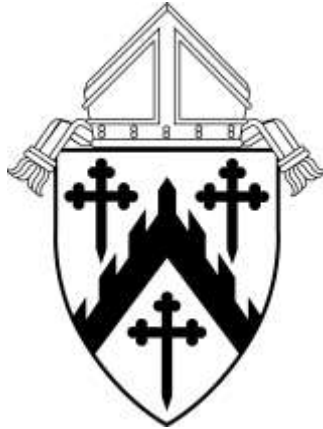


DIOCESE OF DAVENPORT



Compendium: Policies Related to Confirmation

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Bishop of Davenport

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COMPENDIUM: POLICIES RELATING TO CONFIRMATION

Introduction

This document collects the various diocesan policies related to the Sacrament of Confirmation and collects them in one place for convenience.

The role of the Bishop in the liturgies of the Church is described in the praenotanda of each of the ritual books and, in a particular way, in the Ceremonial of Bishops. There it is stated: “The office of bishop as teacher, sanctifier, and pastor of his Church shines forth most clearly in a liturgy that he celebrates with his people” (CB §11). These celebrations “manifest the mystery of the Church as that mystery involves Christ’s presence,” and therefore should “serve as a model for the entire diocese and be shining examples of active participation by the people” (CB #12).

The norms for concelebration (see §IV-230 Policies Relating to Concelebration of the Eucharistic Liturgy) and for deacons in the liturgy (see §IV-220 Policies Relating to the Liturgical Ministry of the Deacon) also apply.

Abbreviations Used:

c. / cc.	canon / canons
CB	<i>Ceremonial of Bishops</i>
GIRM	<i>General Instruction of the Roman Missal</i> (third typical edition; retranslated 2011)
RC	<i>Rite of Confirmation</i>

I. Preparing the Confirmation Liturgy

“The original minister of confirmation is the bishop” (RC #7; see also CB #455); the sacrament is usually celebrated within Mass (RC# 13; CB #458).

IV-210.2.1 Policy

Parishes desiring to celebrate the Sacrament of Confirmation must schedule the date of the liturgy with the Office of the Bishop.

IV-210.2.2 Policy

For all celebrations of Confirmation, parishes shall submit plans for the liturgy to the Office of Liturgy no later than two weeks before the scheduled event. It is the task of the Office to approve the liturgical preparations and assist the local community in its celebration with the bishop. In all cases, published liturgical norms are to be followed and only texts approved for liturgical use in the United States are to be utilized.

Procedures

Each year in the summer, the Office of the Bishop will send a Confirmation Request Form (Appendix A) to each parish. In completing this form, the parish is to provide the Office with three possible dates for the liturgy—including at least one weeknight and one date outside of the Easter Season. The form is to be returned by August 15 and assignments made by September 15. A copy of this policy will be sent with all date assignments.

Whenever a community prepares to celebrate the Sacrament of Confirmation, the preparation sheet found in Appendix B is to be completed and sent to the Director of Liturgy no later than two weeks prior to the date of the scheduled event. It is the role of the Director to assist the local coordinator and approve the final plans for the liturgy. A format for participation booklets is found in Appendix C. Instructions for preparing the Prayer of the Faithful and for the Sprinkling Rite using water blessed at the Easter Vigil are included in Appendix D and E, respectively.

Ideally, there will be five servers (six if incense is to be used); a minimum of three servers is required. At least one deacon ought to be present. If any of the ministers is still to be assigned, please write “TBA” in the appropriate blank. That way, the office knows that the assignments are still being made.

