

GUIDELINE FOR THE PREPARATION OF THE CONFIRMATION LITURGY

Choice of Mass Texts

When Confirmation is celebrated on any of the following days in the liturgical year the Mass of the day and the readings of the day must be used.

- Sacred Triduum
- Christmas
- Epiphany
- Ascension
- Pentecost
- Sundays of Advent, Lent, and the Easter Season
- Ash Wednesday
- Weekdays of Holy Week from Monday to Wednesday inclusive
- Days within the Octave of Easter
- Solemnities of the Lord
- Solemnities of the Blessed Virgin Mary
- Solemnities of the saints listed in the General Calendar
- All Souls Day
- Proper Solemnities

– *General Norms for the Liturgical Year and the Calendar (GNLYC) #59*

Please refer to the ordo. If **S** is used next to **MASS** it is a proper solemnity and the prayers and readings of the day must be used.

Ritual Mass for Confirmation

If you see **V1, V2, V3**, next to **MASS**, a Ritual Mass is permitted. (A “Ritual Mass” is one in which a “rite” occurs.) On days when Ritual Masses are permitted, the *Ritual Mass for Confirmation* with its proper readings may be celebrated (*Ceremonial for Bishops*, 459). Please see the *Lectionary* nos. 764-768 for the readings. See the *Sacramentary* under *Ritual Mass for Confirmation* for the proper prayers (pp.834-837 of the Catholic Book Publishing edition). Please use Acts 1:3-8 for the First or Second Reading.

Even on days when a Ritual Mass is not permitted, you may substitute Act 1:3-8 for one of the readings.

Mass scheduled after 4:00 on Saturday is an anticipated Mass for Sunday.

Vestments

The vestments for the liturgy are red or white or some other festive color appropriate to the solemnity or season (cf. *Ceremonial for Bishops*, 459). If the *Ritual Mass* for Confirmation has been chosen, the vestments will be red. On the Sundays of Advent and Lent, the vestments are violet.

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Theology of the Sacrament

Read the introduction to the *Rite of Confirmation* as a means to understanding the spirit and intent of the rite. Your pastor has a copy.

Liturgical Ministers

Confirmation is the sacramental celebration of the whole parish community. Therefore, as witness of the parish community's support of those being confirmed, it is recommended that the various liturgical ministries be exercised by those who already function in those ministries. Assigning the confirmandi to the ministries for this Mass is not recommended. The confirmandi fully function as members of the assembly who are receiving the gift of the Holy Spirit.

Music Selection

Music should complement the readings, refer to the Holy Spirit, and/or speak of discipleship. It should be within the capabilities of those assembled. Since many friends and relatives are welcomed by the parish community for this liturgy, familiar hymns ought to be considered. Silence is also important at various parts of the rite, especially during the imposition of hands and usually also the anointing. The parish director of music should be an integral part of the planning.

Environment

The environment of the worship space should reflect the liturgical season primarily and the sacrament of Confirmation secondarily. The entire worship space should be considered, not just the sanctuary. Avoid banners with words. Flowers should not impede movement within the sanctuary or elsewhere in the worship space.

Attire

The confirmandi are to be in proper Sunday dress. Special graduation-style robes may be used. Stoles should never be created nor worn. "The distinction between the universal priesthood of all the baptized and the ministerial priesthood of the ordained is blurred when the distinctive garb of ordained ministers is used at Confirmation. Therefore, the use of a stole for the confirmandi should be avoided" (*BCL Newsletter*, Vol. XX, December, 1984).

Nametags should be placed on the confirmandi's left shoulder.

Sponsors and Seating

Those to be confirmed may be seated in whatever pattern is most conducive to easy access to the Bishop. There is no need to separate the candidates according to sex, height, etc. The sponsors may be seated with them or behind them. Parishes are free to select a placement that best meets their needs.

The *Rite of Confirmation* states "even parents themselves may present their children for Confirmation." (*RC #5*) However, if parents do present their children it must be noted that the children have no Confirmation sponsor. No sponsor is listed in the Confirmation Register. Furthermore, parents only present the child, they do not place their hands on the shoulder during the anointing. This is a ritual gesture of the sponsors only (*Communicationes 15*, nos. 189, 1989).



