

CONFIRMATION CEREMONY AS CUSTOMARILY PERFORMED BY THE SSPX'S BISHOPS

Biographical references

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Foreword

When the sacrament of confirmation is administered within the chapels of the Society of St. Pius X by its own bishops,¹ it is customarily performed as outlined in these notes. The following clarifications should also be noted. Though the confirmation ceremony is typically treated by rubricians as integral to an episcopal visitation of a parish, currently this is not a task practiced by the Society's superior general, bishops, or district superiors.² Hence, there is no official reception by the pastor of the confirming bishop either at the chapel's front doors³ or when upon arriving at the altar.⁴ Furthermore, though a Society bishop is not a local ordinary,⁵ nevertheless the confirmation ceremony will be enacted in the same manner,⁶ including the type of reverences given to him by the ministers.⁷

The Society's bishops also tend to administer confirmations with Mass immediately following, so rubricians presume that only the ministers required for the ceremony will be present in the sanctuary. However, if the bishop does not return to the sacristy to vest for Mass (thus vesting at the sedilia), the full retinue for High or Solemn Mass can process in as usual with the confirmation ministers.

Ministers required for confirmations

- Administering bishop (B)
- Two chaplains for B (C1 — C2)⁸
- MC
- Two acolytes (Ac1 — Ac2)
- Mitre bearer (Mb)
- Crozier bearer (Cz)
- Book bearer (Bk)
- Bugia bearer (Bg)

Positioning of bishop's inferior ministers

While the acolytes occupy their normal High Mass places on the sanctuary's Epistle side, rubricians differ on the placement of Mb and Cz, and Bk and Bg; Fortescue puts all on the Epistle side,⁹ while Stehle,¹⁰ Ahern-Lane,¹¹ and

¹ Respectively, Bishops Bernard Fellay (Swiss-French), Bernard Tissier de Mallerais (French), Richard Williamson (British) and Alfonso de Galarreta (Spanish); all fluently speak English except de Galarreta (though he speaks French).

² Which technically, the former and latter have the right to do so in the capacity as major superiors of a religious congregation.

³ This would include the bishop arriving at the church in full choir dress, receiving holy water, and then entering the church in procession to the faldstool where he would vest and proceed with the ceremony. For details, cf. Stehle, p 193 and Fortescue, pp 343 and 353.

⁴ E.g., with the versicles ("Protector noster, aspice Deus," etc.) and concluding oration.

⁵ The bishops are auxiliary bishops in the service of the Society of St. Pius X.

⁶ Under a normal canonical situation, the Society's chapels would be exempt from the local ordinary, thus licit for them to use the throne or perform the ceremony similar to the local ordinary. Furthermore, many major superiors (i.e., not just bishops) of religious congregations (e.g., the Franciscans as outlined in their *Cæremoniale Romano Seraphicum*) enjoyed the privilege of pontificals (i.e., use of the Pontifical Canon, bugia and an assistant priest) in the churches administered by their own order.

⁷ E.g., normally only a profound bow would be given to an auxiliary bishop, not a genuflection, while the servers would remain standing when washing his hands or imposing incense instead of kneeling.

⁸ The pastor should act as C1 while another priest or cleric in major orders as C2. However, except at the Society's larger chapels, only one priest (the pastor) will usually be present for the ceremony. In such cases, the MC will fulfill certain duties as noted.

⁹ Cf. p 353.

¹⁰ Cf. p 191.

Nabuco¹² place Mb and Cz on the Gospel side and Bk and Bg on the Epistle side. However, because it is not often spatially practical to place Mb and Cz, or Bk and Bg, on the Epistle side in a typical Society chapel (especially if Mass follows immediately, hence the other servers are present), these notes automatically place them on the Gospel side.

PONTIFICAL BASICS

Because the administration of confirmation is often the only pontifical ceremony that a Society chapel will host, some explanations regarding episcopal ceremonies will be useful here, especially for the MC who should be entirely acquainted with the rite.

Genuflecting to the bishop

-when approaching, leaving or crossing in front of B seated at the predella, a genuflection is made; this reverence is combined with that made to the altar

-otherwise, the same reverences are made to B as to a priest

Solita oscula for presenting and receiving items from a bishop

-when presenting and receiving items to and from B, his ring is kissed (not his bare hand) and in the same order as giving *solita oscula* to a priest (NB: B wears the ring on his right hand, while the B carries the crozier in his left)

Duties of bishop's chaplains

The priests (or clerics) that assist as B's chaplains have the following duties:¹³

C1:

- a. Places and removes mitre.
- b. Assists with book for *Veni Creator*.
- c. Removes ring during washings.¹⁴
- d. Ministers towel during washings.
- e. Receives cards from confirmands.¹⁵
- f. Wipes foreheads with cottons.¹⁶

C2:

- a. Places and removes gremial.
 - b. Holds stock of chrism for B during the anointing.¹⁷
- During the ceremonies, the chaplains do not wear stoles, not even when wiping foreheads.
 - When on the predella, they do not sit, but stand next to B.¹⁸

Acolytes washing the bishop's hands

The use of a ewer and basin¹⁹ is a pontifical privilege.²⁰ During confirmations, it is practically used for cleansing B's hands before touching the chrism and with lemons and bread to wash the chrism from his hands after the anointing.