General

- a) Those responsible for preparing the liturgy are to complete the liturgy preparation sheet electronically. Please make it clear if there are to be any variations from the usual pattern.
- b) The Liturgical Season during which the rite is being celebrated must be respected. For example, there is to be no instrumental music during Lent (unless the Ritual Mass is being celebrated).
- c) The bishop will bring his own vestments (including stole and chasuble), ritual book (if needed, for example, for Confirmation), and the *vimpaes* (see below); the parish will provide the Roman Missal, lectionary, and Book of the Gospels (if applicable). Please notify the Office of Liturgy if the bishop needs to bring the Book of the Gospels, Lectionary Volume IV, or any other ritual book. Please ensure that the linens used for Mass are clean and in good repair.
- d) Letters from the candidates requesting Confirmation should be sent to the Pastor and not the Bishop. In turn, it is the Pastor who should present the candidates during the rite. If desired, the pastor may make the introductory comments and the catechist(s) read the names.
- e) The bishop will plan to arrive one hour prior to confirmation, unless other plans are made. He will proceed directly to the sacristy to review preparations for the liturgy and sign the sacramental books.
- f) The bishop will meet with the confirmandi and sponsors for about 15 minutes, to be completed 15 minutes before the liturgy.
- g) The bishop will use Chrism from the parish. The parish should provide a worthy vessel for the Chrism to be poured into for the anointing.
- h) If there are participation aids, please print only the “assembly participation texts” and not the bishop’s words or the readings (unless this is a bilingual liturgy, in which case the reading may be printed in the language not being used in the proclamation). A draft copy must be approved by the Office of Liturgy before the booklets are printed. Copyright laws must be observed for all reprinted music. If the participation books also list the dates on which the confirmandi have celebrated their other sacraments of initiation, First Confession is not to be listed.
- i) If the hymns are listed on a board or in a participation aid, it is not necessary for the cantor to announce them. This is especially true for the recessional, where such an announcement seems anticlimactic. If a hymn does need to be announced, please just simply state, “Our opening hymn is...” The music chosen should reflect not only the rite being celebrated but the liturgical season as well.
- j) Bishop Zinkula prefers to find his own note for the doxology at the end of the Eucharistic Prayer. Please do not anticipate the Great Amen by beginning to play music before he intones the doxology.

Ministers

- k) In order to express the full sacramentality of the Church, it is encouraged that at least one deacon be present to assist the bishop. This should be the deacon assigned to the parish. If he is not available, or if the parish does not have a deacon, then the Liturgy Office will try to arrange for a deacon to attend. If no deacon is available, then the pastor (or another concelebrating priest) will take the deacon’s parts, as described in the diocese’s *Policies Relating to Concelebration of the Eucharistic Liturgy*.

- l) The Master of Ceremonies (MC) is assigned by the Office of Liturgy. Pastors are reminded that the MC is to direct the servers and other ministers, ensuring that all is properly prepared for the liturgy. Once the various ministers are prepared by the MC they are not to be instructed differently. Likewise, once the MC has prepared the credence table and ritual books, they are not to be changed.
- m) The parish should ideally provide five servers (if incense will be used, there should be one additional server dedicated to that ministry); a minimum of three are needed. The servers should be seated as a group with the MC, who will meet with the servers 45 minutes before Mass begins. If the seating must be split, the MC should sit with the miter-, crosier-, and book-bearers.
 - a. If there are enough servers to assign two as miter and crosier-bearers, they will usually wear the *vimpa* (a cloth, worn in a manner similar to a humeral veil, that covers the hands of the servers in order to help prevent oils from getting on the miter and crosier; the bishop will bring the *vimpae* if they are to be used).
 - b. Servers are usually assigned as follows:

Number of Servers	Without Incense	With Incense
Four	1. Cross bearer / altar server 2. Book bearer / altar server 3. Miter-bearer 4. Crosier-bearer	As without incense. Server #1 assists with incense, but it is not carried in the entrance and exit processions.
Five (preferred if no incense)	1. Cross bearer / book bearer 2 & 3. Candle bearer / altar server 4. Miter-bearer 5. Crosier-bearer	1. Thurifer 2. Cross bearer / altar server 3. Book bearer / altar server 4. Miter-bearer 5. Crosier-bearer
Six (preferred if incense used)	1. Cross bearer 2. Book bearer 3 & 4. Candle bearer / altar server 5. Miter-bearer 6. Crosier-bearer	1. Thurifer 2. Cross bearer / Book bearer 3 & 4. Candle bearer / altar server 5. Miter-bearer 6. Crosier-bearer
Seven	1. Cross bearer / Book bearer 2 & 3. Candle-bearers 4 & 5. Altar servers 6. Miter-bearer 7. Crosier-bearer	1. Thurifer OR 1. Thurifer 2. Cross bearer 2. Boat 3. Book bearer 3. Cross/Book 4 & 5. Candle bearer / altar server 6. Miter-bearer 7. Crosier-bearer

- n) Liturgical ministers for the celebration must be taken from those who are formed and experienced in their specific ministry.
 - a. The confirmandi are NOT to exercise any other ministry (such as reader or announcing the intercessions) at this Mass.
 - b. It is the responsibility of the parish to ensure that all ministers are able to exercise that ministry worthily and well.

