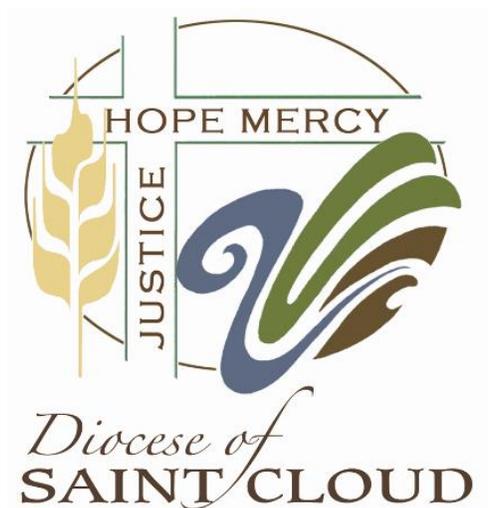


CEREMONIAL GUIDELINES FOR PREPARING THE CONFIRMATION LITURGY



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ABBREVIATIONS

AC	<i>Apostolic Constitution on the Sacrament of Confirmation</i>
c.	Canon
cc.	Canons
CIC	<i>1983 Codex iuris canonici (Code of Canon Law)</i>
CB	<i>Ceremonial of Bishops</i>
GIRM	<i>General Instruction of the Roman Missal</i>
LM	<i>The Lectionary for Mass</i>
NDC	<i>The National Directory for Catechesis</i>
RC	<i>The Order of Confirmation</i>
STL	<i>Sing to the Lord: Music in Divine Worship</i>

Attention should be paid to the festive and solemn character of the liturgical service, and its significance for the local church...The whole people of God, represented by the families and friends of the candidates and by members of the local community, will be invited to take part in the celebration and will express its faith in the fruits of the Holy Spirit.

-RC, 4

INTRODUCTION

These guidelines are provided to help the parish plan the confirmation liturgy. They specifically discuss the details for the celebration of the sacrament of confirmation within Mass. These guidelines may be pastorally adapted to suit the needs of the worship space according to the general norms or in consultation with the Diocesan Office of Worship. Because the sacrament of confirmation is a celebration that typically takes place in collaboration with a number of parishes, those responsible for planning should be aware of the needs of the various communities and a coordinator (or a coordinating group) should be identified to ensure the various liturgical details are covered.

These ceremonial guidelines presuppose familiarity with the *Rite of Confirmation (RC)*, the accompanying apostolic constitution of Pope Paul VI (*AC*) and the relevant sections of the *National Directory for Catechesis (NDC)*.

The celebration embodies not only the conferral of the sacrament, but a “festive and solemn character” in which the “whole People of God, represented by the families and friends of the candidates . . . and by members of the local community, will be invited to take part . . . and will . . . express their faith by means of the fruits of the Holy Spirit.” (*RC* 4).

These ceremonial guidelines also assume that the sacrament of confirmation will be conferred within Mass in order to express more clearly “the fundamental connection of this Sacrament with all of Christian Initiation” (*RC* 13).

Representatives of the diverse parish ministries should be involved in the celebration (i.e. readers, cantors, choir, greeters, servers). Within the confirmation liturgy, the role of those to be confirmed is that of a “Candidate for Confirmation.” **Generally, candidates should not be assigned additional ministerial roles in this Eucharistic Liturgy.**

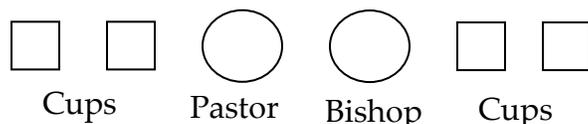
A printed worship aid can be helpful to encourage full participation. If a worship aid is to be printed, discuss and assign responsibilities. **Permission for the use of copyrighted materials must be obtained and indicated in the worship aid.** If you have any questions regarding copyright, please contact the Office of Worship.

I. MINISTERS

- 1.1. **THE BISHOP** is the ordinary minister of confirmation. The Bishop's role signifies a more evident relationship "to the first outpouring of the Holy Spirit on the day of Pentecost" and "the close bond which joins the confirmed to the Church." (RC 7) "In the person of the Bishop, with the presbyters gathered round him, the Lord Jesus Christ, the High Priest, is present in the midst of the faithful," (*Ceremonial of Bishops*, 8) therefore, the Bishop is a sign of communion or unity in the diocese. "Through the preaching of the Gospel and in the power of the Spirit the Bishop calls men and women to faith or confirms them in the faith they already have" (CB 6).
- 1.2. **THE PASTOR** should concelebrate the Mass with the Bishop.
- 1.3. **OTHER CLERGY**, especially those serving the candidates' parish(es) and neighboring parishes, should be encouraged to concelebrate the Mass as a further sign of the supportive presence of the entire community of the Church.
- 1.4. When a **DEACON** participates, all should be aware of his particular role, which includes the Penitential Act, proclaiming the Gospel, the Universal Prayer, assisting the Bishop during the preparation of the altar and the gifts and the Eucharistic Prayer, and serving as a minister of the cup during the distribution of communion.
- 1.5. **EXTRAORDINARY MINISTERS OF HOLY COMMUNION**, if needed, should be present in sufficient numbers to facilitate the distribution of communion. As a sign of the parish commitment to the candidates, the parish clergy as well as any deacon assigned to the parish should participate.