- Ac1 holds the ewer and basin.²¹
- Ac2 bears the towel²² on a tray; C1 will take the towel to minister it to B.

When washing B's hands, the acolytes:

- kneel in front of him; they do not bow to B during this action as they would for the *Lavabo* because they are kneeling.

¹¹ Cf. p 313.

¹² Cf. pp 44-49.

¹³ Cf. Fortescue, p 354 for this breakdown. Nabuco presents a slightly different breakdown, having C1 hold the chrism, but C2 wiping the foreheads (thereby causing the confirmands, and their sponsors, to pass to the predella's right side, which is slightly more practical as this does not require the sponsor to move over too far to clear the center for the next ascending pair). Ahearn-Lane also has C1 holding the chrism, but C2 receiving the cards and calling out the names, while another cleric wipes the foreheads *in plano* on the Epistle side.

¹⁴ Technically, this is only practically necessary when B washes his hands with the lemon and bread (cf. Ahearn-Lane, p 318).

¹⁵ If C1 is not near the predella when wiping foreheads, MC should stand next to B and receive the cards.

¹⁶ It is presumed that this will take place at the predella. If this arrangement is not practical though, the MC may receive the cards in the absence of C1 wiping the foreheads in another position in the sanctuary.

¹⁷ If a second chaplain is not available, B will hold the stock on his lap.

¹⁸ Fortescue specifically on p 354, and implied by all others. The reason is because the ministers are not vested.

¹⁹ Collectively called a *bacile* in Latin, this is simply a wash basin and pitcher set.

²⁰ It is allowed to a priest only for practical washings with soap (e.g., after distributing candles, ashes and palms).

²¹ Hence, a small, lightweight set should be used.

²² Ahearn-Lane actually speaks of providing two towels, presuming that C2 (instead of C1 as Fortescue and these notes have it) will place these on B's lap during the washing with lemons and bread.

- (after B dries his hands) kiss his ring which he presents to each (first to Ac1, then Ac2) and then receive his blessing before standing.

Skullcap²³

B wears a skullcap for the entire ceremony, even when wearing the mitre.

Pontifical pillow

Prelates have the privilege of kneeling on a pillow. A pontifical pillow should be about 15 inches square (small enough to fit on an altar step) and made from suitable liturgical fabric and trim. During confirmations a white pillow is needed for the *Veni Creator*.

Gremial

A gremial is a rectangular veil used to cover B's lap when he sits to prevent the staining of his vestments from his hands, or when administering certain sacraments with holy oil, as well as to prevent their accidental spillage; hence the gremial used for confirmations must be made of linen for ease of purification purposes. A length of ribbon²⁴ should be attached to both of the gremial's inside corners to secure it to the faldstool. If a gremial is not available, an amice may be substituted for this purpose.

Mitre

The mitre is placed on the B's head by holding the lappets²⁵ against the back of the mitre and pressing the sides inward so it will fit on the scalp.²⁶ The mitre is given or taken by standing in front of B and a slight bow should be made to him before and after.²⁷

The mitre is worn:

- when B (vested) washes his hands.
- when B blesses with his personal episcopal powers (as opposed to calling down the Holy Ghost).

Vimpæ

A vimpæ (*vimpæ* is plural) is a scarf-like cloth²⁸ which both the Mz and Cz use to hold the mitre and crozier, not only to prevent these pontifical items from becoming soiled from handling, but also to show the servile nature of the inferior ministers as opposed to the bishop.²⁹ The vimpæ are worn over the cassock and surplice.³⁰

The presenting and taking of the crozier and mitre

Mb and Cz must remember these principles and be able to perform these actions smoothly:

- The mitre takes precedence, so it is always the **first given** and the **last taken**; part of Mz's duties is to be timely in position near the chaplain (or MC) when he takes or returns the mitre.
- The crozier (in relation to the mitre) is **given last** and **taken first**; when giving or receiving it, Cz kneels and gives the *solita oscula* to B's ring. Cz should practice this sequential motion several times to ensure he can perform it smoothly and quickly.

Mb's and Cz's position

- Mb is on the right, while Cz is on the left.
- when not holding their items, they fold their hands (undraped) as usual.
- both sit, stand, kneel and genuflect with the others even when holding their items.
- Mb holds the mitre with both hands concealed under the vimpæ against his chest keeping the lappets draped against the back of the mitre. When sitting he continues to hold it in this fashion but in his lap.

²³ Also called a *zucchetto* in Italian.

²⁴ About 12-15 inches long.

²⁵ The two strips of cloth trimmed with fringe that hang from the back of the mitre.

²⁶ Each Society bishop has a preference on how low the mitre should be placed on his head. Bishops Fellay and de Galarreta like the mitre firmly placed (like a hat), Bishop Tissier de Mallerai just slightly, and Bishop Williamson pushed strongly down.

