



CONFIRMATION

(The spoken style of this Bishop's sermon has been retained)

In the name of the Father, the Son and of the Holy Ghost, Amen.

If you have ever seen a bishop give Confirmation you no doubt noticed what he did. To begin with, he said some prayers, holding his hands stretched out as if something were passing from them on to the heads of those to be confirmed. After that they came and knelt before him, one by one; and having dipped his thumb in the chrism, he put his hand on each one's head and made the sign of the Cross on their foreheads with the chrism, saying in Latin, "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." And as soon as he had done this he gave each one's cheek a little tap, saying, "Peace be with thee." When everybody had been confirmed he said a short prayer and gave his blessing

When we come across anything that interests us, so that we want to know all about it, there are three questions which we generally ask: "What is it?" – "What is it for?" – "How does it work?" Let us try and answer these three questions about Confirmation.

WHAT IS CONFIRMATION?

Well of course, you know already that it is a Sacrament. And you know too that every Sacrament is made up of some outward things which Our Lord has chosen to be the means of giving us a special inward grace; and the outward things are a sign of the sort of grace given having been picked out by Our Lord on purpose to show us what is happening to our souls.

The special inward grace of the Sacrament of Confirmation is that the Holy Ghost Himself comes to us to make us strong and perfect Christians, and soldiers of Jesus Christ. You learned this from the Catechism, and it is not difficult to see how all that the bishop does is an outward sign of that inward grace. For instance, stretching

out his hands over those who are to be confirmed, and afterwards putting his right hand on the head of each one, is to show that the Holy Ghost comes down upon each one, as He did upon the Apostles long ago. The same thing is done at the consecration of bishops and the ordination of priests, and it also means that the person is being set apart by the Holy Ghost for some particular work; in Confirmation it shows that you are enlisted as a soldier of Our Lord.

Chrism is olive oil mixed with a little balsam—which gives it a sweet smell—and blessed by the bishop on Maundy Thursday. For one thing, it stands for the tongues of fire which came down on the Apostles, and thus means the coming of the Holy Ghost. In days gone by everyone used little oil lamps which burned with a flame like the tongues of fire which you have seen, in pictures, resting on the heads of the Apostles. And then it shows what the Holy Ghost does, because in olden times those who were going to fight prepared themselves by rubbing their bodies with oil to make them supple, and the oil is put on our foreheads to show, that the Holy Ghost prepares our souls to fight the enemies of God. The smell of the balsam means that others are to benefit by our good example, which will help to make virtue pleasing to them and thus lead them to practice it.

The sign of the Cross made upon our foreheads is to remind us of the standard under which we fight, and to remind us too that we are given courage never to be ashamed of it, and that therefore we must always confess our faith and our loyalty to Our Lord boldly before the whole world. The words, "I sign thee with the sign of the Cross," tell us the same thing; and those which follow, "I confirm thee with the chrism of salvation," tell us that we are being confirmed, that is strengthened, by the grace of the Holy Ghost, in order that we may not only fight well, but by doing so gain the reward of eternal life which Our Lord will give to His soldiers who are faithful.

The little tap on the cheek means that, being followers of Our Lord and bearing upon us the sign of His Cross, we must not imagine that our work for Him can be done without our having hard things to bear and many difficulties to meet. It is just because we must look forward to plenty of both, that the Holy Ghost comes to strengthen us. There is one thing more. It may seem strange at first sight that the bishop should say, "Peace be with thee," just at the moment when everything is being done to make us see that we are in for a fight. But it is not really strange. What he means is that, with the help and guidance which the Holy Ghost gives, we are sure of the victory if we do our part, and so we need not be afraid, whatever happens, so long as we remain faithful. With a good conscience we shall be happy and in peace even under the greatest trials, and difficulties.

WHAT IS IT FOR?

Confirmation has to do with our whole life and our whole life's work. We can only receive it once, because one thing it does is to make us for ever something that we were not before—gives us, that is, a certain rank which we shall always hold. To understand, therefore, just what Confirmation is for, we want first to know something about our life and our work.