This is an occasion when **COMMUNION UNDER BOTH SPECIES** is most appropriate. It is recommended that parishes prepare to have communion distributed under both species. It is recommended that there be two ministers with chalices for each minister that is distributing consecrated hosts.

N.B. There should be four (4) Ministers of the Cup; two placed on either side of the Bishop and pastor's Communion stations. For example:



- 1.6. **LECTORS** should be properly prepared and familiar with the public address system so that they can proclaim the Word as a living witness. It is recommended that sponsors or parents be selected to proclaim the readings to the parish community. The lector should be appropriately dressed for Mass.
- 1.7. **ACOLYTES/SERVERS** Three to four acolytes/servers should be appointed for the liturgy. Two should act as servers of the Mass and the others would serve as bearers of the cross, the *Roman Missal*, the miter, and the pastoral staff. They should be assembled and vested at least 30 minutes before the liturgy to be instructed by the coordinator from the parish. For the liturgy, the acolytes/servers are vested in a white alb with cincture. The minister should be dressed appropriately for this function at Mass (e.g. dress shoes, dress slacks or skirt/dress).
- 1.8. **MASTER OF CEREMONIES** The Bishop will normally travel to the parish on his own. The Vicar General may have a master of ceremonies who will work with the servers and attend to the ritual books. The pastor or his delegate should be prepared and available to work with the Bishop/master of ceremonies on the final preparations and even during the Mass.

II. CANDIDATES

- 2.1. **NUMBER** The number of candidates should be small enough so that the candidates, their sponsors, and their families and some representatives of the parish community can be present and participate in the celebration.

If the number of candidates in a parish is small, one or more parishes are encouraged to celebrate the sacrament together at a central location or at the cathedral church.

- 2.2. **DRESS** The dress encouraged for the candidates should be modest, reflect the spirit of the liturgy, and be respectful of the sacred liturgy. It should not give the impression of a graduation (i.e. no graduation gowns), nor should the manner of dress be a distraction to the candidates or the congregation. Appropriate, simple dress is recommended.

N.B. The custom of wearing stoles with the candidates' names written on them is *not* appropriate and is therefore, prohibited. The stole is a liturgical vestment, which should be worn only by the bishop, priest, or deacon.

- 2.3. **NAMES** In order to express the intimate relationship of confirmation with all the sacraments of initiation it is recommended that the candidates use the name given to them at their baptism for confirmation (AC). However, if there is a desire, on the part of the candidate (not the catechist or parent[s]), to select the name of a saint because of his or her virtuous life, the candidate should reflect on and research the importance of this particular saint's role in the church and society and his or her influence upon the candidate.

A nametag must be provided for each candidate and the name should be printed large enough and placed conspicuously enough so that the Bishop can read it easily when administering the sacrament of confirmation.

- 2.4. **SEATING** *Option 1:* It is encouraged that the candidate be seated next to his or her sponsor during the liturgy to better express the role of the sponsor in the spiritual life of the candidate. If circumstances allow, the family should also be encouraged to sit next to or near the candidate. It might be appropriate to reserve one or two pews for each family. This would be a clearer visual sign that the candidate is a part of the faith community and avoid the visual image of a graduation.

Option 2: If it is very difficult to have sponsors sitting next to the candidates, a second option would be to have the sponsors seated in the row behind each row of candidates. This option has worked well in most parishes. In this case, the family would also be seated in some other area of the church.

III. SPONSORS

- 3.1. The ordinary practice is for a candidate to have an individual sponsor (RC 5). It is desirable that one of the candidate's godparents from baptism be the sponsor at confirmation to express more fully the relationship between baptism and confirmation (RC 5). Parents cannot function in the role of a sponsor at confirmation (CIC c. 893 §1, which refers to c. 874 §1 – 5). In the event that a sponsor cannot be present at the liturgy, a parent certainly could present his or her child and, in effect, act as a proxy for the sponsor.
- 3.2. Pastors will ensure that the sponsor, chosen by the candidate, is spiritually qualified for the office (RC 6). The sponsor should be sufficiently mature for this role, belong to the Roman Catholic Church, and be a fully initiated member (baptism, confirmation, and eucharist) of the Church. The sponsor must be a person of faith, who actively participates in the liturgical life of the Church (e.g. attends Sunday Eucharist).

- 3.3. The sponsor should be of an age and living proximity that will enable the sponsor to be present to the candidate as he/she grows in the life of faith. The custom of having a proxy sponsor for someone who is and will continue to be separated by long distances from the candidate is discouraged.
- 3.4. Ideally, the sponsor should participate in the entire preparation process for confirmation with the candidate. The sponsor also should participate in a formation process for sponsors.
- 3.5. When it is time for the candidate to receive the sacrament, the sponsor may present the candidate to the Bishop by name using the following formula. The sponsor should be instructed to speak loudly and clearly.

Bishop N., I present to you N. for the sacrament of confirmation

When the sponsor does not present the candidate, the candidate must be sufficiently prepared to clearly and confidently announce his or her name to the Bishop.

- 3.6. The sponsor should be familiar with the liturgy so that he or she can participate actively and comfortably. In addition, the sponsors should receive communion with the newly confirmed, not waiting until the newly confirmed have received first.