²⁷ Stehle, p 67, ff 137 (citing P.J.B. De Herdt, *Praxis Pontificalis*, second edition, volume I, p 147).

²⁸ Though often matching plain humeral veils are used instead (or vimpæ made resembling humeral veils). NB: though it is the established custom in some English-speaking countries to have even laymen who fulfill these positions wear copes, this is not the practice in the United States.

²⁹ I.e., these objects are the bishop's possessions, which the servant does not handle with his bare hands. Gloves may not be worn by the servers, as this is a pontifical prerogative. Cf. Stehle, p 31, n 3, and *The General Principles of Ceremonies for the Roman Rite (For Inferior Ministers)*, Louis J. Tofari (Romanitas Press, 2008), p 22, ff 51.

³⁰ If members of the Guild, it is preferable that they omit wearing their medals, as these could interfere with holding the pontifical items.

- Cz holds the crozier with both hands concealed in the vimpa in front of him, resting it against the floor and with the crozier head facing *outwards*.³¹ When sitting he continues to hold it in this fashion, but with the crozier in front of his knees (or slightly between them if more practical).
- Whenever, Cz presents the crozier to B, he must momentarily beforehand turn it's crook to face *away* from B, so it is already facing *outwards* when B receives it. He does the opposite every time he receives it from B after giving the *solita oscula*, then rises and performs whatever action is required.

Bk's and Bg's position

- Bk is on the right, while Bg is on the left. Bk and Bg usually act together.
- when B is reading from the book standing, both stand.³²
- when B is reading from the book sitting, both kneel on the same step on which B is standing.³³
- when the book is not being used, both sit, stand, kneel and genuflect with the others.
- when the book is being read from by B, neither Bk nor Bg make a reverence.³⁴
- when sitting both may rest their items on their laps in a reverent manner:
 - Bk holds the book with the opening facing left against his chest. However when B is reading from the book, he holds it by the lower edge in both hands against his forehead,³⁵ standing "*directly in front of the bishop*."³⁶
 - Bg holds the bugia *level* in his right hand at his sternum level and slightly away from his body; his left hand is held over his breast as usual.

PARTICIPATION OF CONFIRMANDS

One of the MC's duties is to ensure that the confirmands adopt the correct posture applicable to them during the ceremonies. Towards this end, the MC should hold a review for the confirmands and their sponsors, particularly to practice the motions of entering the sanctuary and genuflecting, ascending *up to and kneeling upon the predella*, and *turning* (but not stepping backwards) before descending to the foot.³⁷ This is particularly important for the women, who often wear high heels. Other points to impress upon the confirmands and sponsors:

- In the nave, the male and female confirmands and their respective sponsors are separated according to ancient custom, with men seated on the Epistle side and women on the Gospel side.³⁸ The sponsors should be on their confirmand's right side (this is the position they will need to take during the anointing with chrism).
- During these prayers that are particular to the confirmands, they kneel³⁹ with their sponsors while the rest of the congregation stand:
 - a. For the entire *Veni, Creator* (all will kneel for the first stanza, but rise for the remainder).
 - b. During the invocation, *Spiritus Sanctus superveniat* (when B stretches his hands over the confirmands); *i.e.*, after B washes his hands.
 - c. After being confirmed, the confirmands and their sponsors return to their pews as after Communion and kneel (in prayer) and remain kneeling (the sponsors may sit though) until the special blessing is given to them (which only the confirmands are receiving, hence, *only they* should kneel for this) when B recites the Creed, Our Father and Hail Mary with them (for this they stand).
- The confirmands also make the following responses (and these should be made *assertively*, not feebly):
 - a. "Amen" to *Spiritus Sanctus superveniat*, etc.
 - b. "Amen" when B confirms them making the sign of the cross with "*In nomine Patris...*"
 - c. However, no response is made when B says "*Pax tecum*" after striking the cheek.
- Upon lining up to enter the sanctuary, the confirmands and sponsors do not genuflect until they reach the foot when it is their turn to ascend to B.

³¹ "In case an outside bishop uses a bishops' staff, this being either required by the function or permitted by the Ordinary, in what direction should he hold the upper part, or crook? Reply. Always with the crook turned away from himself, that is toward the persons or objects which he is facing." (*Acta Apostolica Sedes* 12-177; given in 1919). Cf. also Fortescue, p 354, ff 1.

³² Fortescue, pp 354-355.

³³ *Ibid.*

³⁴ Stehle, p 106.

³⁵ *Ibid.*, p 105.

³⁶ *Ibid.*, p 106.

³⁷ In most cases, the confirmands (nor their sponsors) have never been in the sanctuary and thus will feel awkward on the altar steps and predella; hence the importance of actually practicing such motions to overcome their hesitancy and unsure footing.

³⁸ *E.g.*, the same arrangement is observed at Nuptial Masses for the bride and groom.

³⁹ Fortescue, p 355.