THE ORDER OF THE LITURGY

BEFORE THE LITURGY

Bishop Boyea would like to greet the assembled confirmandi very briefly five to ten minutes before the liturgy is scheduled to begin, in some place other than the church, if this is possible. This gives him an opportunity to introduce himself.

CALL TO PRAYER

A few moments before the entrance procession a “Call to Prayer” may be given by the DRE or a representative of the confirmandi. The purpose is to welcome the gathered assembly and invite the assembly to silence and prayerful recollection in preparation for the liturgy. It is a way of reminding the assembly that we are gathered to lift up our hearts to God in praise and thanks.

The Call should be brief and should be followed by a few moments of silence before the Entrance Hymn begins.

THE INTRODUCTORY RITES

ENTRANCE PROCESSION

[] = optional to the procession

The Order of Procession for the entrance is as follows:

- Incense Bearer (Thurifer) with burning incense (if incense is used)
- Cross Bearer with the Processional Cross
- Two Acolytes with lighted candles
- [Candidates and Sponsors]
- Lectors
- [Deacon with the Book of Gospels]
- Concelebrants (two by two)
- Bishop (alone) with miter and crozier
- [a Master of Ceremony]
- [Miter and Crozier bearers]

If the parish has a deacon, it is expected that he minister in the liturgy. If there is no deacon, the priest who will proclaim the gospel carries the Book of Gospels.

If there is a master of ceremony, he walks behind and to the right of the bishop. This is usually a priest, deacon, or master altar server.

If there is a tabernacle in the sanctuary or in the sanctuary area, the ministers will genuflect toward it upon entrance and exit (GIRM 274).

If the confirmandi and sponsors process, they follow the two acolytes. Otherwise, they are seated in advance.

RITE OF BLESSING AND SPRINKLING HOLY WATER OR PENITENTIAL RITE

During the Easter Season and on all Sundays of the year, the Rite of Blessing and Sprinkling Holy Water is used. It replaces the Penitential Rite (*Ceremonial of Bishops*, 133). Moreover, it relates the sacrament of Confirmation to the sacrament of Baptism.

GLORIA

When Confirmation is celebrated on a day which is a solemnity (see above), the Gloria is always sung. When Confirmation is celebrated in a Ritual Mass, the Gloria is not sung. The Gloria is never used in Advent or Lent, except if a solemnity falls within that season, e.g., the solemnity of St. Joseph.

The Gloria is a liturgical prayer in itself. It is never combined with the Sprinkling Rite.

OPENING PRAYER

The Opening Prayer, proper to the day or to the Ritual Mass, is recited.

THE LITURGY OF THE WORD

If the *Ritual Mass for Confirmation* is not used because the Mass of the day has precedence, then the first or second reading from the Lectionary (nos.764-768) for the Confirmation Mass may be substituted. Acts 1: 3-8 is preferable.

However, especially on Sundays during the Easter Season, when the readings are initiatory in nature, one should not interrupt the unity of the readings by a substitution.

Great emphasis should be placed on the celebration of the word of God that introduces the Rite of Confirmation. It is from the hearing of the word of God that the many-sided work of the Holy Spirit flows out upon the Church and upon each one of the baptized and confirmed. Through this hearing of his word, God's will is made known in the life of Christians (*Rite of Confirmation*, 13).

The Responsorial Psalm is the sung proclamation of the Word. As part of the Liturgy of the Word ... "The psalmist... sings the verses of the psalm from the ambo or other suitable place" (*GIRM*, 61). If the choir will be singing the verses, the cantor is present at the ambo to lead the response of the assembly.

The readings should be proclaimed by qualified lectors from the parish(es). The confirmandi are not to proclaim the readings at their own confirmation.



THE RITE OF CONFIRMATION

PRESENTATION OF THE CANDIDATES

The pastor or pastoral coordinator briefly presents the candidates to the Bishop. The assembly may respond with applause. Please do not call out the names of each candidate, but have them stand as a group.