IV. PARENTS

- 4.1. At the time that a candidate is accepted into the confirmation process, the parents and the candidates should receive adequate information and formation concerning:
 - An understanding of the renewal of the sacraments, especially the sacraments of baptism, confirmation, and eucharist
 - The goals of the parish process of formation for confirmation
 - An overview of the theology and history of the sacrament
 - What is expected of parents and sponsors during the formation process
 - The selection of a name and the advisability of using one's baptismal name
 - The selection of a sponsor – qualifications and responsibilities
 - The manner of dress for the candidates at the liturgy

- 4.2. Parents and families of the candidates are encouraged to participate in the confirmation liturgy. There should be sufficient room in the church to accommodate the families.
- 4.3. Parents should have an active role in the liturgy of confirmation. It is recommended that representatives of the parents take part in the Universal Prayer (General Intercessions) if there is not a deacon present, and the Preparation of the Gifts to signify their desire to continue to help the candidates grow in faith. Finally, all families should be encouraged to receive communion at the liturgy according to the proper norms.

V. IMMEDIATE PREPARATIONS

- 5.1. The altar should be prepared for Mass with the candles lit. In addition to the normal preparations for Mass, the following should be prepared and ready for use during the confirmation liturgy:
 - A chair for the Bishop placed in a prominent place in the sanctuary
 - Soapy water in a bowl, a lemon (cut in quarters) and a hand towel for the Bishop to wash his hands after anointing.
 - Chairs for the following people:
 - Concelebrating priests
 - Master of ceremonies and the servers (preferably located on the same side of the sanctuary, near the credence table)
 - Bowl and water for sprinkling rite (*optional* see liturgy planning form)
 - Sacred Chrism in a liturgical vessel (e.g. glass bowl)
 - A processional cross
 - Candles for procession
 - *Optional* thurible and incense boat
 - *Book of the Gospels*
- 5.2. The Bishop will normally bring his own alb, his miter, and crosier. A chasuble and stole should be prepared for the Bishop in the sacristy or vesting room.
 - 5.2.1. **VESTMENT COLOR**
 - Red or White is worn by the Bishop and concelebrants if the **Ritual Mass for Confirmation and/or Christian Initiation** is celebrated.
 - Violet is worn by the Bishop and concelebrants if confirmation is celebrated on Sundays of Advent, Lent, or on All Souls Day

- White or Gold is worn by the Bishop and concelebrants if confirmation is celebrated on Sundays of Easter, during the Octave of Easter, or on Solemnities in which the color is white
- Green may be worn by the Bishop and the concelebrants on Sundays or weekdays of Ordinary Time if he chooses

N.B. The general norms governing Ritual Masses should be followed (cf. *CB Appendix III* and *GIRM* 346, 347, 359, 372, and 377).

- 5.3. Concelebrating priests are encouraged to wear the diocesan stole. If the diocesan stole is not available, make sure that the appropriate vesture is available for them in the sacristy.
- 5.4. Kindly reserve a parking place near the church and place of vesting for the Bishop's vehicle.

VI. MUSIC

- 6.1. The celebration of confirmation is a parish/community event, in which music plays an integral part. "Singing is one of the primary ways that the assembly of the faithful participates actively in the Liturgy" (*STL* 26); therefore, the candidates and the entire congregation should participate. Please provide the necessary hymn texts in order to facilitate participation by everyone gathered. A leader of song and a choir should assist with congregational participation. The pastor or music coordinator should ensure that a hymnal and/or worship aid is placed at the Bishop's chair before the start of the liturgy.
- 6.2. The hymns chosen should reflect the content and theme of the Scriptures as well as the nature of the sacramental celebration. Hymns focusing on the Holy Spirit, witness/discipleship, initiation, church, and baptism are appropriate. The music selected should also reflect the nature of the season, solemnity, and the day on which confirmation is celebrated.
- 6.3. Congregational and choral music are preferred to solo singing, which is highly discouraged. Recorded music is prohibited during any sacramental celebration. Candidates should also be prepared to participate fully in the singing. The music leader or catechist is encouraged to teach them the music and rehearse the music before the liturgy.

- 6.4. It would be appropriate (and encouraged) to have a small committee of those being confirmed to help in planning the liturgy. This is a good way to continue catechesis and facilitate participation.
- 6.5. Music should contribute to the liturgy without unduly prolonging it.
- 6.6. If there is to be music during the conferral of the sacrament, it should not begin until after the laying on of hands and its proper prayer is completed (cf. RC 25). The type of music selected should be played softly in the background so as not to distract from the conferral of the sacrament. It may have a simple text, such as *Veni, Creator Spiritus* or a simple refrain from the Taizé tradition (*Veni Sancte Spiritus*). At no time should the music overshadow the words or actions of the rite. Instrumental music is preferable or silence is also appropriate.
- 6.7. Any music printed for this occasion should have the explicit permission of the copyright holder. You may obtain more information about this by contacting the Office of Worship.
- 6.8. Congregational music is encouraged during the distribution of Holy Communion. Following the distribution of Holy Communion, when the Bishop and ministers return to their chairs, there should be a period of silent reflection and prayer when no music is sung.
- 6.9. After this period of silence, but before the Prayer After Communion, there may be a Song of Thanksgiving or Praise, but not a choral meditation, solo piece, or “meditation” song. The time after communion is a time for thanksgiving and praise and, therefore, it is a time for congregational singing (*GIRM* 88 and *STL* 196).