Choice of Mass / Liturgical Texts

- o) All presidential texts must come from the Roman Missal or Rite of Confirmation. The readings must come from the Lectionary approved for use in the United States.
- p) Either the Ritual Mass of Confirmation or the Mass of the Day is celebrated (except as noted below).
 - a. If the Ritual Mass is chosen:
 - i. The orations are taken from the Ritual Mass for Confirmations (choose option A, B, or C).
 - ii. One of the Prefaces of the Holy Spirit is used (Votive Mass 9A or 9B).
 - iii. The readings may be taken from the Confirmation Lectionary (volume IV of the Lectionary, #764-768), the Mass of the Day, or any combination thereof.
 - iv. The vestments may be red (preferred) or white.

- b. If the Mass of the Day is chosen:
 - i. The orations and Preface are from the Mass of the Day.
 - ii. The readings may be taken from the Confirmation Lectionary (volume IV of the Lectionary, #764-768), the Mass of the Day, or any combination thereof.
 - iii. The vestments are the color of the day.
 - iv. The Solemn Blessing or Prayer over the People for Confirmation may be used at the dismissal.
- q) The Ritual Mass of Confirmation may be used EXCEPT on Solemnities; Sundays of Advent, Lent, and the Easter Season; the weekdays of Holy Week and the Easter Triduum; the Days in the Easter Octave; All Souls and Ash Wednesday. On those days, the prayers, preface, and readings are all taken from the Mass of the Day; and the vestments are the color called for on that day.

Environment

- r) The sacred chrism should be displayed in a place of honor in the sanctuary for the ritual, but not on the altar. It may be carried in as a part of the entrance procession.
- s) During the Easter Season, the Paschal Candle is located next to the ambo and is lit for the liturgy. While not expressly called for in the rite, parishes may also choose to use the Paschal Candle for their confirmation liturgies outside of the Easter Season (except during Lent) as a way to highlight the connection between these two sacraments.

Introductory Rites

- t) It is preferred that the procession keep moving rather than all the ministers “lining up” in front. Concelebrants usually venerate the altar.
- u) If incense is used:
 - a. The thurible (with incense added) is carried in the entrance procession only if the altar is being incensed as part of the introductory rites.
 - b. The thurible is not carried in the exit procession (Chrism Mass and Holy Thursday the exceptions).
 - c. If incense is to be used it will be used at all three points in the liturgy (altar at the entrance rite, Book of the Gospels, gifts and people), unless otherwise specified (e.g. if the sprinkling rite begins before the entrance procession).
- v) Consider having the confirmandi (and sponsors) process into the church with instrumental music a few minutes before the start of Mass. Once in place, the liturgical ministers can enter with the opening hymn.
- w) Under no circumstances are the confirmandi to wear stoles. The stole is a symbol of ordained ministry, not of initiation.
- x) The Sprinkling Rite, suggested for use during Sunday Mass (especially in the Easter Season), may also be an appropriate way to link Confirmation and Baptism.
 - a. Therefore, even if confirmation is being celebrated on a weekday, the Bishop grants permission for the use of the sprinkling rite (outside of Lent).
 - b. If water blessed at Easter is used, the adapted rite ought to be used (see Appendix E).
- y) If Penitential Act C is used, the deacon will proclaim or chant the invocation.
- z) The Gloria is usually reserved for Sundays, Feasts, and Solemnities; however, it is also allowed “at special celebrations of a more solemn character” (GIRM §53). Therefore, parishes may choose to use the Gloria as long as the principle of progressive solemnity is respected. Please note that the Third Edition of the Missal calls for the

Gloria when the Ritual Mass of Confirmation is celebrated, no matter the Season.

Liturgy of the Word

- aa) The first reader should not begin with the proclamation until the bishop has received the miter.
- bb) The Gospel Acclamation begins as the reader reaches his or her place in the assembly. Do not wait for the bishop to move to begin the Acclamation.
- cc) Only one person should proclaim the intercessions. As with the readers, they should be properly prepared. If intercessions are prepared by the parish, they should follow the norms in Appendix D. The proclamation of the intercessions is normally the ministry of the deacon.