HOMILY

The Bishop will give the homily.

RENEWAL OF BAPTISMAL PROMISES

It is the responsibility of any/all entrusted with the candidates' formation to review with them the ritual questions (renewal of baptismal promises) that will be asked of them by the Bishop (*RC*, 23). Their response is to be strong; it is a significant moment in the life of the faith community. The proper form follows:

Bishop: Do you reject Satan and all his works and all his empty promises?

Candidates: I do.

Bishop: Do you believe in God the Father almighty, creator of heaven and earth?

Candidates: I do.

Bishop: Do you believe in Jesus Christ, his only Son, our Lord, who was born of the virgin Mary, was crucified, died, and was buried, rose from the dead and is now seated at the right hand of the Father?

Candidates: I do.

Bishop: Do you believe in the Holy Spirit, the Lord, the giver of life, who came upon the apostles at Pentecost and today is given to you sacramentally in Confirmation?

Candidates: I do.

Bishop: Do you believe in the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting?

Candidates: I do.

Bishop: This is our faith. This is the faith of the Church. We are proud to profess it in Christ Jesus our Lord.

All: Amen.

For "This is our faith..." some other formula may be substituted or the community may express its faith in a suitable song (RC, 23).

THE LAYING ON OF HANDS

The Bishop alone extends hands over the candidates and says the prayer. No one else in the assembly extends hands, nor do any concelebrating priests extend hands. If there is a small number of candidates, Bishop Boyea will impose hands on each of them, during which time there is to be silence.

ANOINTING WITH CHRISM

The sacrament of Confirmation is conferred through the anointing with chrism on the forehead, which is done by the laying on of the hand and through the words “Be sealed with the gift of the Holy Spirit.”

The laying of hands with the prayer, “All powerful God...” does not pertain to the valid giving of the sacrament. But it is still to be regarded as very important: it contributes to the complete perfection of the rite and to a more thorough understanding of the sacrament.

... The whole rite presents a two-fold symbolism. The laying of hands on the candidates by the bishop...represents the biblical gesture by which the gift of the Holy Spirit is invoked and in a manner well-suited to the understanding of Christian people. The anointing with chrism and the accompanying words express clearly the effect of the giving of the Holy Spirit. Signed with the perfumed oil, the baptized receive the indelible character, the seal of the Lord, together with the gift of the Holy Spirit that conforms them more closely to Christ and gives them the grace of spreading “the sweet odor of Christ.”

– *Rite of Confirmation*, 9

It is preferable that there be silence during the entire anointing since we are invoking the Holy Spirit. However, soft instrumental music may be played to accompany a lengthy procession of candidates. *Veni Sancte Spiritus* or *Veni Creator Spiritus* or other suitable songs may be played.

The movement of the candidates and sponsors to the Bishop for anointing will depend on the size and configuration of the parish worship space. This usually requires a rehearsal.

When there is a large number of candidates, there should be two candidates in front of the bishop at all times. The sponsor should gently guide them closer to the bishop. Two ushers or catechists might assist with this movement.

The parish will need to consider the needs of the physically disabled as well and decide the best placement of such persons in the procession.

Even though the rite allows for the option of standing or kneeling for the anointing, it is preferable to stand in order to facilitate a smooth flow of the procession. The Bishop stands.

Either a deacon or the pastor should hold the chrism oil for the Bishop. Bishop will bring his own vessel of oil.

The sponsor is to stand directly behind the candidate and place his/her right hand on the right shoulder of the one being confirmed (*RC*, 26). The sponsor presents the candidate to the bishop in a clear voice, saying, “Bishop, may I present N. _____. Only the baptismal or confirmation name is to be used. A nametag, with the first name in large print, is useful and must be worn on the left shoulder.

When he offers the gesture of peace, Bishop Boyea will not shake the hand of each candidate, but will lightly touch each one on the left cheek with the palm of his hand.