VII. CONFERRAL OF THE SACRAMENT

- 7.1. **PRESENTATION OF THE CANDIDATES** After the Gospel is proclaimed, the pastor should present the candidates for confirmation. The pastor may delegate the presentation to the parochial vicar, deacon, or primary catechist. The words used to present the candidates should briefly express how the candidates have prepared for confirmation. The name of each person is then called out so the assembly can see who will be receiving the sacrament (*CB* 461).
 - 7.1.1. The presenter faces the Bishop during the presentation, but in a way so that the entire assembly can see and hear the presenter.

7.1.2. Since the ambo is reserved for the proclamation of Scripture, a more appropriate place should be prepared for the presentation (e.g. cantor lectern, handheld microphone).

7.1.3. The presenter addresses the Bishop in these or similar words:

“Bishop N., the parish community of N. wishes to present to you its young men and women who have been preparing to receive the sacrament of confirmation. Each candidate has prepared for this sacrament over a period of _____ months. During this time, they have participated in a retreat and have freely expressed their desire to receive the sacrament of confirmation. Their parents, their sponsors, and their catechists, together with the whole parish community, attest to their readiness and are happy to present them to you at this time as candidates for the sacrament of confirmation.”

Then the names are called out.

7.1.4. Each candidate stands as his or her name is called and remains standing until the names of everyone in the entire pew have been called. When the entire pew has been presented, everyone in the pew is seated and the next row is called in the like manner.

7.1.5. The presentation is limited to the **baptismal first and last name**.

7.1.6. It is also recommended that there be a way for all those gathered to signify that they affirm that these candidates are called to be received fully into the church and also affirm their continued support and prayer for the candidates. After all the names have been called out, a sung acclamation, such as an “**Alleluia**” or “**Thanks be to God,**” or something similar, is the most liturgically appropriate sign to signify the assembly’s affirmation.

7.2. The Bishop then gives the homily.

7.3. It is most appropriate to reflect on the Scriptures (*lectio divina*) with the candidates before the liturgy so they are able to listen with open hearts and grow in awareness of the mission it presents.

7.4. **RENEWAL OF BAPTISMAL PROMISES** The Bishop leads the renewal of the baptismal promises, for which the candidates stand. At the conclusion of these promises, the Bishop gives his assent to the profession of faith and proclaims the faith of the Church. The congregation responds with a confident “Amen,” which can be sung or spoken.

7.4.1. It is the responsibility of those entrusted with the candidates' formation to review with them the ritual questions so their responses are spoken confidently so all can hear. See RC 23 for the questions.

7.5. **LAYING ON OF HANDS** After the Bishop's invitation to prayer, all who are gathered pray in silence for the candidates. Then, putting his pastoral staff and miter aside, the Bishop extends his hands over the candidates, who are standing in their places, and says the prayer, "**Almighty God . . .**"

7.5.1. Music is not played during the silence or during the imposition of the hands.

7.5.2. The concelebrants are to gather near the Bishop for the laying on of hands and to participate.

7.6. **ANOINTING** The Bishop, without his miter, moves and stands at the entrance of the sanctuary or to the place where confirmation will be conferred. As the first candidate approaches the Bishop, the congregation is seated.

7.6.1. The candidates approach the Bishop in a way that the anointing of each candidate is visible to the assembly (e.g. side facing). If the candidates are approaching the Bishop from more than one direction, the Bishop will complete the anointing of one group coming from one direction before turning to another group; that is, he will not alternate from side to side as the candidates approach him.

7.6.2. It is recommended that the candidates wear nametags with their confirmation name printed clearly for the Bishop to read (cf. 2.3)

7.6.3. The sponsor stands directly behind the candidate with a hand on the candidate's shoulder.

7.6.4. At the time for the candidate to receive the sacrament, the sponsor may present the candidate to the Bishop by name using the following formula. The sponsor should be instructed to speak loudly and clearly (CB 466).

Bishop N., I present to you N. for the sacrament of confirmation (cf. 3.5)

7.6.5. Since the Bishop will anoint the candidate on the forehead, the forehead should be unobstructed. Therefore, the candidates' hair should be simply done.

As they stand in front of the Bishop, at the entrance to the sanctuary, the sponsor places his/her right hand on the shoulder of the candidate. The Bishop anoints the forehead (or pours the chrism on the top of the head), saying: “**N.** be sealed . . .” The newly confirmed responds, “**Amen.**” The Bishop then says, “Peace be with you.” The newly confirmed replies, “**And with your spirit.**” At this point, the Bishop will **shake** the candidate’s hand as a sign of peace and joy.

- 7.6.6. Please instruct the candidates to not wipe off the sacred oil, but allow it to be absorbed or rubbed into the skin. Again, this will be an opportunity for mystagogical catechesis after the liturgy.
- 7.6.7. As soon as one is confirmed, he/she returns to his/her seat, and his/her place is immediately taken by the next person in line.
- 7.6.8. During the anointing, the deacon holds the container with the chrism. If there is no deacon present, then a server holds the container. A towel or purificator should be draped on the deacon or server’s arm in case the Bishop needs to wipe any dripping or excess oil. Please note that a cotton ball should not be placed in the oil dish.
- 7.6.9. The Bishop washes his hands after the anointing. For this purpose, the following should be provided at the credence table: soapy water in a bowl, a lemon (cut in quarters) and a hand towel. This water with the consecrated chrism will be poured down the *sacrarium* at the conclusion of Mass. If a *sacrarium* is not available, the water, because of the chrism, should be discarded directly into the earth and preferably, sacred ground or an area that is not trampled (e.g. flower garden).
- 7.6.10. Once all the candidates receive the sacrament of confirmation, if it seems fitting, a sung acclamation giving thanks to God for the gift of the Holy Spirit may be sung (e.g. Alleluia, Thanks be to God).

