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historical separation of Confirmation from Baptism, Confirmation is administered after reception of the Holy Eucharist.

2. If parishes have Confirmation every year in the late winter or in the spring, the candidates should be in the eleventh grade; if every other year, in the eleventh and tenth grades; if every third year, in the eleventh, tenth, and ninth grades.

3. If parishes have Confirmation every year in the fall, the candidates may be in the twelfth grade; if every other year, in the twelfth and eleventh grades; if every third year, in the twelfth, eleventh, and tenth grades.

D. Preparations for the Ceremony

Confirmation: From the *Ceremonial of Bishops*¹

The ordinary minister of confirmation is the bishop. Normally a bishop confers the sacrament so that there will be a clearer reference to the first pouring forth of the Holy Spirit on Pentecost: after the apostles were filled with the Holy Spirit, they themselves gave the Spirit to the faithful through the laying on of hands. Thus the reception of the Spirit through the ministry of the bishop shows the close bond that joins the confirmed to the Church and the mandate received from Christ to bear witness to him before all. ²

Planning the Celebration:

1. Start with the Church's Ritual:

- a. The chief guide for planning and celebrating the liturgy of Confirmation will be the *Rite of Confirmation* itself. Almost without exception, Confirmation takes place within Mass in order to express more clearly the fundamental connection of this sacrament with entirety of Christian initiation. *The Roman Ritual* indicates one instance when Confirmation is administered outside of Mass, namely, when the children have not yet received their first Holy Communion.
- b. Planning of the liturgy should be done jointly by the parish liturgical committee and those involved in preparation of the candidates.

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- c. The pastor, pastoral associate, parish liturgy committee, and Confirmation catechetical team jointly plan the celebration of the *Rite of Confirmation*. In planning the liturgy, the following procedure may be helpful.

¹ *Ceremonial of Bishops*, 455.

² See *The Roman Pontifical*, English ed., 1978, Part I, Christian Initiation, ch. 3, Confirmation (hereafter, RC), Introduction, no 7, DOL 305, no 2516.

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2. Be Familiar with the Ritual

- a. Begin by reading the Rite of Confirmation. Take note of the ritual structure. Decide how the various movements of this part of the liturgy will be coordinated so that the whole rite flows smoothly.
- b. Note particularly the Renewal of Baptismal Promises. Decide how the union of Confirmation with the Eucharist (the other Sacraments of Christian Initiation) can best be highlighted. Communion under both forms is one way.
- c. Pray over and study the readings selected and the prayers of the *Sacramentary* for the day's celebration.

3. Take heed of the Word of God in Scripture

- a. The proper readings and Mass of the day must be used on all Sundays in Advent, Lent, Easter, on all Solemnities; as well as Sundays of Ordinary Time.
- b. On other days, the ritual Mass for Confirmation may be used. The readings for the ritual Mass are chosen from those options given in the *Lectionary for Mass* (LM) Rite of Confirmation: Ritual Masses, I. Christian Initiation, 4. Confirmation (LM 765, numbers 1-12).³
- c. When there are options for a Gospel other than the reading of the day, you may request a specific gospel from those listed in the ritual Mass. However, Bishop Hoepfner will make the final selection of the gospel reading.

4. Consider the Liturgical Year

- a. In preparing the liturgy, due consideration should be given to the liturgical season or festival in which the sacrament is celebrated (Advent, Lent, Easter, Ordinary Time, a Solemnity). Rather than replacing seasonal

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environment with Confirmation banners and symbols, let the basic seasonal environment "keep the season," and plan some very simple symbol to mark the special occasion of Confirmation.

- b. Every effort is made to schedule with the Bishop's calendar the celebration of the sacrament outside of the season of Lent when possible.

5. Take note of Proper Liturgical Ministries and Roles

³ See GIRM 2002, no. 394 ¶ 1-2: "To the greatest extent possible the Lord's Day is to be preserved and safeguarded, as the primordial holy day, and hence other celebrations, unless they be truly of the greatest importance, should not have precedence over it." See also *Ceremonial of Bishops* (hereafter, CB), no. 459: On the days listed in nos. 1-[7] in the table of liturgical days [CB, Appendix III] the Mass of the day, with its readings, is celebrated. On days when ritual Masses are permitted, the ritual Mass for confirmation with its proper readings (LM, Ritual Masses, I. Christian Initiation, 4. Confirmation) may be celebrated. The vestments for such a Mass are red or white or of some other festive color. [If there is a change in any of the readings please inform the Bishop weeks in advance.] The final blessing proper to the ritual Mass may always be used.