Rite of Confirmation

- dd) The bishop normally lays hands over the candidates as a group; if the number of candidates is small (12-15 or fewer) he is willing to lay hands on the candidates individually.
- ee) The bishop's voice should be clearly heard during the anointing. Therefore, either there should be no music during the anointing or it should be quiet enough that the bishop's voice is not obscured.
- ff) In addition, parishes should be attentive to how the rite is choreographed. The assembly should have a clear view of the liturgical action. For example, the practice of having the candidates stand as a row in their pew is discouraged as it obstructs the view of those behind them. Likewise, if at all possible, parishes should have the candidates process up the side aisles and approach the bishop from each side, and then return to their places down the center aisle (one side of the church at a time, rather than shifting from side to side).
- gg) For the anointing, the candidates come forward with their sponsors, stand before the bishop, and either the candidate or the sponsor gives the confirmation name. There is no need to say, "I present..." The candidates were already presented earlier in the rite. Sponsors stand behind the candidates, placing their right hand on the right shoulder of the candidate. The procession should keep moving without undue delay.
- hh) The parish should provide a wedge of lemon for the bishop to wash his hands after the anointing; he will do so prior to removing his miter.

Liturgy of the Eucharist

- ii) In preparing the altar, there should be an extra corporal for any additional vessels being used. The items required for the Liturgy of the Eucharist should not be placed on the altar before Mass.
- jj) When the gifts are presented to the bishop, the monetary gifts should be presented first so they can be handed off to a server, leaving the bishop free to carry the bread if necessary. Nothing in addition to the bread and wine, and the collection (including gifts for the poor) are to be included in the procession.
- kk) Servers should not place anything on the altar. Instead, everything is given to the deacon to place. Any additional vessels ought to be put on a separate corporal away from the main chalice and paten. The Missal ought to be placed to the left of the central corporal. The procession of the gifts should not begin until the deacon has finished preparing the altar. The bread brought to the altar by a server is handed to the bishop after he removes his miter. After the wine is brought to the altar by a server and handed to a deacon, the cruet of water should be handed to the deacon to prepare the chalice.

- ll) Concelebrants approach the altar after the Prayer over the Gifts (*not* after the Preface).
- mm) There is to be no instrumental music during the Eucharistic Prayer.
- nn) Sufficient bread and wine should be consecrated so that all may receive Communion from what is consecrated at that Mass. Recourse to the reserved Sacrament should take place only in an emergency.
- oo) Those ministering communion should ensure that the servers have received communion before going to their stations.

Concluding Rites

- pp) Any announcements should be brief, and given after the Prayer after Communion.
- qq) Concelebrants do not venerate the altar at the conclusion of Mass.
- rr) Unless specified (e.g., the Chrism Mass, Holy Thursday), the thurible is not carried in the recessional; the thurifer takes his or her place in the procession with the other servers behind the cross and candles.
- ss) Especially with larger groups, it is better that they process out after the liturgical ministers have reached the back of the church; this approach prevents a back-up in the rear of the church as well as ministers processing out in a half-empty church.

Photography

- tt) There should be no still or video photography during the liturgy itself. The parish should make sure that participants are informed of this practice ahead of time; a reminder should be placed in the participation book.
- uu) The bishop is willing to take photographs with the confirmandi before or after the liturgy. If after, the bishop will usually return to the sanctuary for pictures unless another suitable place is prepared in the reception area for photography. Photographs before the liturgy are preferred for those parishes far from Davenport and for those Masses celebrated late in the day.
- vv) Positioning for group photographs should be rehearsed ahead of time. A staff person should be present to facilitate both the group photograph and individual photographs.

II. Confirmation Sponsors

“As far as possible the person to be confirmed is to have a sponsor. The sponsor’s function is to take care that the person confirmed behaves as a true witness of Christ and faithfully fulfills the duties inherent in this sacrament.” (Canon 892)

To the extent possible, it is desirable that the candidate chooses his or her own sponsor. The person chosen must be suitable for this role and willing to fulfill it. If for some reason the candidate is unable to choose a sponsor his or her parent(s) or legal guardian(s) may choose the sponsor. Failing these, the sponsor may be chosen by a pastor or by the minister of the sacrament himself. However, the priest or bishop may choose the sponsor only in extreme cases, or when a chosen sponsor is deemed inadequate to the task.