After all have been confirmed, the Bishop washes his hands. Lemon quarters, a pitcher of water, a basin, and a towel are presented by the servers. Then, these items are removed.

A few parishes had inserted here a word of “welcome.” This practice is inappropriate. Prayers for the newly confirmed immediately follow.

GENERAL INTERCESSIONS

The General Intercessions are introduced by the Bishop. As a rule, “the deacon voices the needs of the people in the General Intercessions, needs with which he should have a particular and personal familiarity from the circumstances of his ministry of charity” (*National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States*, 35). In his absence, the petitions are prayed by the cantor, lector, or one of the faithful (GIRM, 71).

There is value in having these prayers sung. In this case, a cantor would be the appropriate minister. It is not appropriate that these prayers be given by a number of persons. Only one person announces the petitions. The appropriate participation by candidates and assembly at this time is prayer and the response to each petition.

PREPARATION OF THE ALTAR AND THE GIFTS

The altar is prepared and the gifts are brought to the Bishop. Some of the newly-confirmed may dress the altar and bring forth the gifts. A collection occurs if this is a parish’s regular Sunday liturgy. Only the gifts of bread, wine, the money, or other gifts that have been collected for the church or the poor are brought up (GIRM, 73).

THE LITURGY OF THE EUCHARIST

The Liturgy of the Eucharist proceeds as usual.

Unless the Mass of the Day or the Eucharistic Prayer has a proper preface, Preface nos. 54 or 55 may be used. If Eucharistic Prayer I is used, a special form of *Father, accept this offering* is said.

Father, accept this offering
from your whole family
and from those reborn in baptism
and confirmed by the coming of the Holy Spirit.
Protect them with your love and keep them close to you.
[Though Christ our Lord. Amen.]

COMMUNION RITE

Communion vessels (cups and ciboria) are to be made of metal and not glass.

Communion should be offered under both kinds. Plan a sufficient amount of the Body and Blood of Christ. Abundance is a gracious sign of hospitality. Always try to avoid offering hosts reserved in the tabernacle (GIRM, 85).

Communion proceeds smoothly and with dignity when there are two cups of the Blood of Christ for each ciborium of the Body of Christ. Choose the appropriate number of ordinary, then extraordinary ministers of Holy Communion. A deacon always serves as a minister of the cup.

Following Communion, a time of silent prayer is observed. If desired, a hymn, psalm, or other song of thanksgiving/praise may be sung by the entire congregation (GIRM, 88). Note: this song is not performed by a choir or soloist, but is the assembly’s hymn of praise.

Vessels are to be purified by the clergy after Communion or after the liturgy so that all may partake in the silence/song.

CONCLUDING RITE

ANNOUNCEMENTS

Following the Prayer After Communion, the pastor may make some remarks and/or announcements.

BLESSING

Bishop Boyea uses the Prayer Over the People, contained in the *Rite of Confirmation* (33).

Bishop: God our Father,
 complete the work you have begun
 and keep the gifts of your Holy Spirit
 active in the hearts of your people.
 Make them ready to live his Gospel
 and eager to do his will.
 My they never be ashamed
 to proclaim to all the world Christ crucified
 living and reigning for ever and ever.

All: Amen.

Bishop: And may the blessing of almighty God
 the Father, and the Son, ✠ and the Holy Spirit
 come upon you and remain with you for ever.

All: Amen.

PROCESSION

After the dismissal by the deacon, the recessional follows. Bishop will process out with the other ministers ahead of the confirmandi and sponsors.

Bishop will be happy to remain for a reception and/or photos. It is helpful if you designate a spot for photos in the hall or in the church. If the photos will be in church, the confirmandi and sponsors should not process out.

ADDENDA

Classmates Already Confirmed

There may be classmates who have already been confirmed, e.g., they were confirmed as infants or they received all three sacraments of initiation when they entered the Church on Easter Vigil several years prior. These people should not come forward during the Rite of Confirmation. You should always avoid any appearance of conferring the sacrament twice.

Instead, these persons might be assigned some special role, e.g., hospitality minister. They might come forward at the final blessing to receive a special blessing. Please alert the Bishop to their presence both in your advance memo to him and before Mass.