- At the predella, the confirmand gives his name card⁴⁰ immediately to CI (or the MC); he should also remember to keep his hands folded neatly and not make the sign of the cross when being triple-signed by B.
- During the actual confirmation (i.e., the naming, anointing, signing, and striking of the cheek), the sponsors must ensure⁴¹ to put their bare⁴² right hand on the confirmand's right shoulder.⁴³
- After being confirmed, the confirmand stands and without further reverence⁴⁴ passes with his sponsor to the left (walking on the second altar step) to stand in front of CI who wipes the forehead.⁴⁵ Then both the confirmand and sponsor descend to the foot, genuflect and return to their places in the nave.

PREPARATIONS

In the sacristy

- in vesting order, amice, alb,⁴⁶ white cincture, pectoral cross,⁴⁷ white stole, and white cope.
- the skullcap should be placed on a silver salver to the right of the vestments.
- golden mitre held by MB while B vests.
- crozier held by Cz while B vests.
- surplices for the chaplains who will be assisting B.
- two white vimpæ for Cz and Mb.
- *Pontificale Romanum* marked for the confirmation ceremony⁴⁸ held by Bk while C vests.
- bugia held by Bg while B vests.⁴⁹

In the sanctuary

- the altar is uncovered.
- the antependium and conopaeum are white, unless Mass follows, then the color of the Office is used.⁵⁰
- six candles are lit for the ceremony.⁵¹
- flowers may be placed on the altar.⁵²
- if Mass does not follow the confirmations, the altar cards and any other items not necessary for the ceremony should be removed.⁵³
- faldstool⁵⁴ covered in white⁵⁵ and centered on the predella (allowing space for B's feet and the confirmand's knees).⁵⁶
- in the center of the first altar step, a white pontifical pillow.
- birettas for the chaplains are placed on the sedilia (if used).⁵⁷

⁴⁰ Fortescue, p 354, ff 4: "In what case..." will the names of the confirmands be written? "...Usually the priest says the name in the nominative and leaves the bishop to decline it" into the vocative. It should also be noted that a new name for confirmation is not absolutely required; cf. Fortescue, p 352, ff 3, citing SRC 2404⁷.

⁴¹ The MC should assist B by ensuring this occurs.

⁴² For women sponsors in particular, if wearing dress gloves, they must remove the glove from their right hand for this part of the ceremony. Cf. Fortescue, p 364.

⁴³ The former rubric of the sponsor placing his right foot against the confirmand's right foot is now obsolete; cf. Fortescue, p 354, ff 4, citing SRC 2404⁶.

⁴⁴ Nabuco instructs the confirmand and sponsor to genuflect to B first before moving over for the wiping of the forehead. He presumes though that B is confirming on a deep platform prepared in the chancel (or the faldstool is placed *in plano*) which can accommodate this action. This is quite impractical (and dangerous) though for the laity (who are unpracticed in such a maneuver, unlike the servers or clergy) to enact on the altar steps.

⁴⁵ Fortescue, p 354. Nabuco however directs C2 to wipe the foreheads (outlined in his diagram between pp 44 and 45 and in his text on p 46), which may be more practical in some cases.

⁴⁶ The Society bishops usually bring their own linens, including their amice and lace alb (the latter both with red ties) and purple inserts under the lace sleeve cuffs (to match their purple choir cassock).

⁴⁷ Or this may be placed on a silver salver to the right of the vestments. B may use the same cross that he is wearing, which he will momentarily remove while vesting.

⁴⁸ In the absence of this pontifical ritual, a missal containing the confirmation rite (found in the *Excerpta e Pontificale Romano* section located at the rear of the missal) may be substituted. NB: though all pre-1962 editions contain this excerpt, some 1962 missal editions (e.g., the Pustet) lack this excerpt (it is present in the Benziger edition reprinted by the Society of St. Pius X). The *Manual of Episcopal Ceremonies* (volume I, pp 197-200) also contains the full excerpt from the Pontifical, as it was designed to be used during the ceremonies as a ritual.

⁴⁹ A follower should be used on the candle to prevent any unnecessary dripping; a draft resister may also be useful in some situations.

⁵⁰ Fortescue, p 353.

⁵¹ Stehle, p 191.

⁵² *Ibid.*

⁵³ It is better to have the cards removed from the altar during the confirmation rite. They can be placed on the altar for Mass while B vests.

⁵⁴ *Faldstool* is archaic English for *folding chair* and refers to a lightweight and portable chair that typically lacks a back and folds into a compact shape (many though are constructed not to fold). If not available, a suitable chair (draped in white) may be used.

⁵⁵ Stehle, p 191. NB: for strictly the confirmation ceremony (as opposed to the color of the Mass), red draping is reserved for a cardinal.

⁵⁶ Stools are not prepared for the chaplains as they stand next to B on the predella because they are not in sacred vestments; cf. Fortescue, p 353-354, Stehle, p 194, ff 20, and Ahearn-Lane, p 315 and 317.