VIII. MASS

- 8.1. **CONCELEBRANTS** Mass most often is concelebrated with the Bishop as the principal celebrant. If someone else celebrates the Mass, the Bishop presides over the Liturgy of the Word and gives the blessing at the end of Mass (RC 13).

Priests who have a pastoral role with the *confirmandi* should be invited to concelebrate. In this connection, it is important to keep in mind that a concelebrant is necessarily restricted in his activity – a priest *should not* concelebrate if he must be Master of Ceremonies, song leader, or general director of the liturgy.

- 8.2. **PROPER**s The Ritual Mass for the Conferral of Confirmation, which has three variations, should be used unless the sacrament is celebrated on the Sundays of Advent, Lent or Easter, solemnities, Ash Wednesday, and the weekdays of Holy Week which have their own proper texts that must be used (RC 57).

- 8.3. **TEXTS** The *Roman Missal*, *The Order of Confirmation*, and *The Lectionary for Mass* should be ready for the Bishop and ministers to use, with all the proper places marked. Bishop Kettler will normally bring a copy of *The Order of Confirmation* to the celebration.

- 8.4. **WELCOME/PRELUDE** Greeters and ushers should be instructed to give the atmosphere of hospitality as they seat guests. This is a time for instrumental preludes or the parish choir might sing an appropriate piece to set an atmosphere for prayer. Prelude music, either sung by the choir or played instrumentally, should not delay the start of the liturgy. Greeters should arrive early to familiarize themselves with the location, especially if the confirmation liturgy will be held in a parish that is unfamiliar, so they may provide direction confidently.

- 8.5. **ENTRANCE PROCESSION** The celebration begins with a procession through the assembly. The procession moves at a constant, unhurried, but not cumbersome pace. It is strongly recommended that the procession be rehearsed prior to the celebration, which will allow the organizers to determine how long it will take. It is important to communicate the timing of the procession to the musicians so they are aware of what the needs will be for the entrance hymn.

8.5.1. The entire assembly is to be involved in singing the gathering hymn.

8.5.2. The entrance procession should be arranged as follows:

- Censer bearer (*thurifer*) carrying a censer (*thurible*) with burning incense (*optional*)
- Server or acolyte carrying the cross with the image/corpus facing the front
- Two candle-bearers on either side of the processional cross
- The deacon carrying the *Book of the Gospels*
 - If there is no deacon, a layperson is permitted to carry the *Book of the Gospels* in procession. It is recommended that the book is placed flat on the altar.
- *Optional*: Chrism Bearer
- *Optional*: The *confirmandi* (if they will walk in the procession)
- *Optional*: Extraordinary Ministers of Holy Communion and Lector(s) (if they will walk in the procession)
- Concelebrant(s), two by two if there are more than one
- *Master of Ceremonies* (if there is one)
- the Bishop

8.6. PENITENTIAL ACT OR BLESSING AND SPRINKLING WITH WATER When preparing the liturgy, consider the options available for both the Penitential Act and the Rite of Sprinkling. The *Roman Missal* provides three options for the Penitential Act. The sprinkling rite is an appropriate option for the celebration because it links baptism with confirmation, especially during the Paschal Season. The sprinkling rite replaces the Penitential Act. The Kyrie is also omitted. Communities are strongly encouraged to consider celebrating the Rite of Sprinkling.

8.6.1. If sprinkling is chosen, appropriate music should be selected to accompany this beautiful ritual and it is never to be done during the Glory to God. A bowl, water, branches or aspergillum will need to be prepared for the Bishop. The deacon should accompany the Bishop as he moves through the church. The deacon can hold the container with water so the Bishop is free to move about and douse the congregation with the waters of refreshment. If needed, the concelebrants may assist with the sprinkling.

8.6.2. If a deacon assists at the celebration, he leads the invocations or tropes of the Penitential Act if Form C is used (*RM* 6).

8.6.3. If Forms A or B are used, the Bishop leads the prayer and the deacon leads the Kyrie, which follows (*RM* 4, 5, and 6).

- 8.7. The **GLORY TO GOD** is always sung when the Ritual Mass is celebrated, on the Sundays outside of Advent and Lent, and on Solemnities and Feasts. Because it is a liturgical prayer, it is never joined to the Rite of Sprinkling.
- 8.8. **LITURGY OF THE WORD** The readings may be taken in whole or in part from the Mass of the day or from the texts for confirmation in *The Lectionary for Mass* (nos. 764-768) (RC 20).
- 8.8.1. The readings of the Mass of the day are always used on Sundays of Ordinary Time (all liturgies on a Sunday, including the evening, as well as the Saturday evening Mass), the Sundays of Advent, Lent, and the Paschal Season, solemnities, Ash Wednesday, and the weekdays of Holy Week (RC 57).
- 8.8.2. “As a rule the Responsorial Psalm should be sung” (LM 20). The Psalm Response should be selected from the *Lectionary* for the celebration of confirmation. “Preferably, the Psalm is sung responsorially” (STL 156).
- 8.8.3. Lectors should be chosen and prepared ahead of time so that they know how to use the public address system and can proclaim the Word of God well. It is recommended that sponsors, parents, or other members of the parish be chosen to be lectors at the Mass for confirmation.
- 8.8.4. The lectors should either be located near the ambo, or instructed when to approach the ambo so that the celebration will proceed smoothly.
- 8.8.5. The deacon or, in his absence, one of the concelebrants should be designated to proclaim the Gospel. The conferral of the sacrament will take place after the homily. After the proclamation, the deacon presents the *Book of the Gospels* to the Bishop who reverences the book with a kiss. The book is taken to a side table or displayed on an appropriate stand for all to see. “In more solemn celebrations, if appropriate, the Bishop may impart a blessing to the people with the *Book of the Gospels*” (GIRM 175).
- 8.9. **PROFESSION OF FAITH** The Creed is always omitted in the Rite of Confirmation since the candidates renewed their baptismal promises before the conferral of the sacrament (CB 470).