Our Life. —most of us, before we are quite grown up, think of our lives as being divided into two parts: our schooldays, when we have to learn things and do as we are told; and the time after that, when we make use of what we have learned and are able to do as we like. But our lives are not *really* divided up like this. Our real life means serving Almighty God, this being the one and only reason for His putting us into the world at all; and there is not one time for learning how and another time for doing it. We have to do it the whole time, and be learning the whole time to do it better and better. The work He gives us to-day may be, in some way, a preparation for that of to-morrow, and very likely it is; but we don't know for certain that there will be any to-morrow for us at all, because God has not told us how long He wants us to serve Him in this world before He calls us away to give an account of what we have done. The great thing, therefore, is to do as well as ever we can what He gives us to do to-day. And, when this is done, we have to make up our minds to begin again and serve Him better still, if He should give us to-morrow.

Our Work. —what does God give us to do to-day? Of course, it is not the same for everybody, and each one has quite a number of different duties. We have to work in various ways with our heads and hands, and play too; and we must be kind to others when we have the chance, and take care to keep clear, at all costs, of anything which might displease Almighty God. Sometimes we have to resist one kind of temptation and sometimes another. We can easily see why we have to do some things; and there are others that we know we ought to do, but we cannot see the reason why. But the thing to remember is that all of them belong to one big plan which God has—so big that it is impossible for us to see the whole of it at once.

The plan is to keep a rightful King upon His throne and get back for Him those parts of His kingdom which have been seized by His enemies. The King is Jesus Christ, our Lord, and His kingdom is the whole world—that is, the souls of all the men, and women, and children in the world, who all belong to Him, because He not only made them, but shed His blood to save and keep them for His own. You, like everyone else, have a soul which belongs to Jesus Christ; and so you have your own little bit of Our Lord's kingdom to defend and keep safe for Him. And besides this you have to do your share in helping to keep for Him other parts of His kingdom, and in getting back some which He has lost. That is to say, you have first of all to keep your own soul in His grace and be loyal to Him, and then do everything you possibly can to help other people to love and serve Him too.

This is why we are called "Soldiers of Jesus Christ." We have to spend our whole lives in fighting for Jesus, our King. Now you know that, when an army is in the field, it is the General who makes the plans; the soldiers need not know all about them, and as a rule they don't. All they have to do is to understand their orders and do exactly what they are told, even when this means great danger and hardship. If their leader is a good one, they know that they can trust him to work things out so that they will win in the end, provided they all do their own special duties bravely and steadily. Our Leader is the very best that could be; He is God, and so cannot possibly make any mistake, and therefore our victory is quite certain so long as we are brave and faithful in doing whatever He gives us to do.

You see now another reason why our duties today, and every day, are *all of them* so important. Even the smallest of them may mean much more than we think to our Leader's plan. It is only now and again that someone is called upon to do something big; for the most part we just have to peg away in the company of other people at things that seem rather ordinary, and often tiresome, and take care that they are done as thoroughly and as well as they can be—just as a good soldier does.

What we Want for our Work.—Of course soldiers must be fed, day by day; they must be kept supplied with up-to-date weapons; and if they are sick or wounded they must be cared for. These are, so to speak, outside things which have to be given to them regularly, from time to time. But there are some *inside* things that a soldier cannot do without, and he must have them always and all the time; and these are chiefly two—"PLUCK" and "SENSE." *Real* pluck, that is, which can not only do things without being afraid, but can also *stand* things without giving in; and *real* sense, which means not only keenness about winning, but quickness to see and understand what is wanted of him.

There are lots of men who might be brave enough in a scrimmage, but have not the pluck to persevere in drill, marching, doing without ordinary comforts, and the hundred other not very interesting or pleasant things which keep an army fit and ready to fight. And there are plenty more who might be keen enough about winning to get through their duties somehow, but with not enough sense to see and understand at once just what had to be done when they were told. People such as these would be useless as soldiers. It would be no good for the General to make plans for them, because they would never carry them out; they would not have the pluck to keep on obeying orders, or else they would not have the sense to understand them. And when the time for fighting did come, they would be taken by surprise, or find themselves surrounded, and just have to give in tamely.