Credence⁵⁸

- *Liber Usualis* (or hymnal) marked for the *Veni, Creator Spiritus*.⁵⁹
- ewer,⁶⁰ basin and towel.⁶¹
- stock of sacred chrism (marked “SC”) on a silver tray.⁶²
- items listed below placed on glass or metal trays:
 - a. four lemon halves.⁶³
 - b. four slices of bread⁶⁴ [the bread and lemons should be placed on a single tray].
 - c. one cotton ball for every confirmand.⁶⁵
 - d. silver or glass bowl in which to place the used cottons.⁶⁶
 - e. receptacle for collecting the confirmands’ name cards.
- white linen gremial covering all of these items (foremost the chrism due to its sacred dignity).
- [usual Mass items].

Seating arrangement (for the sermon)

- C1 and C2: at sedilia.⁶⁷
- MC: usually remains standing near B (or he can sit near sedilia).
- Acs: as usual on Epistle side.
- Cz and Mb: place on the Gospel side.
- Bg and Bk: place on the Gospel side.
- [servers for Mass: usual places].

SYNOPSIS OF CONFIRMATION RITE

1. Processional
2. *Veni Creator Spiritus*
3. Sermon to confirmands
4. Washing B’s hands
5. Prayers over confirmands
6. Confirmation
7. Washing B’s hands with lemons and bread
8. Concluding prayer and special blessing for confirmands
9. Recitation of *Credo, Pater* and *Ave* with confirmands
10. Recessional (or vesting for Mass at sedilia)

IN THE SACRISTY

-before B arrives,⁶⁸ all the servers should be lined up and ready with the items of their position.⁶⁹

-chaplains should assist B to vest, presenting also the pectoral cross and skullcap.

⁵⁷ When processing in a church, the biretta is worn only by those ministers in sacred vestments; cf. J.B. O’Connell, *The Celebration of Mass: A Study of the Rubrics of the Roman Missal* (Bruce, 1964—Preserving Christian Publications, 2007), p 449, ff 9. In this case, the biretta would be worn only by the chaplains when sitting during the sermon.

⁵⁸ A second credence may be necessary to accommodate all of these items, especially if Mass follows immediately. For a small credence, the Mass items (e.g., the chalice and cruets) can be kept in the sacristy and prepared while B vests.

⁵⁹ The Vespers hymn for Pentecost (not to be confused with the Sequence, *Veni, Sancte Spiritus*), but without the following versicle, responsory and oration; Stehle, p 193, ff 16, citing Bishop Van der Stappen in *Sacra Liturgia* (Mechliniae, 1911-1915), IV, Q. 316., “...et in fine non adduntur Versus, neque Oratio.”

⁶⁰ Filled at least three-quarters with warm water.

⁶¹ This linen towel should be larger than the usual finger towel; a towel 15 inches square is adequate.

⁶² The pastor (or a major cleric) should ensure that enough chrism is present in the stock.

⁶³ A lemon half (cut across the axis) works better than a wedge, as it allows the bishop to insert and rotate his entire thumb.

⁶⁴ Baguette (French) bread is ideal as it does not easily tear.

⁶⁵ One cotton ball is technically enough, but having extra is recommendable.

⁶⁶ These must be burned afterwards.

⁶⁷ Ahearn-Lane on p 315, presuming that B will sit at the faldstool to give a brief instruction, places the chaplains standing at each side of B during the sermon.

⁶⁸ Because the Society bishops do not usually vest pontifically (e.g. sitting and assisted by ministers), they simply wash their hands in the sacristy’s sink without assistance.

⁶⁹ If the other servers for High or Solemn Mass are processing in with the confirmation ministers, the acolytes should carry their candles and flank Cb as usual.

-when B has put on the skullcap, MC signals Mb and Cz to approach B. Mb presents the mitre to C1 who places it on B. Cz then kneels and presents the crozier, kissing the staff first and then B's ring. Mb and Cz then take their processional positions.

THE PROCESSIONAL

-the processional formation is arranged as such:

Ac2 Ac1⁷⁰
MC
C2 B C1
Cz Mb
Bg Bk

-the chaplains flank B while holding the cope.

-if there are any other servers, they are placed in their normal processional positions.

-we all are ready, MC signals a bow to the sacristy cross⁷¹ saying simultaneously "*Procedamus in Pace*" with the response given by all others, then all process out of the sacristy.

-upon reaching the foot, the acolytes genuflect and go to their normal positions.

-the MC goes to the right side of the foot leaving room for C1.

-C1 goes to the right side of B and C2 to the left.

-when Mb and Cz arrive at the foot, Cz immediately goes to B's right side, kneels and receives the crozier, returning behind B; C1 then removes the mitre, and gives it to Mb (who has stepped forward near C1), who then returns next to Mb. Meanwhile:

- Bg and Bk wait a slight distance behind Mb and Cz.
- Ac1 brings the *Liber* to MC (who passes it to C1), then returns to his position.