A baptized person who belongs to a non-Catholic ecclesial community may not be a sponsor but may be a witness to Confirmation together with a Catholic sponsor (Canon 874).

It is desirable that the one who undertook the role of sponsor at Baptism be the sponsor for Confirmation (Canon 893).

The sponsor is strongly encouraged to meet/talk with the Confirmation candidate at least once a month to discuss: the candidate’s spirituality and prayer life, the service project in which the candidate is involved, the candidate’s relationship with others, the candidate’s school life, where the Holy Spirit is leading the candidate, etc. In this respect, it is advisable that the Confirmation sponsor be a person who lives in close proximity to the Confirmation candidate.

The sponsor is strongly encouraged to attend Mass with the candidate during the Confirmation process. Sharing a meal together after Mass is another way to “reach out” to the Confirmation candidate.

The sponsor is strongly encouraged to show his/her support for the candidate through prayers, cards or letters, and phone calls during the Confirmation preparation and to continue to lend spiritual support after the Confirmation catechesis and liturgy is over.

Qualifications for Sponsors

The following are qualifications for a person to serve as a confirmation sponsor in the Diocese of Davenport (Canon 874). A sponsor must:

1. be 16 years old unless the pastor makes an exception to this for a just cause;
2. be Catholic and have received all of the sacraments of initiation (Baptism, Confirmation, Holy Eucharist). The sponsor should lead a life in harmony with the faith.
3. not labor under a canonical penalty, whether imposed or declared;
4. be neither the father nor the mother of the person to be confirmed.

NOTE: Any confirmed Catholic, including a parent, can be a proxy. However, record the actual sponsor and not the proxy in the records.

III. Confirmation and the RCIA

(See the *Code of Canon Law* cc.882-888; RCIA National Statutes #28; also see *Priest Faculties for the Diocese of Davenport* 3.1, 4.5, 4.10)

Pastors and parochial vicars, by law, may confirm in the following circumstances:

1. When the person was never a Catholic:
 - a. *When he baptizes an adult (defined as anyone who has reached the age of discretion, about 7 years old), and*
 - b. *When he receives a previously baptized non-Catholic into full communion.*
2. If the person was a Catholic and left the Church:
 - a. *When he readmits into full communion a previously baptized Catholic who apostacized (whether by formal act or just by practice) from the faith, and*
 - b. *When he readmits into full communion a baptized Catholic who through no personal fault was instructed in or adhered to a non-Catholic religion.*

Confirmation in such cases should take place at Mass, usually on a Sunday, so that the person may complete Christian initiation by participating fully in the Eucharist (c. 884, §1; RC 8, 13).

The usual minister of confirmation is the Bishop. However, in our diocese, pastors (and those like them in the law) are also granted the faculty to confirm baptized Catholics who are over the usual age of confirmation in the parish, should a serious need arise. This means that pastors (and those like them) may also confirm baptized Catholics *(a) who were not raised as Catholic but who never belonged to any other church OR (b) who have never left the Church but were never confirmed.* The pastor can subdelegate this faculty to others (for example, a parochial vicar).

Those who are not pastors (and those like them) or parochial vicars must have the faculty to baptize or receive adults into the Church, and confirm them, delegated to them by the Bishop. It may not be subdelegated by the pastor (or other priest). For example, a letter requesting permission to baptize/receive and confirm must be requested by any priest who is not a pastor or parochial vicar (or a chaplain who has the same faculties as a pastor) and who is presiding at the Easter Vigil.

Outside of the danger of death (see Faculty 1.7), any priest who wishes to confirm a baptized catholic between 7 and the usual age of confirmation must obtain the permission (delegation) of the bishop.

In order to respect the integrity of the three Sacraments of Initiation, the priest who presides over Eucharist and Confirmation is also the one who is to baptize. Therefore, another minister (e.g., a deacon or even another priest) must not baptize in this situation (see c.883.2; for an exception if large numbers are involved, see RCIA # 226). Also, priests who will be presiding at the Easter Vigil outside the territory of their assignment, or if they are not assigned a pastoral charge, need the explicit (and not merely tacit) permission of the one in whose territory they are baptizing (pastor) in order to baptize (see canons 530 & 862) and confirm (see c.887).