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- a. ⁴The preeminent manifestation of the local Church is present when the bishop, as high priest of his flock, celebrates the eucharist... surrounded by his college of presbyters and by his ministers, and with the full, active participation of all God's holy people. This Mass, which is called the stational Mass, shows forth the unity of the local Church as well as the diversity of ministries exercised around the bishop and the holy eucharist.⁵ Hence, as many of the faithful as possible should come together for a stational Mass, priests should concelebrate with the bishop, deacons should assist in the celebration, and acolytes and readers should carry out their ministries.⁶
- b. In light of the above, Bishop Hoepfner asks the pastor, parochial vicars/associates, and all visiting priests to concelebrate at a Confirmation Mass.
- c. Further, Bishop Hoepfner asks that if parish has a deacon(s) assigned, the deacon(s) are to fulfill their liturgical ministry.
- d. The liturgical assembly truly requires readers (lectors). Proper measures must therefore be taken to ensure that there are qualified laypersons who have been trained to carry out this ministry.⁷ Whenever there is **more than one reading**, it is better to **assign the readings to different readers**, if available.⁸
- e. A candidate for confirmation should not serve as a lector unless he/she already regularly lectures at parish liturgies. Choose lectors who will proclaim, rather than read, the Word of God.

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- f. Music is integral to the liturgy. It unifies those gathered to worship, supports the song of the congregation, highlights significant parts of the liturgical action, and helps to set the tone for each celebration.⁹ Music ministers should be properly prepared to lead the assembly in song, rather than giving an individual performance.
 - i. The entire assembly is to be involved in singing the gathering hymn and other parts of the liturgy proper to it.

⁴ CB, 119

⁵ See SC, art. 41: DOL 1, no. 41.

⁶ See SC, art. 26-28: DOL 1, nos. 26-28.

⁷ See Congregation for the Sacraments and Divine Worship. Instruction *Inaestimabile Donum*. 3 April 1980, nos. 2 and 18: AAS 72 (1980) 334 and 338. See also Congregation for Divine Worship, *Directory for Masses with Children* (1973; Eng tr. 1973), nos. 22, 24, 27.

⁸ (LM) *editio typica altera*, 1981, Introduction, 52.

⁹ USCCB, *Built of Living Stones: Art, Architecture, and Worship Guidelines of the National Conference of Catholic Bishops* (hereafter BLS), 88.

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- ii. Care should be taken that prelude music, either sung by the choir or played instrumentally, does not delay the start of the liturgy.
 - iii. Cantors who verbally call the assembly to prayer can avoid asking the assembly (before the procession begins) to "stand and greet our celebrant with the opening hymn." A call to participation by a cantor may be a verbal invitation: "You are asked to participate in song with hymn number -." (holding up book or worship aid) and either motioning with two arms and/or saying, "Please rise."
 - g. Ministers of Hospitality (greeters and ushers) should convey the atmosphere of welcome as they seat guests and exercise their ministry.
6. **Requisites for the Stational Mass:**¹⁰
- a. **In the sanctuary (chancel) at the place belonging to each item:**
 - i. *The Roman Missal (Sacramentary);*
 - ii. *Lectionary for Mass set to readings of day;*
 - iii. *any texts for the concelebrants;*
 - iv. *text for the general intercessions, both for the bishop and the deacon (or the one to proclaim them);*
 - v. *book(s) for the singing;*
 - b. **at a side (credence) table:**
 - c. *a large enough number of chalices and vessels (ciboria) for the timely distribution of Holy Communion under both kinds N.B. If **more than 4 cups** are to be used in the distribution of Holy Communion, the number over 4 should be filled before the beginning of the Mass and placed on a tray on the side(credence) table and brought to the altar at this time.*

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 - d. *Enough wine to fill 4(3 + 1 principal chalice) should come forward at the preparation of the gifts.*
 - i. *corporal;*
 - ii. *purificators*
 - iii. *basin, pitcher of water, and towel;*
 - iv. *vessel of water to be blessed and sprinkler (**not a tree branch**), when the Rite of Blessing and Sprinkling with Holy Water is used in place of the Penitential Rite;*
 - e. **In a convenient place for Preparation of the Gifts:**
 - i. *bread, wine, monetary offerings*
 - f. **In the vesting room:**
 - i. *The Book of Gospels marked with Gospel for the day;*
 - ii. *censer and incense boat [if used];*
 - iii. *processional cross;*

¹⁰ CB, 125.

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- iv. at least two candlesticks with lighted candles.
- v. proper vesture for all ministers
 - 1. for concelebrants: amices, albs, cinctures, stoles, chasubles;
 - 2. for deacons: amices, albs, cinctures, stoles, and dalmatics;
 - 3. for other ministers: amices, albs, cinctures or cassocks & surplices or other suitable vesture.