-when Mb and Cz have received their items, they return to their positions behind B; the formation will look like this:

C2 B C1 MC
Cz Mb
Bg Bk

-MC signals a genuflection for all.⁷²

SINGING OF VENI CREATOR—SERMON

-when all are ready, MC signals all to kneel for the *Veni Creator* and C1 indicates the beginning of the hymn for B:

- after the completion of the first stanza, MC signals a stand, and the hymn continues [only the confirmands should be kneeling now].
- during the doxology, "*Deo Patri sit gloria...*" a bow is made by all towards the altar for the doxology (i.e., the first three lines of the last stanza).

-as soon as the bow is finished:

- Ac1 and Ac2 go to stand next to the right of MC shoulder to shoulder but *facing across the sanctuary* (so MC can easily give the items to them one right after the other).
- Mb and Cz approach the center of the foot behind B and genuflect.

-when the hymn is completed:

- MC retrieves the pillow from the step and the *Liber* from C1 giving the book to Ac1, and the pillow to Ac2; they return these items to the credence and resume their normal positions.
- Mb and Cz approach B on his right, where C1 takes the mitre to put on B, then Cz presents the crozier; afterwards, Mb and Cz line up behind B.

-when all are ready, MC signals a genuflection and all go to their seated sermon positions, while MC leads B to the place where the sermon will be given.⁷³ During the sermon, MC remains at B's left-hand side.

WASHING B'S HANDS BEFORE CONFIRMATION CEREMONY

-at the sermon's conclusion, MC descends with B to the foot, while C1 and C2, (but not Mb), Cz, Bk and Bg line up at the foot as before.

⁷⁰ Cf. ff 68 above.

⁷¹ Or processional cross if being used.

⁷² If the Blessed Sacrament is reserved at the altar where the confirmations are taking place, even B will genuflect. If not reserved, B will bow though all others, including the chaplains, will genuflect *in plano*.

⁷³ Rubricans presume B will give the sermon sitting at the faldstool on the predella. The SSPX's bishops though give the sermon standing, either at the pulpit (if convenient) or on the predella's Gospel side (if room is sufficient with faldstool prepared). In either case, B will use the mitre and crozier during the sermon; Fortescue, p. 354.

-Cz immediately goes to B's right, receives the crozier from B and returns to his position behind B.

-when all are in position, MC signals a genuflection, then B, C1 and C2⁷⁴ (crossing behind B as they ascend so as to be on opposite sides when they turn), and MC (going to Gospel side) ascend to the predella, where B sits⁷⁵ for the washing.⁷⁶ Cz returns to his Gospel side position.

- upon the sermon's conclusion, Ac1 and Ac2 go to the credence and pick up the ewer, basin and towel, but remain at the credence.
- when all aforementioned have ascended Ac1 and Ac2 immediately come to the foot, genuflect, ascend to kneel on the predella and wash B's hands with C1 assisting with the towel.⁷⁷

-during the washing:

- Bk and Bg go to the foot, leaving room in front of them⁷⁸ and await the descent of Ac1 and Ac2.
- Mb goes to the Gospel side of the altar and without a genuflection, ascends to the second altar step where he awaits the return of the mitre.

-when the washing is finished:

- Ac1 and Ac2 stand, descend to the foot, genuflect with Bk and Bg behind them, turn inwards and return to the credence.⁷⁹
- the mitre is removed (either by C1 or MC) and returned to Mb (who returns to his Gospel side position).
- Bk and Bg (after the acolytes have left the foot) immediately ascend to center of the second altar step, but leaving a slight gap so B can be seen (i.e., Bk will be on the right side of B, and Bg on the left side of B⁸⁰).

PRAYERS OVER CONFIRMANDS WITH B'S EXTENDED HANDS

-after his mitre is removed, B rises and remains on the predella. The faithful also stand, but the confirmands remain kneeling.

-B faces the confirmands while reciting the prayers. During the prayer *Adimple eos Spiritu* (after the four *Amens*), when B says "*Per eundem Dominum nostrum Jesum Christum Filium tuum...*," after bowing for the Holy Name:

- Mb and Cz proceed to the foot (leaving room in front of them), and await the descent of Bk and Bg, genuflecting with them, then ascend to the predella when Bk and Bg have left the foot.
- MC goes to the credence and retrieves the gremial and tray with chrism and ascends to the Epistle side of the predella, where he holds both items until B has received his mitre.

CONFIRMATIONS

-as B sits, C2 (or the MC) closes the book, and Bk and Bg rise, descend to the foot, genuflect with Mb and Cz (behind them), then return to their normal positions.⁸¹

-Mb and Cz ascend to the altar, and the mitre is given to B by C1, then Cz kneels and presents the crozier;⁸² both then descend to the foot, genuflect and return to their positions.

- meanwhile, Ac1 and Ac2 go to the credence where:
 - a. Ac1 retrieves the cotton balls and bowl for receiving them.
 - b. Ac2 retrieves the basket for collecting the name cards.

-both then go to the foot, genuflect and go *per longiorem* to ascend on the Gospel side to the second altar step where Ac1 assists C1⁸³ as he wipes the foreheads and Ac2 collects the cards.

⁷⁴ If, as is the case with smaller chapels, there is only one cleric (the pastor) available for the ceremony, at this instance, C1 will go to the predella's Epistle side to be in position for wiping the foreheads, while MC will take the Gospel side position to assist with the cards.