Finally, according to the law of the Church, children who have reached the use of reason (around 7 years of age) are considered, for the purposes of Christian initiation, to be adults. Therefore, if someone who is to be baptized or received into the Catholic Church is deemed ready (i.e., old enough) to receive Eucharist they are to be confirmed.

Appendix A: Confirmation Request Form

PARISH(ES)

LOCATION OF CONFIRMATION

PLAN TO PARTICIPATE IN DEANERY CONFIRMATION IN 20XX-20XX

PARISHES INVOLVED

PASTOR(S)

CONTACT PERSON

ADDRESS

TELEPHONE/EMAIL

PREFERRED DATES

(Include ONE WEEKNIGHT, as well as a date(s) outside the Easter Season.)

	DATE	TIME
FIRST CHOICE	<hr/>	<hr/>
SECOND CHOICE	<hr/>	<hr/>
THIRD CHOICE	<hr/>	<hr/>
Date(s) to Avoid	<hr/>	<hr/>

PRIMARY GRADE LEVEL OF CONFIRMATION GROUP

(ANTICIPATED) NUMBER OF CANDIDATES

DO NOT PLAN TO HAVE CONFIRMATION IN 20XX-20XX

COMMENTS

Appendix B: Confirmation Preparation Sheet

DATE: _____ TIME: _____ PLACE: _____

Street Address: _____

Number of Candidates for Confirmation: _____ Average Age: _____

Contact Person: _____ E-Mail: _____

Phone: Cell: _____ Work: _____ Home: _____

MINISTERS:

Concelebrants: _____

If there is no deacon, a single concelebrant should be chosen to: Proclaim the gospel, prepare the altar, assist the bishop in receiving the gifts, and assist with the fraction (if needed)

Deacon of the Word: _____

Deacon of the Altar: _____

Reader 1: _____

Reader 2: _____

Number of Servers: 4 5 6 7

Usually need 5 servers (6 if incense used).

Master of Ceremonies (assigned by diocese; the MC does not assist with communion): _____

Gifts: *Please designate two gift-bearers (bread, wine); a third gift-bearer may present the collection. The order of presentation is collection, wine, bread.*

Number of Communion stations: Host: _____ Chalice: _____

Number of EMHCs (only if not enough priests/deacons): _____

Please check if communion will be distributed under one species only (Hosts alone):

DETAILS:

Where will the bishop vest for liturgy? Sacristy Other: _____

Photographs with Bishop: No
Yes: After Mass Before Mass (Time: _____)

Will there be a public reception? yes no Time? _____ Where? _____

Will there be a meal for bishop? yes no Time? _____ Where? _____

Where is the bishop to park? _____ (reserved space)

FOR OFFICE USE:

Car: _____ Driver: _____ Drive Time: _____

Departure Time: _____ From: _____

Notes:

ORDER OF THE MASS

The Acclamations and Responses should normally be sung.

Mass being celebrated:

Ritual Mass of Confirmation
Color: Red (preferred) White
Prayers: A B C

OR

Mass of the Day: _____
Color: _____

Introduction: No Yes; by whom: _____

INTRODUCTORY RITES

Opening Hymn: _____ Hymnal/number: _____

Order of Procession (check those who will be present):

- Knights of Columbus
- Thurifer*
- Cross bearer and Candle bearers* (# _____)
- Confirmandi* (if did not process in before Mass)
- Sponsors* (if did not process in before Mass)
- Other server(s)* (# _____)
- Readers* (# _____)
- Deacon with book of the Gospels*
If no deacon: *Lay reader carries Book* *Book of the Gospels on the Altar*
- Other vested deacons* 2x2 (# _____)
- Concelebrating priests* 2x2 (# _____)
- Master of Ceremonies*
- Bishop*
- Assisting deacon(s)* (# _____)
- crozier-bearer* *miter-bearer*
- server who assists with the book*

Use of Incense: No Yes (Altar*, Book of the Gospels, Gifts & People)

Penitential Act:

- A (*Confiteor*): The Kyrie is then spoken sung
- B (dialogue): The Kyrie is then spoken sung
- C (*Kyrie with tropes*; # _____)
Tropes are proclaimed or sung by: _____
Response is spoken or sung
- Sprinkling Rite** (Sundays, esp. Easter Season; Accompaniment [NOT GLORIA]: _____)
Water: Easter water (already blessed) water to be blessed
Prayer at: Chair (sanctuary; after procession) Entrance (before procession*)
**If the sprinkling rite begins before the procession, the incensation of the altar is omitted.*
Remember that there is also a prayer to close the sprinkling rite before the Gloria begins.