Now our Blessed Lord takes good care of His soldiers. There is our food of every day which He gives us in Holy Communion. We are well armed by the instruction we receive in our Faith, and by prayer; and if we should be wounded there is the Sacrament of Penance, by means of which He will heal us, however bad our wounds may be. And having provided for all these needs of ours, He has not forgotten that we want much more pluck and sense than we have got, and that He must give them to us. And so, as soon as ever we are old enough to be enrolled in His army and fight for Him, He gives us a special Sacrament to make us, once for all, brave and strong to work and fight, and quick to understand. This Sacrament is the Sacrament of CONFIRMATION, and what it does for us is to enlist us solemnly in Our Lord's army and it gives us the pluck and sense to behave like men, and earn an eternal reward by faithful service.

HOW DOES IT WORK?

The first thing which the Holy Ghost does in coming to us is to set a mark upon our souls beside the mark which He put there at our Baptism. The mark of our Baptism was to show that we had been made for ever children of God. The mark of Confirmation is to show that, while remaining children of God, we are no longer *little* children, but

being, so to say, grown up and able to do men's work, we have been given for ever a place among the soldiers of Christ. This is our solemn enrolment in Our Lord's army.

Next, the Holy Ghost gives us an increase of sanctifying grace. You know that grace is a gift of God, making us friends with Him and pleasing to Him, as His children ought to be. We have it already, of course; it was given to us when we were baptized, and if we ever lost it we have got it back again in confession. But we can always have more, because we can always become more pleasing to God and greater friends with Him, and more obedient and loving children. We can easily see what a great treasure grace itself is in, but it brings other treasures with it: chief among them are the virtues of Faith, Hope, and Charity. Grace makes us really and truly children of God, and these virtues make us able to think and behave like children of God.

This is a great thing, but it is not all. It is all very well to be *able* to do something, but it may be very hard to do it all the same, especially when we have to keep on doing it and there are a lot of things pulling us the other way. You know that from experience. Almighty God knows it better still, and because He loves His children very, much, He gives them with His grace something else besides the virtues. This is a whole set of gifts, called the GIFTS OF THE HOLY GHOST, which help us to practise, that is to use the virtues—in other words, to think and behave like children of God—more easily, and even if there are lots of things pulling us the other way.

Now there always are things pulling us the other way. Not so many, perhaps, when we are quite young, or at least they do not pull quite so hard then as later on. Still they are there, and it is by the help of the Gifts of the Holy Ghost that we find it not too difficult to keep good and to think and behave like children of God.

But the time soon comes when the fight grows fiercer, and we are called upon to do more and bear more for Our Lord's sake; and that we may be ready for this the Holy Ghost brings us in Confirmation not only an increase of grace and of the virtues, but a *special large share* of His Gifts. There are seven of them in all, and you have learned their names in the Catechism. They are all different, and there is quite a lot that can be learned about each one of them. But the main points to know and remember about them are these: that four of them help our *understanding* and the other three our *will*, and that the specially large share of them which we receive in Confirmation means for our understanding the sense, and for our will the pluck, of soldiers of Christ. The FRUITS OF THE HOLY GHOST, of which the Catechism speaks, are the results of the working of the Seven Gifts in our souls.

There is just one other thing. You know that besides the sanctifying grace which makes us pleasing to God there are helps which He gives us from time to time when we particularly need them, and we call them *actual* graces. The mark which we bear upon our souls after Confirmation gives us the right, as recognized soldiers of Jesus Christ, to ask and obtain these special helps whenever we find ourselves in a tight corner. This is sure to happen however plucky and sensible we may be; and it is a good thing to know that, when it does happen, we have only to ask, and the Holy Ghost will show us the way out, and help us to take it.

What has been said makes clear another meaning of the oil used in Confirmation. For the first Christians olive oil had a twofold daily use. It was burned in their lamps and also served them as food, especially in cold weather, when it helped to keep them warm. It therefore means light and heat. The Holy Ghost brings both to our souls—light to our understanding and warmth and energy to our will.