7. **Additional requisites for Confirmation:** ¹¹

- a. the Bishop's vestments for the celebration, accordingly as it is within or outside Mass. Red or white vestments are used, except in Advent and Lent, when violet is used. **N.B. Bishop Hoepner will bring his own vestments.**
 - b. stand for the pastoral staff (crosier) **N.B. Bishop Hoepner will bring a stand.**
 - c. chairs for the concelebrating presbyters and/or deacon(s) [if parish has deacon(s)] assisting the bishop.
 - d. vessel containing the sacred chrism; **N.B. Bishop Hoepner will bring his own vessel, but the chrism kept in the parish is to be available for the rite.**
 - e. *The Roman Pontifical* or *The Rite of Confirmation*; **N.B. Bishop Hoepner will bring his own copy of the rite.**
 - f. requisites for the washing of hands after the anointing of those confirmed: one (1) lemon cut in quarters, sufficiently large bowl, pitcher of water (larger than a cruet), ample towel.
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- g. a tall chair or tall (kitchen) stool for the Bishop to sit on during the anointing with chrism to be placed in front of the altar or in some other convenient place at the time of anointing.
 - h. a portable or movable (**handheld, not lavalier**) microphone so as to hear the conversation between the bishop and candidates during the anointing.

E. The Ceremony Itself

Gathering Rites

1. Pre-Processional Movement

- 2. The bishop prefers the candidates & sponsors be close together in the front pews. Parents and other family members should be seated in close proximity to the candidates & sponsors so as to be able to see the ritual actions.
- 3. The celebration will begin with a procession of the candidates and their sponsors through the assembly five (5) minutes before scheduled time of the start of the liturgy. They are to be settled in their places in the church before the liturgical procession begins. This procession may or may not be accompanied with music.

4. Procession of Liturgical Ministers

¹¹ CB, 457.

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5. *When all preparations have been completed, the censerbearer comes forward, a deacon or other minister presents the incense boat, and the bishop puts incense into the censer and blesses it with the sign of the cross. The bishop then receives the pastoral staff from a minister. A deacon takes the Book of Gospels and with reverence carries it unopened in the entrance procession.*¹² In Masses without a deacon, a lector may carry the Book of Gospels (**not** the *Lectionary*).¹³ As the entrance song is being sung, the procession moves from the vesting room (sacristy) to the sanctuary (chancel) in the following order:

- censerbearer carrying a censer with burning incense; [optional]
- an acolyte carrying the processional cross, with the image of the crucified to the front,
- walking between at least two other acolytes, , carrying candlesticks with lighted candles;
- [clergy two by two;]
- the deacon [or a lector, if no deacon is present] carrying the *Book of Gospels* which should be slightly elevated;
- other vested deacons, [if present], two by two;
- concelebrating presbyters, two by two;
- Master(s) of Ceremonies

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- the Bishop, walking alone, wearing the miter, carrying the pastoral staff in his left hand and blessing with his right;
 - [if present] the ministers who assist with the book, the miter, and the pastoral staff.
6. It is preferable that the processional cross be placed near the altar and serve as the altar cross; otherwise it is put away. The candlesticks are placed near the altar or on a side table or at some nearby place in the sanctuary (chancel).¹⁴
7. *The Book of Gospels* is placed upon the altar.
8. On entering the sanctuary (chancel), all make a deep (profound) bow to the altar, two by two. Deacons and concelebrating presbyters go up to the altar, kiss it, then go to their places.¹⁵ *N.B. If, however, the tabernacle with the Most Blessed Sacrament is present in the sanctuary, the priest, the deacon, and the other ministers genuflect when they approach the altar and when they depart from it, but not during the celebration of Mass itself.*¹⁶

¹² CB, 127.

¹³ GIRM, 120.

¹⁴ CB, 129. cf. BLS 91, GIRM 307-8, especially GIRM 122: "The cross adorned with the figure of Christ crucified and which has been carried in procession, is placed near the altar so that it may become the altar cross, which ought then to be the only cross used; otherwise it is set aside."

¹⁵ CB, 130, GIRM 49.

¹⁶ GIRM, 274: The text of the GIRM continues, "Ministers carrying the processional cross or candles bow their heads instead of genuflecting."

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9. When he reaches the front of the altar, the bishop hands the staff to a minister and takes off the miter. The bishop makes a deep bow to the altar, then goes up to the altar and kisses it.¹⁷
10. If necessary, fresh incense is placed in the censer by an acolyte, and the bishop incenses the altar and the cross.¹⁸
11. When the altar has been incensed, the bishop, accompanied by the ministers, takes the most direct way to the chair.
12. **Welcome/Sprinkling or Penitential Rite/Opening Prayer**
13. Then the bishop, the concelebrants, and the congregation, all standing, sign themselves with the sign of the cross as the bishop, facing the people, says, In the name of the Father....
14. With hands outstretched, the bishop greets the people, saying, "Peace be with you", or any one of the other greeting formularies given in *The Roman Missal (Sacramentary)*. The people respond by saying, "and also with you."
15. Immediately following this, the hosting pastor/pastoral associate, or someone delegated by the pastor/pastoral associate, welcomes the bishop. Then Bishop Hoepfner gives his own greeting and welcomes all present.