Gloria Sung Recited Omitted (if not required; note that it is required for the Ritual Mass)

LITURGY OF THE WORD (please give the scripture citations and the lectionary numbers)

[On days when the Ritual Mass is allowed, the readings may be taken from the Confirmation Lectionary, the Mass of the Day, or any combination thereof. On days that the Ritual Mass is not allowed, the readings are those from the Mass of the Day.]

Readings: 1st Reading: _____ Responsorial Psalm: _____ sung
2nd Reading: _____ Gospel Acclamation: _____ omit if not sung
Gospel: _____

LITURGY OF CONFIRMATION

Presentation of the Candidates: By: _____ *Candidates stand and say, "present."*

Homily

Renewal of Baptismal Promises (replaces Profession of Faith)

Laying on of Hands & Prayer of Consecration: the bishop extends hands over the entire group
 the bishop lays hands on each candidate individually
(if the group is small enough and the liturgical space allows)

Anointing with Chrism: The deacon holds chrism for bishop; if no deacon, then the pastor does so.

Candidates: process down side aisles process down center aisle line up in front (at renewal of promises)

General Intercessions: Intercessions prepared by parish; the intro / conclusion will be prepared by the bishop.

Petitions proclaimed by: deacon (if present) other: _____

THE LITURGY OF THE EUCHARIST:

Preparation of the Gifts & Altar

Hymn: _____ Hymnal/number: _____

The Eucharistic Prayer and Preparation for Communion

Preface: If Ritual Mass: Holy Spirit 9A 9B If Mass of the Day (specify): _____

Responses (*Sanctus*, Mystery of Faith, Great Amen, *Agnus Dei*):

sung (preferred) spoken

The bishop uses EP III because of its reference to the Holy Spirit. Please note if another is to be used: _____

Remember insert for Eucharistic Prayer

Lord's Prayer: sung spoken

The Communion Rite

Communion Hymn: _____ Hymnal/number: _____

Concluding Rite

Concluding Remarks: no yes (by whom: _____)

Blessing: simple blessing prayer over the people solemn blessing
(If the Ritual Mass is being used, the blessing will be taken from there; otherwise specify: _____)

Hymn: _____ Hymnal/number: _____

Additional Participants in Recessional: confirmandi sponsors others none

Appendix C: Format for Confirmation Participation Aid

Introductory Rites

- Opening Hymn
- Greeting
- Sprinkling Rite or Act of Penitence
- Glory to God
- Collect (Opening Prayer)

Liturgy of the Word

- First Reading
- Psalm
- Second Reading
- Gospel Acclamation
- Gospel

Rite of Confirmation

Presentation of Candidates.....(name)
The candidates stand and say, “present,” as their names are called.

Homily

Renewal of Baptismal Promises
Only the candidates stand. They respond “I do” to the questions.

Laying on of Hands

The Anointing with Chrism

The candidates come forward with their sponsors, stand before the bishop, and either the candidate or the sponsor gives the confirmation name. Sponsors stand behind the candidates, placing their right hand on the right shoulder of the candidate. Each person confirmed will be anointed with chrism, an oil made of olive oil and balsam. This anointing means that the person is called and chosen by God in Baptism and now in Confirmation.

Bishop: “Name,” be sealed with the gift of the Holy Spirit.

Candidate: Amen.

Bishop: Peace be with you

Candidate: And with your spirit.

Prayer of the Faithful (General Intercessions)

Liturgy of the Eucharist

- Hymn for Preparation
- Acclamations (Holy, Holy; Memorial Acclamation; Great Amen)
- Preparation for Communion (Lord’s Prayer; Lamb of God)
- Communion Hymns
- Prayer after communion

Concluding Rites (Blessing, Dismissal, Hymn)

Appendix D: Preparing the Prayer of the Faithful

In the composition of the Prayer of the Faithful, the following points should be kept in mind:

