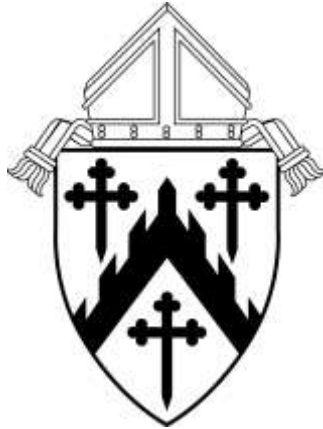


DIOCESE OF DAVENPORT



Compendium: Policies Related to Confirmation

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Policy promulgated at the Pastoral Center of the Diocese of Davenport—effective November 27, 2011

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Memorial of St. Theresa of Avila

Most Reverend ~~Thomas Zinkula, JD, JCL~~ Dennis G. Walsh

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)
OC	<i>The Order of Confirmation</i> (2016)

I. Preparing the Confirmation Liturgy

“The ordinary minister of Confirmation is the Bishop” (OC #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, 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 the given due date, and then assignments will be made. 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 are included in Appendix D.

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) and ritual book (if needed, for example, for Confirmation; 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 90-60 minutes 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) Thirty ~~to forty-five~~ minutes before the start of the liturgy, the bishop will meet with the candidates for confirmation (without their sponsors) for about 15-~~30~~ minutes, to be completed 15 minutes before the liturgy. If photographs are taken before Mass, we will need to adjust accordingly (e.g., arriving 75-90 minutes before Mass). Photographs that are not completed before the meeting with the candidates and sponsors can be finished after Mass.
- 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. If the parish does not have such a vessel, the bishop will provide one.
- 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 candidates 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-Walsh 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 Office of the Diaconate 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 30 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 *vimpa* if they are to be used).
- b. Servers are usually assigned as follows:

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

k) —

~~l) The parish will assign an appropriate number of servers to assist at the liturgy (usually 3; 4 if incense is used). Separate servers to assist with the miter and crosier are not needed.~~

~~m)n) Liturgical ministers for the celebration must be taken from those who are formed and experienced in their specific ministry.~~

- a. ~~The candidates 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

~~n)o) All presidential texts must come from the Roman Missal or Order of Confirmation. The readings must come from the Lectionary approved for use in the United States.~~

~~o)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 Gloria is used.
- iv. 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.
- v. 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 candidates (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 candidates 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).

¶)y) If Penitential Act C is used, the deacon will proclaim or chant the invocations. If one of the other

Penitential Acts is used, the deacon (if present) speaks (or chants, if he is able) the Kyrie. Alternatively, the cantor may chant the Kyrie.

yz) The *Gloria* is usually reserved for Sundays, Feasts, and Solemnities; however, 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. 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.

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) If no deacon is present, a concelebrating priest proclaims the gospel. In this case, he receives the blessing from the bishop just as a deacon would.

dd) After the proclamation of the gospel, the Book of the Gospels (not Lectionary) is brought to the bishop for him to venerate. He will bless the people with the Book. All should remain standing until the blessing is completed.

ee) 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

ff) The pastor should present the candidates for confirmation (see the sample text in Appendix E). He or his delegate may announce the names.

gg) 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.

~~ff) The bishop’s voice should be clearly heard during the anointing. Therefore, there is to be no music at all during the anointing. The bishops will speak the words during the anointing quietly. Therefore, the parish should provide some soft music in the background (for example, the *Veni Creator Spiritus*, especially the Taizé version; or even instrumental music if permitted by the calendar).~~

hh) 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, 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).

ii) 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. If a Saint’s name is used, only say the name (not “Saint”). Nametags are not required but may be used. Sponsors stand behind the candidates, NOT next to them, placing their right hand on the right shoulder of the candidate. The procession should keep moving without undue delay; it is preferable that there not be such a large gap between candidates that there is an inordinate amount of time between anointings.

~~jj)~~jj) The parish should provide ~~a wedge of a wedged~~ lemon for the bishop to wash his hands after the anointing; he will do so prior to removing his miter.

Liturgy of the Eucharist

~~jj)~~kk) 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.

~~kk)~~ll) 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.