Now that we have answered those three questions it may be as well to say a word or two about the things that pull the other way—that is, the enemies against whom we have to fight.

There are two great armies which attack us from outside—that of the fallen angels, with the devil at their head, and that which we call the "world," made up of all the people who are not friends of God. These two armies could not do us much harm, considering how well we are armed, if it were not for the third enemy which is *inside* and is a traitor. This enemy is self—our own liking for what is easy and even for what is wrong. It is always playing into the hands of the other two, and giving them a look-in which they would not otherwise have. It would be no good for the devil to tell us lies, or the world either, if our understanding always kept awake and on the look-out; we should see through them at once. And if our will never got slack we should be able not only to say, "I will do right" or "I won't do wrong," but to stick to it, however much the devil or, the world tried to get us to change. But self is always trying to muddle our understanding and make us pay attention to the wrong things, so that we may be taken in; and it is always telling our will that to do right is all very well, but that we needn't overdo it, and especially that it is "too much of a bore" to keep on doing it.

So here is our chief and most dangerous enemy, and we have to use all the sense and pluck that the Holy Ghost gives us to keep him under. The way to do this is to keep on fighting him with what we call "self-denial." It means saying "No" to self sometimes when he wants things that would do us no harm, so that he will take "No" for an answer when he wants to trick us into letting the devil or the world make us do something that would be harmful.

It stands to reason that if you keep on snubbing anyone who won't keep his place, he gets tired of meddling with what is not his business. And we always have a first-rate reason for saying "No." We have not always kept away from sin, and we deserve to be punished although God has forgiven us. It is only fair that we should be punished in this world or the next, and it is acting more honestly and straightforwardly to take some at least of our punishment at once and of our own accord, by giving up some things that we like, although it would be quite all right to have them. Besides, there is another reason. Our Lord suffered through our fault and died for love of us, and the least we can do is to take every means to keep our souls faithful to Him, even if it hurts and costs us much.

Now I think you see where pluck and sense come in. Sense keeps our understanding awake to see the line of our duty as soldiers of Christ, and pluck helps our will to take and stick to it in spite of everything.

PREPARATION FOR CONFIRMATION

First of all our souls must be free from mortal sin. Please God they are, but if we have any doubt about it we know what to do to make sure. Secondly, it is not too much to say that, if anyone informed us that he intended to bestow some great honour and a number of very valuable presents upon us, he would naturally expect us to be keen about it. The Holy Ghost does us a tremendous honour in coming into our souls and in making us soldiers of Christ, and the grace and gifts He brings with Him are priceless. So we ought to think a good deal about His Coming and look forward to it and wish for it.

Thirdly, though He is God, and we are only creatures and nothing in His sight, He loves us very much; and He likes us to show that we understand His love and trust to it, by asking Him boldly for plenty of His grace and a large share of His gifts. The more we ask Him the more He will give, because He will see that we really are keen about it, and want to be perfect Christians and true and loyal soldiers.

Lastly, we must freely offer Him our whole soul and body and our whole life to be used and spent in the service of our Leader Jesus Christ, under the standard of the Cross. And one thing especially we must promise Him: that if at any time we should fail in our duty, and get wounded through our own foolishness, we will acknowledge our fault *at once* like men, make things right with our Leader, get Him to heal our wound, and then return to our work for Him more bravely even, and more eagerly, than before. This promise is very important indeed, because, if we fall into sin, the first thing we think of often is that God is displeased with us. This, of course, is true. But then we forget that God does not get angry with us in the same way as we get angry with one another. He hates the sin, but He loves us. It is we who are turning our backs upon Him, not the other way around; He only just waits for us to come back to Him, or rather He encourages and helps us to do so. And the moment we are sorry and ask His pardon, He forgives us at once. It is easy to see that when you have done harm and can easily set it right, it is only making matters worse to delay to do it, which is neither plucky nor sensible.