- 8.10. THE UNIVERSAL PRAYER (INTERCESSIONS)** The intercessions follow the conferral of the sacrament. The ordinary minister for the intercessions is the deacon. If there is no deacon present, representatives of the families of the newly confirmed, their catechists, or sponsors may be chosen to read the intercessions. The Bishop introduces the intercessions and concludes them with prayer. The intercessions should be general, except for the prayer for the newly confirmed.
- 8.10.1.** Those reading the intercessions should be located near the ambo or instructed on when to approach the ambo to avoid a prolonged delay or confusion (usually the minister approaches the ambo and/or stands near it while the Bishop is washing his hands after the anointing). Once the Bishop has returned to his chair, the lector should stand in front of the ambo and, after the Bishop has formally introduced them, begin reading the intercessions.
- 8.10.2.** Those who read the intercessions should be instructed to remain in their place in the sanctuary until after the Bishop has finished the concluding prayer to avoid unnecessary movement and distraction during the Collect.
- 8.11. PRESENTATION OF THE GIFTS** Representatives of the families of the newly confirmed, their sponsors, catechists, and the newly confirmed may bring up the gifts. The Bishop, along with the deacon and a server, will go to the entrance of the sanctuary to receive the gifts.
- 8.11.1.** Only the gifts of bread, wine, the collection (if one was taken), and/or other gifts collected for the poor are presented (*GIRM* 73).
- 8.11.2.** Sufficient bread and wine should be prepared so that the entire assembly can receive Holy Communion consecrated at the liturgy (*GIRM* 85). Hosts reserved in the tabernacle should only be used when, in rare situations, hosts run low.
- 8.12. EUCCHARISTIC PRAYER** The Bishop or the master of ceremonies may assign parts of the Eucharistic Prayer to individual concelebrants. All concelebrants should carefully note those portions rubrically assigned to “Celebrant alone” and “All concelebrants.” When saying those parts for all concelebrants, those concelebrating should keep their voices low to permit the Bishop’s voice, as principal celebrant, to be heard.
- 8.13. SIGN OF PEACE** During the sign of peace, representatives from the community can be selected to approach the sanctuary to share the sign of

peace with the Bishop and concelebrants. The newly confirmed, sponsors, and family members are to be chosen beforehand and practice where they will go to share in the sign of peace.

8.14. COMMUNION There should be a number of people assigned to assist the Bishop with the distribution of communion. In addition to the concelebrants, there may need to be Extraordinary Ministers of Holy Communion. All the ministers should be familiar with the particular worship space of the parish and commissioned ministers.¹ Communion under both species should be distributed. There should be two cup ministers for every minister of the Eucharistic Bread.

8.15. THE CONCLUDING RITES

8.15.1. Announcements After the **Prayer After Communion** and before the final blessing, the Bishop may address the congregation. Beforehand, the Bishop and pastor can agree which of them will make acknowledgements of catechists, liturgist, musicians, and others who merit recognition for the preparation of the liturgy. If many are to be named, it is often better for the pastor to recognize them and the Bishop to add his words of thanks at the end. This would also be the time for the people to be invited to the reception by the pastor or a member of the parish.

8.15.1.1. These announcements should be *extremely* brief and not take away from the importance of the sacraments just celebrated. The liturgy is not the proper place or time to reward people for their ministry. The most appropriate place for these well-deserved acknowledgements is in the parish bulletin or at the reception that follows Mass. We must always remember it is Christ whom we honor at the liturgy.

8.15.2. Blessing/Prayer Over the People The *Roman Missal* provides a solemn blessing at the end of the liturgy which is found in the Ritual Mass. When this blessing is used, the deacon says, “Bow down for the blessing,” after the greeting. When the simple blessing is used, the deacon, as in a regular liturgy, does not introduce the blessing.

8.16. RECESSIONAL The ministers and the Bishop will process out of the church. The newly confirmed and their sponsors can either be in the procession out

¹ Please see *The Rites vol. II*, (Collegeville: Liturgical Press, 1991), 142 – 152 or *Book of Blessings*, (Collegeville: Liturgical Press, 1989), 709 -720.

of the church or they can remain in their places until the Bishop has left the church. The order of the procession at the conclusion of the liturgy is:

- Censer bearer (*thurifer*)
- Cross
- Two candle-bearers on either side of the processional cross
- *Optional*: The Confirmandi
- *Optional*: The Lector(s) and the Extraordinary Ministers of Holy Communion
- Deacon(s)
- Concelebrants
- Master of Ceremonies (if there is one)
- Bishop

The Bishop will remain at the main entrance after Mass.