Knights of Columbus

It is customary, though not required, in some parishes for the pastor to invite the local chapter of the Knights of Columbus (Fourth Degree) to serve as an honor guard to the Bishop. It is the practice of the Knights of Columbus to escort the Bishop in and out of a major liturgical celebrations and nothing more. Therefore, the following are the proper actions for the Knights of Columbus:

- The honor guard leads the entrance procession, walking in front of the thurifer
- They process down the center aisle.
- They form an honor guard on either side of the front pew. Swords may not be drawn.
- When the Bishop has kissed the altar, turn and process to designated seats in the assembly and participate in the liturgical celebration. Knights should not be seated in the front pew.
- Drawn swords at any time or any movement from the pews during the Eucharistic Prayer are not permitted.
- When the concluding hymn begins, the Knights come forward and form an honor guard in front of the first pew on either side.
- When given a signal by the Master of Ceremony, the Knights turn and lead the procession out of the church.

THE RITE OF CONFIRMATION WITHIN MASS

Parish _____ City _____

Pastor/Pastoral Coordinator _____

Date of Confirmation _____ Time _____

Coordinator of Celebration _____ Telephone _____

Number of Confirmandi _____ Grade(s) _____

Formation Director _____

LITURGICAL MINISTERS

Concelebrant(s) _____

Deacon _____
Master of Ceremony _____

[Thurifer] _____
Cross Bearer _____
Acolyte _____
Acolyte _____
[miter bearer] _____
[crozier bearer] _____

Lector (1) _____
Lector (2) _____
Gift Bearers _____

Director of Music _____
Cantor(s) _____
Organist/Pianist _____

Ministers of the Body of Christ _____

Ministers of the Blood of Christ _____

Ministers of Hospitality _____

ORDER OF WORSHIP

Mass Texts to be Used: _____ Mass of the Day
_____ Ritual Mass of Confirmation

Prelude: _____

INTRODUCTORY RITES

Opening Hymn: _____

Incense used _____ Yes _____ No

Rite of Blessing and
Sprinkling Holy Water
or
Penitential Rite

_____ Deacon
_____ Cantor

Glory to God _____ Sung _____ Omitted

Opening Prayer page _____

LITURGY OF THE WORD

First Reading

Lectionary # _____

Responsorial Psalm

(Always sung. Setting: _____)

Second Reading

Lectionary # _____

Gospel Acclamation
or Verse before the Gospel

(Always sung)

Gospel

Lectionary # _____

Incense used at Gospel _____ Yes _____ No

Gospel procession _____ Yes _____ No

Proclaimed by: _____

RITE OF CONFIRMATION

Presentation of the Candidates _____ Pastor _____ Pastoral Coordinator

Homily

Renewal of Baptismal Promises

The Laying on of Hands

Anointing with Chrism

Music During Anointing _____light instrumental _____none

General Intercessions _____sung _____spoken

Please attach a copy of the text.

LITURGY OF THE EUCHARIST

Collection _____ Yes _____ No

Preparation of the Altar and the Gifts

Presentation Hymn _____
Incense used _____ Yes _____ No

Eucharistic Prayer _____ I (with special insert) _____ II _____ III _____ IV

Preface _____

Holy, holy, holy _____
(always sung)

Memorial Acclamation _____
(always sung)

Great Amen _____
(always sung)

Communion Rite

Lord’s Prayer _____ Sung _____ Spoken

Sign of Peace

Breaking of the Bread _____ Sung _____ Spoken
Lamb of God

Communion Hymn(s) _____

Silence or Hymn of Praise _____

Prayer After Communion

CONCLUDING RITE

Concluding Remarks _____ Bishop _____ Pastor _____ none

Greeting

Blessing _____

Dismissal

Closing Hymn _____

Classmates already confirmed? _____ Yes _____ None

Knights of Columbus: _____ Yes _____ No

**Please submit this LITURGICAL PLAN to the Bishop's Office
no later than two weeks before Confirmation.
Retain a copy for the parish.**

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**Prepared for use in the Diocese of Lansing
by the Office of Worship
517-342-2480
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FREQUENTLY-ASKED QUESTIONS

1) How do we arrange for the date for Confirmation?