There are two things which remain to be mentioned, which we can put together because, in a way, they belong to one another. When you are confirmed you have a godparent who stands by your side and puts his hand on your shoulder; and then you take the name of some saint, and the bishop calls you by it. Being a new soldier, it is a good thing that you should have a couple of special friends among your comrades-in-arms. One is still on active service, and he, as it were, presents you to the King, and answers for it that you want to be a good soldier. And the other has been through the fight himself, and having received the reward of faithful service is now in close attendance on the King. You don't always choose the first one, and he is not as important as the other. He is bound to help you if he has a chance, but you may easily be separated from him by the fortunes of war, and in all probability you will be; and he may or may not be able to do you a good turn. But the other you can get at whenever you like, and being always near the King he can tell Him how you are getting on, and what your difficulties are, and ask Him to give you special favours. You can choose this one;

and you ought to pick out a saint about whom you know something, and whom you specially love and admire, because not only is he meant to be your friend and pray for you, but the thought of the faithful service he did while he was in the fighting line is meant to encourage you to follow his example.

You see how the Church does everything she can to make us understand the great importance to us of the Sacrament of Confirmation. To bishops only—her highest officers—is given, with their rank, the power to confirm. The Pope can give this power to a priest, but he does so only now and then in out-of-the-way places in foreign missions.

PRAYERS

Come, O Holy Ghost, and fill my soul with Thy grace. Make me to believe firmly in all that Thou hast taught. Guide me in all I have to do; make me look to Thee for victory in the fight that is to come, and for my reward when it is over for having been faithful.

Make me, above all, to love Thee who, with the Father and Jesus Christ, my Leader, art God and to be loved above all things.

Help me always to think and behave as a child of God, and give me a large share of Thy Gifts, that I may have the courage and sense of a soldier of Christ.

And when the time of danger comes, give me strength to resist my enemies; when I am weary of my duty, give me the pluck to go on doing it bravely; comfort me when I am sad or in trouble, and teach me to meet difficulties and bear sufferings without being afraid or grumbling—for Jesus' sake who did and suffered so much for me.

I promise, with Thy help, to be a faithful soldier of Our Lord all my life long; and if I should be wounded in the fight because I forget or play the coward, I will ask His pardon at once, and then try with all my might to love and serve Him better than before, to make up for the wrong I did.

Help me to remember these promises, and keep them; and to be glad and proud of being a child of God and of His Holy Catholic Church and a soldier of Jesus Christ.

Bless all my comrades who fight by my side, and teach us all to help and encourage one another, by good example, to be faithful to the end of our lives. Amen.

This is the sort of prayer that everyone ought to say every day while he is preparing for Confirmation. But each one should say also a little prayer of his own just to tell the Holy Ghost about his own *particular* needs. We don't all have quite the same difficulties and temptations. You know of course what things you find hardest and what

sins you are most likely to fall into. So you ought to ask the Holy Ghost to help you especially about these.

And then, it goes without saying, you must beg our Blessed Lady to pray for you, because she is our, mother, and we are brothers of Jesus Christ her Son and fight under His standard. You must ask the prayers of your Patron too, to help you to follow in his footsteps and be loyal and true as he was.

AFTER CONFIRMATION

There are three things to be done after you have been confirmed.

The first is to thank the Holy Ghost for the honour done to you and for the grace and precious gifts which He has given you. No one, whoever he might be, could deserve either the honour or the gifts—they are given to you by the Holy Ghost just because He loves you, and if you remember this it will be quite easy to find words to thank Him and to tell Him how grateful and happy you are to be a soldier of Our Lord. Do this as soon as you return to your place after being confirmed.

The second thing is to make your promises over again. To do this you can say, if you like, what you said about them in the Prayer before Confirmation.