⁷⁵ As noted above, C1 and C2 remain standing, as do the other inferior ministers in the sanctuary.

⁷⁶ It is not required to remove the ring for this washing, but it is often expected by B as a matter of course.

⁷⁷ Fortescue, p 354.

⁷⁸ At least four feet. If sufficient space does not exist between the foot and rail, a *recta linea* position can be formed instead, with Bk and Bg pared on the left, and Ac1 and Ac2 on the right.

⁷⁹ If possible, the basin should be emptied in readiness for the next washing.

⁸⁰ Fortescue, 354.

⁸¹ Most rubricians imply that Bk and Bg leave the predella (Nabuco is actually explicit in his diagram between pp 44-450), though Ahearn-Lane place them kneeling on the predella's Gospel side facing across the altar. This is done as it is presumed B has the formula memorized (as is also the case with the distribution of Communion, ashes, etc.; in fact, some rubricians also have B administer confirmations at the Communion rail) and does not require the text. Removing Bk and Bg from the predella also allows room for C2 to wipe the foreheads of the confirmands *at the predella* (so most specify; in the aforementioned diagram, Nabuco depicts the confirmand and sponsor passing to the predella's Epistle side for this reason; Ahearn-Lane however place C2 *in plano* on the Epistle side between the acolytes). However, considering the size of the predella in small chapels, this is not always practically possible, hence the adaptive instructions given in the notes. If necessary, a card printed with the formula (recommended by Ahearn-Lane, p 318, ff 17), or the compact *Manuel of Episcopal Ceremonies*, may held by MC or C2.

⁸² Though the *Pontificale* only mentions the crozier's use for confirming a single candidate, both Fortescue (p 354, ff 6) and Stehle (p 194) stipulate that B may use it when confirming many candidates, and the Society's bishops all utilize this practice.

⁸³ If not at the predella, then in a convenient place in the sanctuary *in plano*.

-MC gives the gremial⁸⁴ to C2 to place on B's lap,⁸⁵ when done, he then gives the tray with chrism to C2, who uncaps the vessel, places the lid on the tray, which he holds during the anointing.⁸⁶ Meanwhile, MC⁸⁷ signals the confirmands and their sponsors to approach the Communion rail, males first.

-each confirmand and sponsor line up side-to-side (the sponsor the confirmand's right) and entering the sanctuary:

1. Genuflect at the foot,⁸⁸ ascend the steps, where the confirmand kneels on the predella while the sponsor stands on the step below with his right hand on the right shoulder of the confirmand.
2. The confirmand presents his card to C1 who shows it⁸⁹ to B.
3. After being signed and symbolically struck on the cheek, the confirmand stands and moves with his sponsor to the Gospel side to stand in front of C1.
4. The confirmand's forehead is wiped.
5. Both confirmand and sponsor then turn, descend to the foot, genuflect to the altar (and simultaneously B) and return to their places in the nave.

-when only a few confirmands remain, Cz approaches the foot on the Gospel side and waits to retrieve the crozier after the last one has departed from B.

-when the anointing is finished:

- the choir sings the *Confirma hoc*.⁹⁰
 - C2 caps the vessel of chrism and replaces it on the tray, giving it to the MC, who returns it to the credence.
 - Ac1 and Ac2 return their items *per longiorem* to the credence (genuflecting at the foot), where:
 - a. Ac1 picks up the ewer and basin.
 - b. Ac2 picks up the towel and the tray with lemons and bread (he may hold the towel between his hands and the tray, or if there is sufficient room, it may be placed on the tray itself).
- they immediately approach the foot, genuflect and ascend to wash B's hands.
- meanwhile, Mb goes to the Gospel side and ascends to the second step in preparation to retrieve the mitre.

WASHING B'S HANDS WITH LEMON, BREAD AND WATER

-C1 removes B's ring (kissing it first).

-B will then use the lemons and bread to clean any sacred chrism residue from his thumb and wash his hands with the water, during which C1 ministers the towel.

-C1 puts the ring back (kissing it first) drying B's hands.

-B then presents his ring to the acolytes to kiss, after which they rise, descend to the foot, genuflect with Mb and return to their normal positions.

-C2 then removes the gremial, giving it to MC to return to the credence.

CONFIRMA HOC

-at the end of the *Confirma hoc* there is a *Gloria Patri* for which all bow.⁹¹

-once the bow is finished, with B still sitting, C1 removes the mitre and gives it to Mb.

-meanwhile:

- Cz goes to the left-hand side of the foot (leaving room for those in front) and awaits Mb's arrival.
- Bk and Bg also go to the foot and line up behind Cz.

-when B stands, all at the predella (B, C1, C2, MC and Mb) descend to the foot with C1 and C2 crossing *behind* B to their respective sides while Mb (*per breviorum*) goes to join Cz.

-when all are in position (the same as for the processional), MC signals a genuflection, then has B step back from the foot to allow room for Bk and Bg.