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The bishop pronounces the invitation to the penitential rite. If necessary a minister may hold the book in front of the bishop.

Rite of Blessing and Sprinkling Holy Water or Penitential Rite

15. "*On Sunday, it is commendable that the rite of blessing and sprinkling water replace the usual penitential rite.*"¹⁹
Therefore, the Rite of Blessing and Sprinkling with holy water may be used, except during Lent.
16. In this case, after the greeting, the bishop, standing at the chair faces the congregation, and a minister holds a vessel of water in front of him. The bishop invites the people to pray and, after a brief pause for silent prayer, says the prayer of blessing. Receiving the sprinkler (**not a tree branch**) from the deacon, the bishop sprinkles himself and the concelebrants, the ministers, the clergy, and the people; as the situation suggests, he may go through the church, accompanied by the deacon or another minister. During the sprinkling an accompanying song is sung.²⁰
17. Please note the following options with regard to singing during the gathering rites:
 - a. Sing a hymn during the entrance procession and use a simple repeated refrain during the Sprinkling Rite. **N.B.:** If the baptismal font is near the doors, the greeting & blessing may

¹⁷ CB, 131.

¹⁸ On the manner of incensations see CB, 84-98; GIRM, 276-78.

¹⁹ CB, 133.

²⁰ CB, 133.

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take place there. The bishop may then sprinkle during the entrance procession.²¹

- b. Use instrumental from the Gathering Hymn during the Rite of Sprinkling.
 - c. When the liturgy calls for a Gloria, the singing of the Gloria **is not** to take place during the Sprinkling Rite.²²
 - d. When the bishop has returned to the chair and the singing has ended, he stands and, with hands outstretched, and sings (or says) the concluding prayer, "May almighty God cleanse us..." or another approved formula.²³
18. Only when second form of the penitential rite is used: I confess to almighty God, to you my brothers and sisters... then the Kyrie is said.²⁴
19. When the third form of the penitential rite is used, the invocations are sung (or said) by a deacon if one is present, otherwise they are done by the bishop or another minister.²⁵

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N.B. If it is to be sung or chanted by another minister (cantor), prior coordinations are to be made with Bishop Hoepfner if a cantor is to intone the invocations.

20. The Bishop concludes penitential rite with the words, May almighty God have mercy on us...

21. If it has not already been sung during the Sprinkling Rite, the Gloria is **sung** on Sundays outside of Advent and Lent, on solemnities and feasts and at special celebrations of a more solemn character.²⁶ It may be begun by the bishop, one of the concelebrants, or the choir, or the cantor. During the Gloria all stand.²⁷

22. Next, with hands joined, the bishop invites the people to pray by singing (or saying), Let us pray. After a brief pause for silent prayer, he sings (or says) the opening prayer with hands outstretched, reading from the book held before him by a minister. For the conclusion of the prayer the bishop joins his hands, singing (or saying), We ask this through our Lord Jesus Christ... or other relevant words. At the end the people reply with the acclamation Amen.²⁸

Liturgy of the Word

- 1. As noted above in the section on ministries and roles, the emphasis is on the competence of the lector(s) to **proclaim** the Word of God.

²¹ USCCB Committee on the Liturgy. *Introduction to the Order of Mass* no. 74 (2003).

²² USCCB, *Sing to the Lord: Music in Divine Worship* no.150 (USCCB Publishing June 2008).

²³ CB, 133.

²⁴ CB, 134.

²⁵ CB, 132.

²⁶ GIRM, 53.

²⁷ CB, 135.

²⁸ CB, 136.

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2. The liturgy calls for a period of silence to follow each reading.²⁹ In practical terms, this means a period up to thirty (30) seconds in length.

3. **The Responsorial Psalm**

a. The Responsorial Psalm should be sung.³⁰ The Psalm between the second reading and the Gospel is either specified in each Mass and correlated with the Gospel, or else it is left as a choice to be made from those in the series given for a liturgical season (seasonal psalms), or one from the choices for the Rite of Confirmation.³¹

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b. The use of a cantor is appropriate, with the entire assembly in song. The responsorial psalm is sung by the psalmist or cantor at the ambo, or another suitable place.³²

4. **Acclamation before the Gospel & Proclamation of Gospel**

a. *An acclamation of this kind constitutes a rite or act in itself, by which the assembly of the faithful welcomes and greets the Lord who is about to speak to them in the Gospel and professes their faith by means of the chant.*³³

b. The Alleluia, or another chant indicated by the rubrics, is **sung**. It is to be **sung** not only by the cantor who intones it or by the choir, but by the whole of the people together.³⁴ The verse, however, is sung either by the choir or by the cantor.³⁵

c. The Alleluia is **sung** in every season other than Lent. The verses are taken from the *Lectionary* or the *Graduale*.