The third thing is one that soldiers have to do when they first join the army. It is to declare their allegiance. This means to say solemnly to whom and to what they are devoting their life and service. The declaration we make is the "I believe"—the same one as was made by the Apostles who were the first soldiers of Christ. Sometimes the bishop tells those he has just confirmed to say it publicly all together, and sometimes each one is left to say it by himself. You know it by heart, and if you go over it you will see that it says very plainly whom we serve, the truth we are to defend, and the reward we hope for. Try to pay great attention while you are saying it; and afterwards when you say it again, as of course you often have to do, remember what it means and think of the promise which Our Lord made: "Everyone . . . that shall confess Me before men, I will also confess him before My Father who is in heaven." That is to say that if all our lives we are not ashamed to let everybody see, by our words and conduct, that Our Lord is the leader we love and follow, He will not be ashamed to acknowledge us as His friends, when our life is done and we stand before the judgement-seat of God.

In the name of the Father, the Son and of the Holy Ghost, Amen.



A FEW USEFUL RULES

1. A good soldier keeps his arms in order and practises using them.
✘ — *Learn* all you can about the Catholic Faith, and never leave out your morning and night prayers. Go to Mass whenever you can, not only on Sundays—when of course you must—but on week-days too.
2. A good soldier fights hard when he is attacked, but does not foolishly run into danger without necessity.
✘ — *Never* read anything which might be bad for you, and keep clear of everything else which might lead you into sin. We can be brave without being stupid and reckless.
3. When there is a fierce attack, don't suppose that you can fight an army all by yourself. We can only win by God's help, and to make sure of it we must ask for it.
✘ — *Pray* the moment you realise you are being tempted.
4. Some enemies have to be dodged, and others we must face boldly and crush. But there can be no truce with any of them, because they can't be trusted.
✘ — *Never* stop to argue with a temptation; make up your mind at once and either crush it or else get right out of its way.
5. Bear in mind that there is a traitor to be reckoned with.
✘ — *Keep* Self in his place by saying "No" to him now and again about things that don't really matter. Then, when something comes along that does matter, and you would offend God by doing what Self wants, it will be all the easier to make him give in.
6. If others you like, or look up to, should forget their duty to God, you may not be able to set them right, but you won't help anybody by letting them lead you into sin as well.
✘ — *Have* the pluck and sense to keep away from bad company.
7. Still, if a comrade is wounded, don't despise him; remember that you might come to grief just as badly yourself. Perhaps you have at some time or other, and anyhow you would if God did not give you any amount of help.
✘ — *So pray* for others and ask God to go on protecting you.
8. If you yourself should ever be wounded, remember the promise you made; ask God's forgiveness at once, and set everything right by a good Confession as soon as ever you can.
✘ — *Anyone* may get hurt, but no one with any sense would want to stay hurt.
9. Nobody can do hard work properly unless he takes sufficient food to keep up his strength.
✘ — *Go* and receive our Blessed Lord in Holy Communion regularly and often, that He may keep you strong with the Bread of Life.

THE RITE OF CONFIRMATION

Those who are to be confirmed kneel down, and the Bishop, standing with his back to the altar and his hands joined, says:

Spíritus Sanctus supervéniat in vos, et virtus Altíssimi custódiat vos a peccátis.

R. Amen.

V. Adjutórium nostrum in nómine Dómini.

R. Qui fecit cælum et terram.

V. Dómine exáudi oratióem meam.

R. Et clamor meus ad te véniat.

V. Dóminus vobíscum.

R. Et cum spírítu tuo.

May the Holy Ghost come upon you and the power of the Most High keep you from sins.

R. Amen.

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

R. Who made heaven and earth.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with thy spirit.

Then, stretching out his hands towards those who are to be confirmed, he says:

Orémus.

Omnípotens sempitérne Deus, qui regeneráre dignátus es hos fámulos tuos ex aqua et Spírítu Sancto, quique dedísti eis remissionem ómnium peccatórum; emítte in eos septifórmem Spírítum tuum Sanctum Paráclitum de cælis.

R. Amen.

V. Spírítum sapiéntiæ et intelléctus.

R. Amen.

V. Spírítum consílii et fortitúdinis.

R. Amen.

V. Spírítum sciéntiæ et pietátis.

R. Amen.

Let us pray.

Almighty and everlasting God, who hast deigned to make these Thy servants be born again of water and the Holy Ghost, and hast given them remission of all their sins, send forth upon them Thy sevenfold Spirit the Holy Paraclete from heaven.