~~ll)~~mm) 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 main corporal should be placed only slightly higher on the altar with the Missal below it. 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.

~~mm)~~nn) Concelebrants approach the altar after the Prayer over the Gifts (*not* after the Preface).

~~nn)~~oo) There is to be no instrumental music during the Eucharistic Prayer.

~~oo)~~pp) 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. Good Eucharistic hospitality also requires that sufficient wine is consecrated for all to receive who wish to do so, even if that means using extra chalices.

~~pp)~~qq) Those ministering communion should ensure that the servers have received communion before going to their stations.

Concluding Rites

~~qq)~~rr) Any announcements should be brief, and given after the Prayer after Communion.

~~rr)~~ss) Concelebrants do not venerate the altar at the conclusion of Mass. Bishop ~~Walsh~~Zinkula will approach the altar (with the deacon[s]), kiss the altar, step back and bow. All other clergy are to bow at that time, and then process out. They should not stop to bow again.

~~ss)~~tt) 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.

~~tt)~~uu) Especially with larger groups, if they are going to process out, it is better that those newly-confirmed do so *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. If photos are to be taken in the church immediately after Mass, it is better that they simply remain in their place.

Photography

~~uu)~~vv) 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.

~~vv~~ww) The bishop is willing to take photographs with the candidates before the liturgy or with the newly-confirmed after. 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.

~~ww~~xx) 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. If a professional photographer is used, they need to be told not to spend an inordinate amount of time posing and primping the candidates.

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.

When a sponsor appoints a proxy to participate in the rite of confirmation, both names should be entered in the register, with "Proxy" written after that person's name. The sponsor should sign a mandate for this specific person to serve as proxy.

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, in this situation, 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 ☒ 3 ☐ 4 ☐ Other: _____

Usually need 5 servers (6 if incense used).

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? _____~~

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? _____

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* (# _____)

☐ *Candidates (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 (# _____)

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: ☐ *Confiteor*: The Kyrie is then ☐ spoken ☐ sung **by:** _____

OR

☐ *Kyrie* with tropes; # _____
 Tropes are ☐ proclaimed or ☐ sung by: _____
 Response is ☐ spoken or ☐ sung

OR

☐ Sprinkling Rite (Sundays, esp. Easter Season; Accompaniment [NOT GLORIA]: _____)
 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 (required for the Ritual Mass): ☐ Sung ☐ Recited ☐ Omitted (if not required)

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

<i>Choose option →</i>	<input type="checkbox"/> <i>Option One</i>	<input type="checkbox"/> <i>Option Two</i> <small>(if the group is small enough and the liturgical space allows)</small>
Renewal of Baptismal Promises	The candidates remain in their places	The candidates line up in front of the sanctuary
Laying on of Hands / Prayer of Consecration	The bishop extends hands over the entire group	The bishop lays hands on each candidate individually
Anointing with Chrism	The candidates process down the side aisles	The bishop anoints each candidate in place (lined up in front)

Quiet music to accompany anointing: _____

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: ☐ newly-confirmed ☐ 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. 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.
3. 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.
4. They are petitions, not prayers of thanksgiving; the great prayer of thanksgiving follows shortly.
5. 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: Introduction of Candidates

Here is a recommended text for pastors to use when presenting the candidates for Confirmation:

Bishop ~~Zinkula~~: Walsh:

Several months ago, these young Catholics began a journey of formal preparation for the sacrament of Confirmation.

Throughout this time, they have been prayerfully guided and encouraged by their church community, their families, mentors, sponsors, catechists, and one another.

They have taken this time of preparation seriously as they explored the importance of God's Word, the wisdom of the traditions of the Roman Catholic Church, the life examples of holy people, and the grace imparted through the sacraments, especially as experienced through the Rite of Confirmation.

They have reflected on the gifts and the fruits of the Holy Spirit already apparent in their lives and have begun to share these gifts in service throughout the community.

They have also expressed a sincere desire to be strengthened in these gifts in order to continue to be of even greater service to God's people.

I believe that they have clearly demonstrated both the understanding and spiritual readiness to confirm their faith and become adult members of the Catholic Church.

Therefore, I confidently present to you our candidates for Confirmation.

The names may then be read by the pastor or his delegate.