IX. RECORDS

- 9.1. The confirmation register should include the name of the Bishop, the confirmed, parents, and sponsor as well as the date and place of the liturgy.
- 9.2. Notation is also to be made in the baptismal register and/or sent to the church (parish) of baptism whether that is in Minnesota or some other state.

X. PHOTOGRAPHY/VIDEO

- 10.1. The liturgy planning team needs to discuss a way to handle this so that photography and video does not interrupt or interfere with the liturgical action.
- 10.2. If a professional photographer is contracted by the parish to photograph the celebration, the Bishop will participate in a group photo taken by the professional. However, the Bishop prefers that family members take individual photos of him and the newly confirmed, not a contracted professional. He will remain after the Confirmation Mass for these pictures.
- 10.3. If a group photograph is to be taken, arrangements should be made to have it taken ten (10) minutes before the Bishop is scheduled to meet with the candidates (40 minutes before the start of the liturgy).

- 10.4. If a group photograph is to be taken, it is expected that the candidates and all others to be included are arranged and standing in place on time, waiting for the arrival of the Bishop.
- 10.5. Once the Bishop arrives, the photographer needs to assure you that after the Bishop steps into position no further adjustments will be made to the position of the group, the photograph will be taken and everyone on their way in **two** (2) minutes. The remaining time (8 minutes) is used by the group to transfer and be seated for their meeting with the Bishop.
- 10.6. The candidates **must** be in place and ready to meet with the Bishop 30 minutes prior to the start of the liturgy. The sponsors are also encouraged to be part of this meeting, if possible.
- 10.7. The use of flash photography, as long as it is discrete, is the decision of the parish and its photography policy.

XI. MEMORIAL CARD/CERTIFICATES

- 11.1. Bishop Kettler has prepared a memorial card, which he would like each of the newly confirmed to receive. Bishop Kettler will bring the cards with him to the confirmation liturgy.
- 11.2. If the parish provides confirmation certificates for the newly confirmed, the Bishop requests that an individual from the parish (faith formation team member) distribute them, along with his memorial card, following the liturgical celebration.
- 11.3. If the parish provides confirmation certificates for the newly confirmed, Bishop Kettler kindly requests that certificates be provided that do not require his signature. You may print his name on the certificates.

XII. PARISH RECEPTION

- 12.1. Immediately following the liturgy there may be a parish reception during which time the Bishop will meet the newly confirmed, their families and friends, as well as the whole faith community.

XIII. OTHER

- 13.1. Please remind the candidates not to chew gum when meeting with the Bishop or during the Eucharistic liturgy.
- 13.2. In the rectory, the following materials should be readied for the Bishop to review:
 - The book of sacramental records;
 - The corporate minutes book;
 - Appropriate personnel files, which the Bishop from time to time requests to review. Bishop Kettler does not need to see the safe environment books at this time.

XIV. MEETING OF THE BISHOP AND CANDIDATES

- 14.1. The candidates for confirmation will meet with Bishop Kettler thirty (30) minutes before the liturgy is scheduled to begin. The location for this gathering should be removed from outside distractions and away from the main flow of people moving about (e.g. people entering the room to pick up supplies or drop off food items.) The sponsors are also encouraged to be part of this meeting if possible.
- 14.2. The candidates should be seated in such a way that all face the Bishop. Seating arranged in a semi-circle is most conducive for this gathering.
- 14.3. The candidates are to be wearing nametags at this time. The faith formation coordinator and catechists are also asked to wear nametags.

XV. REHEARSAL

- 15.1. To ensure a reverent and prayerful celebration, time should be set aside before the day of Confirmation for the candidates and liturgical ministers to rehearse the liturgy and music. Bishop Kettler will not be bringing his own MC so it is up to the parish to rehearse the Deacon, servers, readers, etc.
- 15.2. Specifically rehearse/cover the following with the candidates:
- The procession into and out of the church;
 - The profession of faith so that it will be a strong and significant moment;
 - How they will approach the Bishop and where they will stand for the anointing;
 - Their responses during the anointing (see #4 under “Anointing” on page 6.)
 - The concelebrants, deacons, and any extraordinary ministers of Holy Communion should be shown their stations before Mass. If there are lay ministers, please rehearse any procedures with them before Mass begins.

APPENDIX

PARISH PREPARATIONS FOR THE CELEBRATION OF THE SACRAMENT OF CONFIRMATION (A CHECKLIST)

A. PRIOR TO THE DAY OF CONFIRMATION

1. ____ The *Liturgy Planning Form* has been sent to the bishop's office
2. ____ The songs chosen for the Mass are known by the candidates and congregation
3. ____ The texts for the Rite are taken from the approved texts
4. ____ The candidates and their sponsors have rehearsed for their parts in the liturgy
5. ____ The various ministers for the liturgy have been contacted, trained, and have practiced:
 - a. ____ Priests who will concelebrate
 - b. ____ Extraordinary Ministers of Holy Communion
 - c. ____ Lectors
 - d. ____ Servers/Acolytes for the liturgy (3 to 4)
 - e. ____ The musicians, etc.