The Confirmation preparation leader (DRE or CYM) should confer with the pastor/pastoral coordinator regarding a date. They should draft a letter requesting that date, giving two or three choices within that time frame. This request should be sent to the bishop's secretary as early as possible. All requests are dated when received. When the bishop makes the Confirmation schedule, he tries to honor requests on a first-come, first-served basis.

From time to time a notice will be in the diocesan newsletter, *Voices Alive*, inviting parishes to request dates for Confirmation. However, parishes are encouraged to send in their requests as soon as they know the dates they prefer.

2) How do we find out about our date for Confirmation?

Dates for Confirmation in the fall will be printed in the diocesan newsletter in May. Dates for Confirmation in the spring will be printed in the diocesan newsletter in November-December.

3) How often should we schedule our parish celebration of Confirmation?

The celebration should be scheduled every year. If there are a small number of candidates, several nearby parishes should plan a joint celebration. If there is no convenient parish nearby, then confirmation may be held every other year.

4) What Mass should be used for the celebration? What readings may we choose?

Please refer to the section in this manual titled "Guideline for the Preparation of the Confirmation Liturgy" (pages 18-26).

5) What color vestments will the presider wear?

Red or white or some other festive color (*Ceremonial of Bishops* #459). If the Ritual Mass for Confirmation is chosen, the vestments will be red. On Sundays of Advent or Lent the color is violet.

6) Does the celebrant bring his own vestments?

Yes, Bishop Boyea usually brings his own vestments.

7) Does the bishop bring his own oils?

Yes. Please have a small table in the sanctuary on which the oils can be placed. The bishop brings a vessel which can be refilled during the anointing, especially if there are many to be confirmed.

8) Should a deacon be included among the ministers for the celebration?

If a deacon is assigned to the parish, it is expected that he assume his role in the liturgy.

9) Can there be a welcoming statement to the parish assembly from one of the candidates?

Yes, or the DRE, CYM, or a catechist may offer a brief welcome and a “Call to Prayer.” This must be done before the entrance procession begins.

10) Does Bishop Boyea prefer the Confirmation candidates to be part of the entrance procession?

Yes. He would like to meet briefly with the candidates before Mass, in the place where they are assembling.

11) Can the candidates do the readings?

This is a celebration of the entire parish and the parish’s trained, competent lectors should be scheduled to proclaim the readings.

12) What form should we include for the baptismal promises?

Use the one from the *Rite of Confirmation* included on page 22 of this Handbook.

13) What materials should we have available for the celebrant to wash the oils off his hands?

A couple wedges of lemon, water, pitcher, bowl, and an absorbent white towel.

14) Can the Confirmation candidates wear stoles?

No. The stole is a liturgical vestment worn over the left shoulder by the deacon and over both shoulders by a priest or bishop. It is not appropriate for a non-ordained member of the assembly to wear this garment.

Confirmation robes may be worn, but proper church attire is required.

15) Should there be a welcome of the newly confirmed by a member of the parish?

No. In the past, there has been some affirmation of the newly confirmed by the assembly after all have been anointed. This is not part of the *Rite of Confirmation*. Moreover, the acknowledgment of the assembly more properly comes after the pastor/pastoral coordinator presents the candidates to the bishop (before the homily). The newly-confirmed might be named in the parish bulletin or at weekend Masses.

16) Will there be a reflection by the bishop after Communion?

No.

17) Can photographs be taken during the celebration?

No. The bishop will be available after the celebration for group or individual pictures with the confirmed.

18) Will the celebrant meet with the altar servers and the deacon (if there is one) ahead of time?

Yes, about thirty minutes before the celebration begins.

19) If there is a celebrant other than Bishop Boyea, should we call the Diocese to inquire if there are any special directives?

Yes, feel free to call the Office of Worship – 517-342-2480.