d. During Lent, in place of the Alleluia, the verse before the Gospel is **sung**, as indicated in the *Lectionary*.³⁶

e. The Alleluia or verse before the Gospel are omitted if they are not sung.³⁷

²⁹ GIRM, 59: *The Liturgy of the Word is to be celebrated in such a way as to promote meditation, and so any sort of haste that hinders recollection must clearly be avoided. During the Liturgy of the Word, it is also appropriate to include brief periods of silence, accommodated to the gathered assembly, in which, at the prompting of the Holy Spirit, the word of God may be grasped by the heart and a response through prayer may be prepared. It may be appropriate to observe such periods of silence, for example, before the Liturgy of the Word itself begins, after the first and second reading, and lastly at the conclusion of the homily.* [emphasis added] See also LM, editio typica altera, 1981, Introduction, 28.

³⁰ LM, 20.

³¹ LM, 90.

³² GIRM, 61.

³³ GIRM, 62.

³⁴ LM, 23.

³⁵ GIRM, 62.

³⁶ GIRM, 62.

³⁷ GIRM, 63.

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- f. When the *Alleluia* or verse before the Gospel begins, everyone but the bishop stands. The censerbearer goes to the bishop and, as one of the deacons or other minister presents the incense boat, the bishop puts incense into the censer and blesses it, saying nothing.
- g. The deacon (if one is present), the pastor, or another concelebrating priest designated by the pastor/pastoral associate proclaims the Gospel.
- h. Then the bishop takes off the miter, hands it to a minister, and stands.
- i. The one who is to proclaim the Gospel reading makes a deep (profound) bow before the bishop and asks for a blessing, saying quietly, Father, give me your blessing. The bishop blesses him with the words The Lord be in your heart... The one who is to proclaim the Gospel signs himself with the sign of the cross and replies, Amen.³⁸

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- j. Having bowed to the altar, the one to proclaim the Gospel then takes up the *Book of Gospels* which was placed upon it. He proceeds to the ambo, carrying the book slightly elevated. He is preceded by a censerbearer, carrying a thurible with smoking incense, and by servers (acolytes) with lighted candles. There, the one to proclaim the Gospel greets the people, singing (or saying), The Lord be with you. Then, at the words, A Reading from the Holy Gospel..., he signs the book with his thumb and, afterwards, himself on his forehead, lips, and breast. He incenses the book and proclaims the Gospel reading. When the reading is concluded, he sings (or says) the acclamation, The Gospel of the Lord, and all respond, Praise to you, Lord Jesus Christ.
- k. Then the one who proclaimed the Gospel he carries the book to the Bishop, who then venerates the book with a kiss, saying privately, May the words of the gospel...
- l. Lastly, the one who proclaimed the Gospel takes the *Book of Gospels* to the credence table or to another appropriate and dignified place. He then returns to his place.³⁹

The Rite of Confirmation

1. Presentation of the Class of Candidates

- a. After the gospel reading, the bishop, wearing the miter, sits in his usual chair [cathedra] in the presider's chair, or in the special chair prepared for the occasion.⁴⁰
- b. After the gospel the bishop and the priests who will be ministers of the sacrament with him take their seats. The pastor or another priest, deacon, or catechist

³⁸ CB, 140.

³⁹ GIRM, 175.

⁴⁰ CB, 461.

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presents the candidates for confirmation, according to the custom of the region. If possible, each candidate is called by name individually. If there are very many candidates, twelve (12) or more, they are not called **by name**, but simply take a suitable place before the bishop".⁴¹

- c. The pastor/pastoral associate is to present the candidates, or in the case where there are candidates from more than one parish, the neighboring pastor/pastoral associate presents the candidates. The pastor/pastoral associate faces the bishop during this time, in a way that the entire assembly can hear (with microphone).

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- d. *N.B Unless it is impossible, the ambo (lectern) should not be used for this purpose. It is reserved for the Word of God.*⁴² An additional microphone & stand should be used for this presentation.
- e. The pastor/pastoral associate is to use this simple formula to present the class of candidates: **"Bishop Hoepfner, the faith community of N.presents to you these (young) men and women who have prepared for and are now ready to receive the Sacrament of Confirmation."**
- f. The candidates stand as a group in place for the Presentation.
- g. After the presentation, the candidates are seated.

2. The Homily

The bishop then gives a brief homily. He should explain the readings and so lead the candidates, their sponsors and parents, and the whole assembly to a deeper understanding of the mystery of confirmation.⁴³ He may, if he chooses, use the words of address given in *The Rite of Confirmation or Roman Pontifical*.⁴⁴

3. Renewal of Baptismal Promises

- a. After the homily, the bishop, seated and with the miter and pastoral staff, addresses the candidates standing before him with the questions pertaining to the renewal of their baptismal promises.⁴⁵, saying:
- b. **"So now, before you receive the power of the Holy Spirit, I ask you to renew the profession of faith you**

⁴¹ *Rite of Confirmation* (hereafter RC), 21.