1. “The series of intentions is usually to be” (GIRM #70) for:
 - a. The needs of the Church
 - b. Public authorities and the salvation of the whole world
 - c. People burdened by any kind of difficulty
 - d. The local community
2. In addition, Bishop Amos asks that the final petition be for the dead. This signals to him that the intercessions have come to an end.
3. The petitions are not prayers themselves; we are naming groups for the assembly to pray for; therefore, one of the following patterns is usually used:
 - a. For...that... (announcing who and what to pray for)
 - b. That... (announcing what to pray for)
 - c. For... (announcing who to pray for)
 - d. After the petition, the deacon should pause and make eye contact with the assembly and then say, “We pray to the Lord” (or the equivalent). Eye contact should be maintained as the people respond, in keeping with the dialogic nature of the prayer.
4. Please note that these are “general” intercessions
 - a. They ought to be petitions that the assembly can, by and large, agree on.
 - b. They ought not become a “mini-homily” or a place to make a particular point.
 - c. They ought not single out individuals, but may include individuals as part of a group. Likewise a particular group—such as those newly confirmed—ought to be specifically mentioned at that Mass.
 - d. They should not be secret (“For a special intention”); otherwise the assembly cannot rightly give its assent. Likewise, the assembly should not be invited to add intercessions.
5. They are petitions, not prayers of thanksgiving; the great prayer of thanksgiving follows shortly.
6. The response by the people should be a general prayer that God would hear the invocation (e.g., Lord, hear our prayer; Lord, have mercy)—not a separate petition or other statement. If the people are not familiar with the response, it should be announced before the intercessions and/or be included in a participation aid.

Appendix E: Sprinkling Rite with Easter Water

AN EASTER SPRINKLING RITE

For use during the Easter Season, if water blessed at the Vigil is available. The prayers are modified from the Rite of Infant Baptism.

At the chair or at the back of the church (door, font):

Bishop: In the name of the Father, and of the Son, and of the Holy Spirit.
All: Amen.

Bishop: Peace be with you.
All: And with your spirit.

Bishop: Dear brothers and sisters, let us praise the Lord our God for this water he has created, and which will be sprinkled on us as a memorial of our Baptism. May he help us by his grace to remain faithful to the Spirit we have received.

□ FORM 1

Bishop: Lord our God,
in your mercy be present to your people's prayers of thanksgiving
as we recall the wondrous work of our creation
and the still greater work of our redemption.
For you created water to make the fields fruitful
and to refresh and cleanse our bodies.
You also made water the instrument of your mercy:
for through water you freed your people from slavery
and quenched their thirst in the desert;
through water the Prophets proclaimed the new covenant
you were to enter upon with the human race;
and last of all,
through water, which Christ made holy in the Jordan,
you have renewed our corrupted nature
in the bath of regeneration.
Therefore, may this water be for us
a memorial of the Baptism we have received,
and grant that we may share
in the gladness of our brothers and sisters
who at Easter have received their Baptism.
Through Christ our Lord.

All: Amen.

□ FORM 2

Bishop: Praise to you, almighty God and Father,
for you have created water to cleanse and to give life.
Praise to you, Lord Jesus Christ, the Father's only Son,
for you offered yourself on the cross,
that in the blood and water flowing from your side,
and through your death and resurrection, the Church might be born.
Praise to you, God the Holy Spirit, for you anointed Christ at his baptism in the
waters of Jordan, so that we might all be baptized into you.
We pray, by the mystery of this consecrated water remind us of our new and
spiritual birth in baptism. Through Christ our Lord.

All: Amen.

□ FORM 3

Bishop: Father, God of mercy, through these waters of baptism
you have filled us with new life as your very own children.
From all who are baptized in water and the Holy Spirit,
you have formed one people, united in your Son Jesus Christ.
You have set us free and filled our hearts with the Spirit of your love,
that we may live in your peace.
You call those who have been baptized
to announce the Good News of Jesus Christ to people everywhere.
We pray, by the mystery of this consecrated water remind us of our new and
spiritual birth in baptism. Through Christ our Lord.

All: Amen.

If beginning at the back of the church, the entrance procession and entrance hymn then begin as usual. The bishop sprinkles the people as he makes his way to the sanctuary. The entrance hymn may be prolonged to accommodate the sprinkling of those seated along side aisles if necessary.

After sprinkling (at the chair):

Bishop: May almighty God cleanse us of our sins, and through the eucharist we celebrate
make us worthy to sit at his table in his heavenly kingdom.

All: Amen.

The Gloria follows, and then the Collect.