R. Amen.

V. The Spirit of wisdom and understanding.

R. Amen.

V. The Spirit of counsel and fortitude.

R. Amen.

V. The Spirit of knowledge and piety.

R. Amen.

Adímple eos Spírítu timóris tui, et consígna eos signo Cru✠cis Christi in vitam propítiatu aetérnam. Per eúndem Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte ejúsdem Spírítus Sancti, Deus, per ómnia sáecula sáeculórum.

R. Amen.

Fill them with the Spirit of Thy fear, and in Thy mercy sign them with the sign of the cross ✠ of Christ unto life eternal. Through the same Jesus Christ, our Lord, who liveth and reigneth with Thee, in the unity of the same Holy Ghost, God, for ever and ever.

R. Amen.

The Bishop then sits down, and those who are to be confirmed come and kneel before him one by one. He makes the sign of the Cross once on each one's forehead with the chrism and blesses him three times, saying:

N. Signo te signo Cru✠cis, et confírmo te chrísmate salútis. In nómine Pa✠tris, et Fí✠lii, et Spírítus ✠ Sancti.

R. Amen

N. I sign thee with the sign of the Cross ✠ and I confirm thee with the chrism of salvation. In the name of the Fa✠ther and of the Son ✠, and of the Holy ✠ Ghost.

R. Amen.

And striking each one lightly on the cheek he says:

Pax tecum.

Peace be with thee.

When all have been confirmed, he washes his hands while the following is said or sung:

Confirma hoc, Deus, quod
operatus es in nobis, a templo sancto tuo
quod est in Jerúsalem.

Glória Patri et Fílio et Spíritui
Sancto. Sicut erat in princípio, et nunc,
et semper, et in sæcula sæculórum.
Amen.

Confirma hoc, etc.

Confirm, O Lord, that which Thou
hast wrought in us, from Thy holy temple
which is in Jerusalem.

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.

Confirm, O Lord, etc. *is repeated.*

After this the Bishop stands up and, facing the altar, says:

V. Osténde nobis, Dómine, misericórdiam
tuam,

R. Et salutáre tuum da nobis.

V. Dómine, exáudi oratiónem meam,

R. Et clamor meus ad te véniat.

V. Dóminus vobíscum.

R. Et cum spírítu tuo.

Orémus.

Deus, qui Apóstolis tuis Sanctum
dedisti Spíritum, et per eos eorúmque
successóres céteris fidélibus tradéndum
esse voluísti; réspice propítius ad
humilitátis nostræ famulátum, et
præsta: ut eorum corda quorum frontem
sacro Chrísmate delinívimus, et signo
sanctæ Crucis signávimus, idem Spíritus
Sanctus in eis supervéniens, templum
glóriæ suæ dignánter inhabitándo
perficiat: Qui cum Patre, et eódem
Spíritu Sancto vivis, et regnas Deus, in
sæcula sæculórum.

R. Amen.

Ecce sic benedicétur omnis homo
qui timet Dóminum.

V. Show us, O Lord, Thy mercy,

R. And grant us Thy salvation.

V. O Lord, hear my prayer,

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

O God, who didst give the Holy
Ghost to Thine Apostles, and willed that
through them and their successors He
should be given to the rest of the faithful,
look mercifully upon the service of our
lowliness; and grant that the same Holy
Ghost coming down into the hearts of
those whose foreheads we have anointed
with the sacred Chrism, and signed with
the sign of the holy Cross, may deign to
dwell there, and make them the temple
of His glory. Who with the Father and
the same Holy Ghost livest and reignest,
God, for ever and ever.

R. Amen.

Behold, thus shall every man be
blessed who feareth the Lord

*Then turning to the persons confirmed, he blesses them with the sign of the Cross,
saying:*

Bene✠dicat vos Dóminus ex Sion, ut
videatis bona Jerúsalem ómnibus diébus
vitæ vestræ, et habeátis vitam ætérnam.

R. Amen.

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.

R. Amen.