⁴² GIRM, 309. "From the ambo only the readings, the responsorial Psalm, and the Easter Proclamation (*Exsultet*) are to be proclaimed; it may be used also for giving the homily and for announcing the intentions of the Prayer of the Faithful. The dignity of the ambo requires that only a minister of the word should go up to it."

⁴³ See RC, 22.

⁴⁴ CB, 462.

⁴⁵ RC, 23.

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made in baptism or your parents and godparents made in union with the whole Church for you.”⁴⁶ Please stand.

- c. The candidates should stand as a group and respond together in a reasonably loud voice; saying, “I do” to each of the questions.
- d. The bishop accepts their profession of faith by proclaiming the faith of the Church.⁴⁷

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4. Imposition of Hands

- a. Then, putting aside the miter and pastoral staff, the bishop stands, faces the people and, with hands joined, gives the invitation, [My dear friends: in Baptism...] .⁴⁸ The bishop invites all to pray in silence. The entire community is to offer silent prayer for the candidates during the laying on of hands. Suitable importance should be given to the period of silent prayer preceding the imposition of hands.
- b. The Bishop extends his hands over the candidates. (Only if a priest has been delegated to administer the sacrament and join him in the anointing does he also join the Bishop for the imposition of hands.) Since the number of confirmands is not extremely large in any of our parishes, the Bishop does not generally see a need to have priests join with him in the administration of Confirmation.
- c. The bishop alone sings (or says) the prayer, All-powerful God, Father...⁴⁹
- d. The assembly responds “Amen” to the prayer.

5. Anointing with Chrism

- a. A minister brings the tall stool to a convenient place for the anointing.
- b. Then the bishop sits and takes the miter and pastoral staff. The deacon or another minister brings the vessel of chrism to the bishop. (When there are presbyters to assist the bishop in giving the anointing, the deacon brings all the vessels of holy chrism to the bishop, and each of the presbyters assisting him in turn receives the vessel of chrism from the bishop.)
- c. The assembly is to remain seated during the anointing. The bishop will sit on the tall stool during the confirming.

⁴⁶ RC, 22.

⁴⁷ CB, 463.

⁴⁸ RC, 24.

⁴⁹ RC, 25.

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- d. Each candidate should have their name printed in large, easily visible letters on a name tag which **should be worn so as to be easily visible to the bishop.**
- e. The candidates approach the Bishop according to the prearranged plan. One suggestion is when approaching the bishop, the candidate and sponsor approach from a side aisle rather than the center aisle so people can see the confirming. The sponsor stands directly behind the candidate.

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- f. If a parish has a deacon, the deacon is to hold the vessel with the sacred chrism while the bishop anoints. The pastor(s)/pastoral associate(s) hold the vessel of chrism for their parish group of candidates if there is no deacon.
- g. The portable or movable (handheld) microphone is to be held by a minister or the Master of Ceremonies so as to hear the conversation between the bishop and candidates during the anointing.
- h. ***N.B. Bishop Hoepfner will take note of the name and will enter into a brief dialogue with the candidate about their patron saint or the saint of their confirmation. Candidates should be prepared to give some brief background both the life of the saint and how they wish to imitate the attributes of their patron in their own lives.***
- i. After this brief dialogue, the sponsor (or proxy) places his/her right hand on the right shoulder of the candidate for the anointing.
- j. The bishop (or presbyter) dips his right thumb into the chrism and makes the sign of the cross on the forehead of the one to be confirmed, as he says the sacramental formulary. ["N., Be sealed with the gift of the Holy Spirit."] When the candidate has responded, Amen, the bishop (or presbyter) adds, Peace be with you, and the newly confirmed responds, And also with you.⁵⁰
- k. The newly-confirmed and sponsor return to their place within the assembly. It is important that the newly-confirmed and sponsors move out quickly after the exchange of peace and the next candidate/sponsor move into place immediately. The Chrism is not wiped from their forehead.
- l. At this time there should be no distribution of crosses, Bibles or certificates. If such an action is desired, it can be done after the candidate returns to the pew, or better yet, after the Mass has ended.
- m. After all have been anointed, a minister removes to stool, the chrism is placed on the credence table or another dignified place, the bishop lays aside the pastoral staff, and returns to the chair.

⁵⁰ CB, 467.

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- n. After the anointing, the bishop will wash his hands with water and a piece of lemon that is quartered. Then the bishop will remove his miter.