ORATION DEUS, QUI APOSTOLIS AND SPECIAL BLESSING FOR CONFIRMANDS

-after genuflecting, Bk and Bg cross to the Epistle side of the foot, where Bk stands between the foot and B facing him at a slight angle, while Bg stands on Bk's right (also facing B).

-B, C1, C2 and MC face the altar, while B says the versicles and the oration *Deus, qui Apostolis*.

⁸⁴ Or if C1 is occupied, the MC may lay the gremial over the B's lap himself.

⁸⁵ The rubricans speak of actually fastening it on B by tying the ribbons to the faldstool, but this is rarely done.

⁸⁶ Rubricans speak of C2 actually holding the chrism during the anointing, however, usually the SSPX's bishops will hold it themselves.

⁸⁷ If there is an MC2 due to a Solemn Mass following, he should lead the males into the sanctuary.

⁸⁸ NB: They do not make any previous genuflection before entering the sanctuary.

⁸⁹ Fortescue (p 354, ff 5) actually has the chaplain tell the name to B, also converting it from the vernacular into the Latin nominative case.

⁹⁰ Until B is finished washing his hands; hence the *Gloria Patri* is not sung until he is done. If no choir is present, the chaplains recite the *Confirma hoc*; Fortescue, p 354.

⁹¹ Those on the predella do this facing straight ahead, not turning to face the altar.

-during the oration, Mb approaches C1 to present the mitre.⁹²

-upon the oration's conclusion:

1. C1 immediately takes the mitre from Mb and places it on B.⁹³ Mb then steps back to the Epistle side of the foot (behind MC), leaving room for Cz.
2. B says the blessing's introduction ("Ecce sic...") facing the altar.
3. B turns to face the confirmands, while simultaneously:
 - Bk (but not Bg) moves inward with B to be in front of him as he faces the confirmands for the blessing.
 - Cz comes forward (going *around* Bk) and presents the crozier to B. Cz then joins Mb, both of who should not be encroaching upon the foot's center to allow (so B can be seen).
4. Then B blesses the confirmands.

-after the blessing:

- B will retain both mitre and crozier.⁹⁴
- Bk and Bg line up behind B, genuflect and return to their normal positions.
- Mb and Cz (if convenient) may remain where they are (otherwise, they may join Bk and Bg at the foot, genuflect and return to their positions on the Gospel side).

INSTRUCTION

Though the *Pontificale* mentions B instructing the newly-confirmed at this point (which he would do sitting at the faldstool with mitre and crozier), the SSPX's bishops usually omit this.

CREDO, PATER AND AVE⁹⁵

-still wearing the mitre and holding the crozier, B may stand⁹⁶ or kneel⁹⁷ at the foot facing the altar, or sit at the faldstool on the predella facing the confirmands.

-if B sits or stands to recite the *Credo*, *Pater* and *Ave* with the confirmands, they will stand, but if B kneels, so too do the confirmands.

RECESSIONAL

-after the prayers (unless B will vest at the sedilia for a following Mass), all will line up in this manner to allow those in front to pass through the entire formation:

C2 B C1 MC
Cz Mb Bg Bk

-when all are ready, MC signals and all recess out in the same order as for the processional and back to the sacristy, that is, the acolytes leading, followed by MC, then C1 and C2 flanking B and holding his cope, then Mb and Cz, followed by Bk and Bg.

⁹² Though the *Pontificale* and rubricians prescribe only the crozier for this blessing, Stehle includes the mitre as allowed by the SRC (p 196, ff 26: "*Sinistra accipit pastorale et dextera manu faciens signum Crucis, dicit: Benedicat vos, etc.*" App. Ad *Pont. Rom.* a S.R.C. approbatum," as does Vavasseur-Haegy-Stercky in *Les Fonctions Pontificales* (1932), volume II, p 315 and *Ephemerides Liturgicae* (1897) on p 358. The SSPX's bishops customarily use the mitre to give the blessing.

⁹³ Following the order as for the blessing given during Pontifical Mass as well as the special blessing after publishing the sermon indulgence, the mitre should be put on before B begins the blessing, not when he turns towards the faithful.

⁹⁴ Though the *Pontificale* mentions only the mitre when B gives the instruction and recites the prayers with the confirmands, both Fortescue (on p 355) and Stehle (p 196, n. 5 and ff 27) cite that B may also use the crozier for these parts, which the Society bishops customarily practice.

⁹⁵ Bishops Fellay and Tissier de Mallerai have these prayers memorized in English, but the texts should be provided to Bishop de Galarreta.

⁹⁶ This is the method typically used by the SSPX's bishops, but *facing* the confirmands; in this case, C1 and C2 will also turn (without switching sides) to also face them.

⁹⁷ This actually the United States custom as the noted by Stehle on p 196, ff 28, citing the *Manual of Ceremonies for the Episcopal Visitation of Parishes, and the Administration of the Sacrament of Confirmation* (Washington, D.C., 1950), p 34: "[W]hen reciting the above prayers, the bishop kneels on the lowest step of the altar."