

℣. Our help is in the name of the Lord.

℟. Who hath made heaven and earth.

℣. O Lord, hear my prayer.

℟. And let my cry come unto Thee.

℣. The Lord be with you.

℟. And with thy spirit.

℣. Let us pray. — Almighty everlasting God, Who hast vouchsafed to regenerate these Thy servants by water and the Holy Ghost, and hast given unto them the remission of all their sins: send forth upon them Thy sevenfold Spirit, the Holy Paraclete from heaven.

℟. Amen.

℣. The spirit of wisdom and of understanding.

℟. Amen.

℣. The spirit of counsel and of fortitude.

℟. Amen.

℣. The spirit of knowledge and of piety.

℟. Amen.

℣. Replenish them with the spirit of Thy fear, and sign them with the sign of the Cross ✕ of Christ, in Thy mercy, unto life eternal. Through the same Jesus Christ Thy Son, our Lord, who with Thee liveth and reigneth in the unity of the same Holy Ghost, God, world without end.

℟. Amen.



*Each confirmand kneels before the Bishop, presented to him by the godfather or godmother. The Bishop inquires the confirmand's name. Dipping his thumb into the holy chrism and repeating the Saint's name which is taken by each one, the Bishop pronounces the sacramental formula:*

N., I sign thee with the sign of the Cross.  
✠ \* And I confirm thee with the chrism of salvation. \* In the name of the Father ✠ \* and of the Son ✠ \* and of the Holy ✠ Ghost.

℟. Amen.

*Then, striking the confirmed gently on the cheek, the Bishop says:*

Peace be to thee!

Pax tecum.

*When all have been confirmed, the Bishop washes his hands, during which the choir or clergy sing or read the following Antiphon, all in the meantime kneeling:*

CONFIRM, O Lord, that which Thou hast wrought in us, from Thy holy temple which is in Jerusalem. (P.T. Alleluia.)

℣. Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. ℟. Amen.

℣. Spíritum sapiéntiæ, et intelléctus.

℟. Amen.

℣. Spíritum consílii, et fortitúdinis.

℟. Amen.

℣. Spíritum scíentiæ, et pietatis.

℟. Amen.

℣. Adímpile eos Spíritu timóris tui, et consíqua eos signo Crucis Christi, in vitam propitiátus ætérnam. Per eundem Dóminum nostrum Iesum Christum Fílium tuum, qui tecum vivit et regnat in unitáte ejusdem Spíritus Sancti Deus, per omnia sécula sæculórum.

℟. Amen.

VIIIc C Onfirma hoc De- us \* quod o-pe-rá-tus es in no-

bis, a templo sancto tu- o, quod est in Je-rú-sa-lem.

℣. Gló-ri- a Patri, et Fi- li- o, et Spi- ri-tu- i Sancto.

℟. Sic-ut e- rat in princí-pi- o, et nunc, et semper, et in

sæcu-la sæcu-ló-rum. Amen. Confírma.

*The Bishop (℣.) begins the following Responsorium, the people responding (℟.) in turn:*

℣. Osténde nobis, Dómine, misericórdiam tuam.

℟. Et salutáre tuum da nobis.

℣. Dómine, exáudi orationem meam.

℟. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℟. Et cum spíritu tuo.

℣. Orémus. — Deus, qui Apóstolis tuis Sanctum dedísti Spíritum et per eos, eórumque successóres, cárteris fidélibus tradéndum esse voluísti; résipce propítius ad humilitáti nostræ famulátum, et præsta; ut eórum corda, quorum frontes sacro Chrismáte delinívimus, et signo sanctæ Crucis signávimus, idem Spíritus Sanctus in eis supervéniens, templum glóriæ sua dignánter inhabitándo perficiat. Qui cum Patre et eódem Spíritu Sancto vivis et regnas, Deus, in sécula sæculórum.

℟. Amen.

℣. Show us Thy mercy, O Lord.

℟. And grant us Thy salvation.

℣. O Lord, hear my prayer.

℟. And let my cry come unto Thee.

℣. The Lord be with you.

℟. And with thy spirit.

℣. Let us pray. — O God, who didst give to Thine Apostles the Holy Ghost, and didst ordain that by them and their successors He should be delivered to the rest of the faithful, look mercifully on the service of our humility, and grant that the hearts of those whose foreheads we have anointed with the sacred chrism, and signed with the sign of the Holy Cross, may by the same Holy Ghost descending upon them, and vouchsafing to dwell therein, be made the temple of His glory. Who with the Father and the same Holy Ghost liveth and reigneth, God, world without end.

℟. Amen.