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- o. The assembly will be asked to pledge their support to the newly-confirmed by applause. During the applause the deacon (or in the absence of a deacon) a lector or other minister should move into place for the intercessions.

6. Profession of Faith/General Intercessions

- a. The Creed is always omitted (even on Sundays or holydays) because the renewal of Baptismal promises has taken its place.⁵¹
- b. Then the bishop, standing at the chair and without the miter, with hands joined, introduces the general intercessions.⁵²
- c. The intercessions may be taken from the ritual⁵³ or specially composed for the occasion.
- d. In their preparation, the **universal nature** of the prayer should be maintained with a conclusion which leads clearly into the assembly's response. Petitions should be offered for: (this **does not** mean have nine petitions)
- i. the holy Church,
 - ii. for civil authorities,
 - iii. for those weighed down by various needs,
 - iv. for all men and women, and
 - v. for the salvation of the whole world.⁵⁴
 - vi. As a rule, the series of intentions is to be:
 - vii. •For the needs of the Church;
 - viii. For public authorities and the salvation of the whole world;
 - ix. For those burdened by any kind of difficulty;
 - x. For the local community.⁵⁵
 - xi. Bishop Hoepfner asks that in every celebration of the Mass prayers be offered for vocations to the ministerial priesthood and religious life.
- e. **(N.B. This does not mean have nine petitions!)**
- f. Then one of the deacons, the cantor, a reader, or some other person announces the intentions, either from the ambo or from some other suitable place, and the people take part by responding.⁵⁶

⁵¹ CB, 470.

⁵² CB, 144, 467.

⁵³ RC, 30.

⁵⁴ Cf. Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, 53.

⁵⁵ GIRM, 70.

⁵⁶ CB, 144.

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- g. With hands outstretched, the bishop says the concluding prayer.

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Liturgy of the Eucharist

2. Mass continues in the usual way.⁵⁷ It is expected that Holy Communion will be given to the faithful under the forms of both bread and wine (Body and Blood of Christ). It is certainly best that all the faithful who are participating in the celebration of Mass with the necessary dispositions should receive sacramental communion of the Eucharist.⁵⁸

3. Preparation of the Gifts

- a. During the song for the presentation of the gifts (offertory song) some of those confirmed bring up the bread and the wine and other (monetary) gifts to meet the needs of the Church and of the poor.⁵⁹
- b. On more solemn occasions such as Sundays, servers bearing candles and cross accompany (lead) the procession from the place where the bread, wine and other offerings are kept to the sanctuary.⁶⁰ As the ushers begin to take up the collection, the crossbearer and candlebearers are to move from their places to the back, leading those newly-confirmed who are to bring up the gifts.
- c. The deacon (if present) or another minister, and servers arrange the corporal, purificator, chalice(s), and *The Roman Missal* (Sacramentary) on the altar.⁶¹ *N.B. If more than 4 cups are to be used in the distribution of Holy Communion, the number over 4 should be filled before the beginning of the Mass and placed on a tray on the side(credence) table and brought to the altar at this time. Enough wine to fill 4 (3 + 1 principal chalice) should come forward at the preparation of the gifts.*
- d. When the gifts are collected and those who are to bring them up are assembled, the server carrying the processional cross, (with the image of the crucified to the front) walks between two other servers, carrying candlesticks with lighted candles; followed single file by the person(s) carrying the monetary gifts, the vessel or pitcher with the wine, and the plate or ciborium with the bread.

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- e. At the front of the church, cross and candlebearers move to one side of the so as to be out of the way.

⁵⁷ CB, 145-ff.

⁵⁸ Congregation for Divine Worship and the Discipline of the Sacraments. *Instruction, Redemptionis Sacramentum*., 83, 88.

⁵⁹ CB, 470.

⁶⁰ USCCB, *Introduction to the Order of Mass: A Pastoral Resource of the Bishops' Committee on the Liturgy* (hereafter IOM), (2003), 22.

⁶¹ CB, 145.

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After the gifts are received, the cross & candlebearers move immediately to their places putting aside their items.

- f. The Bishop (and deacon if one is present) pastor, and the other ministers receive the gift from the newly-confirmed.⁶²
- g. The bread and wine are taken to the altar; the monetary gifts are taken to a suitable place.
- h. The bishop goes to the altar, hands the miter to the minister, receives the paten with bread from the deacon (if present), and, holding the paten in both hands a little above the altar, says the appropriate formulary inaudibly. Then he places the paten with the bread on the corporal.
- i. Meanwhile, the deacon (if present) or the bishop himself if no deacon is present, pours wine, and a little water into the chalice⁶³, saying inaudibly, By the mystery... The deacon (if present) then hands the cup to the bishop, who holds it with both hands a little above the altar, saying the prescribed formulary inaudibly; the bishop then places the cup on the corporal.⁶⁴
- j. If incense is used, the deacon (if present) assists the bishop during the incensation of the gifts, the cross, and the altar; afterwards, the deacon himself or another server or minister incenses the bishop and the people.⁶⁵