B. THE DAY OF THE LITURGY

1. Sanctuary
 - a. ____ Altar prepared for Mass (Candles, microphones, etc.)
 - b. ____ Credence table with the following:
 - i. ____ Bowl with soapy water and a towel,
 - ii. ____ *Roman Missal*, corporal, purificators, and vessels needed for Mass
 - iii. ____ bowl of water, branch, or aspergillum for the sprinkling rite (*optional*)
 - c. ____ Ambo prepared with the following:
 - i. ____ The *Lectionary* with the readings correctly marked
 - ii. ____ The intercessions
 - d. ____ Chairs for the following
 - i. ____ The bishop and deacons
 - ii. ____ The Master of Ceremonies and servers (on the same side of the sanctuary, preferably near the credence table)
 - iii. ____ Concelebrating priests
2. Church
 - a. ____ Reserved places for the candidates and their sponsors

- b. _____ Table with gifts to be presented at the Offertory
 - c. _____ Wine and ciboria
3. Place where the bishop will vest
- a. _____ Vestments for the bishop (e.g. stole, chasuble, etc.)
 - b. _____ Vestments for concelebrating priests
 - c. _____ Candles, processional cross, thurible and incense for the servers
 - d. _____ Sacred Chrism
 - e. _____ Place for the bishop to park

HOW TO ASSIST THE BISHOP DURING THE LITURGY

ENTRANCE PROCESSION

- ❖ Bishop has his miter on and crosier in hand.

WHEN THE BISHOP REACHES THE FOOT OF THE ALTAR

- ❖ Before the Bishop bows or genuflects, the miter and crosier are handed off; have the Deacon or server in place to receive it.

IF INCENSE IS USED

- ❖ After the Bishop reverences the altar, he will turn to the thurifer (the server carrying the censer) who should be standing near the rear corner of the altar, ready with the incense.
- ❖ Bishop incenses the altar, crucifix, and paschal candle (if it is in the sanctuary during the Easter season). There ought to be enough music to cover this action.

INTRODUCTORY RITES

- ❖ The server brings the *Roman Missal* to the Bishop for the Rite of Blessing and Sprinkling of Holy Water (*if done, see pg. 3 for guidelines*). The Bishop will walk through the church with the deacon of the Mass, who will hold the bowl of blessed water and sprinkle the people. It is optional to place the sprinkling after the Renewal of Baptismal Promises. Please inform the Bishop if this will be the case.
- ❖ Bring the *Roman Missal* after he sprinkles the people – there is a concluding prayer.
- ❖ If the Penitential Rite is used and a Deacon is present, the Deacon will offer each invocation.
- ❖ Following the Gloria (if required), the server brings the *Roman Missal* for the Opening Collect. It should be opened to the correct page.

LITURGY OF THE WORD

- ❖ Bring the miter to the Bishop before the First Reading
- ❖ Bishop sits and listens to the First Reading, Psalm and Second Reading with his miter on.
- ❖ Gospel (if there is a Gospel Procession)
 - Bring incense boat and thurible to the Bishop; he will bless the incense and fill the thurible;
 - The Deacon (if present) approaches the bishop for a blessing;
 - The server has crosier in hand, but stays out of the way until the Gospel reader departs;
 - The server takes the miter and gives the crosier;
 - The Bishop stands and listens to the Gospel with his crosier in his hand.

- ❖ Gospel (if there will not be a Gospel Procession)
 - The Deacon (if present) or a priest comes for a blessing;
 - The server has crosier in hand, but stays out of the way until the Gospel reader departs;
 - The server takes the miter and gives the crosier;
 - The Bishop stands and listens to the Gospel with his crosier in his hand.
- ❖ After the Gospel, the Bishop will reverence the *Book of the Gospels* (if the Deacon or Pastor has proclaimed the Gospel);

RITE OF CONFIRMATION

- ❖ Presentation of the Candidates
 - Bishop will remain standing, holding the crosier, after the Gospel and hear the presentation of the candidates.
- ❖ Homily
 - The server will take the crosier and the Bishop will preach without the miter (which was already taken after the Gospel) or crosier.
 - Bishop will give the homily in front or at the ambo.
 - After the homily, a server holds the Confirmation text for the Bishop.
- ❖ Laying on of Hands
 - There is no miter worn or crosier held for this prayer;
 - There will be a period of silent prayer
 - Concelebrants also join in the laying on of hands
- ❖ Anointing with Chrism
 - The Deacon will bring the Chrism to the Bishop;
 - Please do not place cotton in the bowl with the Chrism.
 - Soapy water in a bowl, a lemon (cut in quarters) and a hand towel are brought to the Bishop following anointing;
 - Bishop washes his hands.
- ❖ Universal Prayer/General Intercessions
 - Bishop will begin and conclude the Universal Prayer/General Intercessions. You do not need to provide a text for the introduction/conclusion.

LITURGY OF THE EUCHARIST

- ❖ Preparation of the Altar and Gifts
 - Place the *Roman Missal* on the altar during the Preparation of the Altar and Gifts
- ❖ Eucharistic Prayer
 - The Bishop's zucchetto (amaranth-red cap) is taken away after the Prayer Over the Gifts. He may place it on the altar, then a priest or deacon should hand it off to a server who can put it near his chair.
- ❖ The Prayer after Communion
 - After the distribution of Holy Communion, bring the *Roman Missal*

CONCLUDING RITE

- ❖ Final Blessing
 - The server gives the Bishop his miter and crozier for the Final Blessing
- ❖ Closing Hymn
 - The Bishop will wear his miter and carry the crozier as he processes out.