4. Eucharistic Prayer

- a. The Preface dialogue will be sung (chanted) using the setting given in the *Sacramentary*. The faithful should be prepared to respond in song.
- b. If the Ritual Mass for Confirmation is used, Preface P54 or P55 is sung. Otherwise the Preface proper to the day or liturgical season is to be sung.
- c. It is proper to use the particular intercessions (interpolations) provided in *The Roman Missal (Sacramentary)*; especially those connected with the celebration for those confirmed (Ritual Masses, I. Christian Initiation, 4. Confirmation) or for the feast or season.⁶⁶

⁶² GIRM, 140.

⁶³ It is necessary to pour a little only into the principal chalice. cf. GIRM, 142

⁶⁴ CB, 146-7.

⁶⁵ GIRM, 178.

⁶⁶ see GIRM, 365 and CB, 156. The following intercessions (interpolations) are given:

For Eucharistic Prayer I: For the intercessions (interpolations) *Father, accept this offering*: for those receiving confirmation, in Ritual Masses I. Christian Initiation, 4. Confirmation; or any of the interpolations given for feasts in the *Sacramentary*.

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- d. During the Eucharistic Prayer, the deacon(s), if present, stands near the bishop but slightly behind him, so that when needed he may assist the bishop with the chalice or *Sacramentary*.⁶⁷
 - e. The bishop continues the eucharistic prayer in accordance with the provisions GIRM and the rubrics given in each eucharistic prayer. The parts that are said together by all the concelebrants with hands outstretched are to be recited by them in a quiet tone of voice, so that the voice of the bishop is heard clearly. In Eucharistic Prayer I, II, and III after the words N., our Pope, the bishop adds, and me, your unworthy servant. In Eucharistic Prayer IV after the words especially N., our Pope, he adds, and me, your unworthy servant.⁶⁸
 - f. From the epiclesis until the priest elevation of the chalice, the deacon(s) normally remains kneeling (if they are able to kneel).⁶⁹
- 5. Distribution of Holy Communion**
- a. The number of ordinary and extraordinary ministers should be large enough that the faithful receive Holy Communion expeditiously.
 - b. Care should be taken to provide a maximum number of communion stations. It is suggested that two cups containing the Blood of Christ be used for each minister distributing the Body of Christ.
 - c. The bishop, pastor/pastoral associate, parochial vicars, deacon(s), concelebrants, and extraordinary ministers of Holy Communion distribute communion. To avoid confusion, placement of ministers is to be determined and discussed with them before the liturgy begins.
 - d. When deacons are present, they ordinarily minister the Precious Blood.
 - e. After the distribution of Holy Communion, any Precious Blood is consumed; then the vessels are purified and remaining hosts are returned to the tabernacle.

27e

6. Concluding Rite & Blessing

- a. The people should be prepared beforehand to respond to the dialogue, Blessed be the name of the Lord...
- b. The bishop imparts the solemn blessing from the eucharistic celebration of the Rite of Confirmation, or
- c. The solemn blessing proper to the feast or liturgical season.
- d. All respond "Amen" to both the prayer and blessing.

7. Recession

⁶⁷ GIRM, 179.

⁶⁸ CB, 155.

⁶⁹ CB, 156; GIRM, 179.

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The recession of ministers is first. The candidates are to stay in their places, because as the bishop is happy to have his picture taken with individual candidates in the church **immediately following the celebration.**

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F. Photography & Video & Additional directives

1. An event as significant to an individual and family as Confirmation, is often desired to be retained in photos or video. The Liturgy planning team needs to discuss ways to handle this, so that it does not interrupt or interfere with the liturgical action.
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 before the celebration. Arrangements are to be made to have it taken ten (10) minutes before the bishop is scheduled to meet with the candidates: thirty (30) minutes before the start of the liturgy. It is expected that the candidates and

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all others to be included are arranged and standing in place on time, awaiting the bishop. 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.

3. The remaining time (eight [8] minutes) is used by the group to transfer and settle in for their meeting with the bishop. The candidates are to be in place and ready to meet privately with the bishop twenty (20) minutes prior to the start of the liturgy.

4. Pictures are not to be taken during the liturgy. If you are videotaping the celebration, the camera is to be stationary.

5. The bishop prefers that individual photos of himself and the newly-confirmed be taken in the church by family members and not by a contracted professional after the parish celebration. If the parish uses a professional photographer, it is not to be a moneymaking project for the photographer.

6. Offering-Stipend for the Bishop

Bishop Hoepfner requests that smaller parishes offer a stipend of \$50 and larger parishes offer \$150 be given to Bishop Hoepfner with the understanding that he will use these funds for charitable distribution.