20) Should the confirmation candidates send letters to the bishop to ask for the sacrament?

This is an option. Some parishes have their candidates write letters directly to their own pastor/ pastoral coordinator to ask for the sacrament.

21) Can a parish have a two-year policy of Confirmation preparation?

Yes.

22) What is the policy for the age of Confirmation in the Diocese of Lansing?

Candidates are to be in grade eight or older, preferably no later than tenth grade.

23) Must the Confirmation name be the name of a saint?

The candidates may retain their baptismal name for Confirmation to show the continuity between Baptism and Confirmation. The name need not be a saint's name, but it should be one acceptable in Christian society and not alien or offensive to Christian sensibilities (Canon 855). However, it is a noble tradition to choose a saint's name, after appropriate research.

24) How does the parish begin planning this preparation process?

The parish should form a Confirmation team. They should read the various aspects of Confirmation preparation described in this Handbook, reflect on the parish's current practices, and choose the materials to be used with the candidates. Chart on a calendar all components of the preparation process. Yet, the readiness of the candidate is not presumed by a date on a calendar.

25) How does the parish begin planning the Confirmation liturgy?

Read the "Guide for the Preparation of the Confirmation Liturgy" included in the Confirmation Handbook. It is also available at www.dioceseoflansing.org/worship. Complete the planning form, retain a copy for the parish, and mail one copy to the celebrant two weeks before the Confirmation liturgy.

26) Do we need to request a baptismal certificate for each candidate at the beginning of the preparation process?

Yes, this is a written verification that the candidate is indeed already baptized. Baptismal certificates should be carefully reviewed.

a) Was the baptism validly conferred?

b) Make sure the candidate is not already confirmed. Was he/she confirmed in a children's catechumenal process? Was he/she confirmed in infancy at an Eastern Catholic or Orthodox Church?

27) What other sacraments have they received?

In an interview, determine if they have received First Reconciliation and/or First Eucharist.

28) Should Confirmation be recorded?

The full name of the newly-confirmed, their date and place of baptism, the minister of the sacrament, name of Confirmation sponsor(s), and date/place of Confirmation must be recorded in the parish confirmation registry.

Notification of this Confirmation should be sent to the confirmand's parish of baptism. They will add it to his/her baptismal record. So, too, a notation should be added to the parish registry if the child was both baptized and confirmed at your parish.

29) At times we have candidates who were confirmed at birth in an Eastern Rite or in grade school when they were initiated into the Church as young children. They have continued in religious education with their peers and have been participating in the Confirmation preparation process. Can they be included in some way in the parish celebration of Confirmation?

Yes. Perhaps they could be included as servers, lectors, greeters, etc. Perhaps they could be acknowledged by the celebrant after all the candidates have been confirmed. Perhaps they could be given a special blessing. Please inform the celebrant before the celebration begins. The mark of the sacrament is permanent. They cannot be confirmed again.

30) What are the Confirmation policies regarding the Christian initiation of children of catechetical age?

1. Unbaptized children of catechetical age, after suitable formation and catechesis, will receive the Sacraments of Initiation (Baptism, Confirmation and Eucharist), preferably at the Easter Vigil or during the Easter Season as stated in the *Rite of Christian Initiation of Adults*, nos. 304-307.
2. Children of catechetical age who have been validly baptized in a separated Christian community will first make a profession of faith and be admitted to Confirmation and Eucharist (*National Statutes*, 30-37). The confirmation of such candidates for reception should not be deferred, nor should they be admitted to Eucharist until they are confirmed. They may be received into full communion on almost any Sunday of the Church year.
3. Children of catechetical age who have been baptized Catholic, but never catechized, should be encouraged to participate in similar catechesis and formation, always recognizing their baptismal status. They may be admitted to Confirmation and Eucharist at the same liturgy. A presbyter has the faculty to confirm.
4. When both baptized uncatechized children and unbaptized uncatechized children are in the same family, it is pastorally appropriate, after suitable formation, to complete the sacraments of initiation for all the children of the same family at one and the same celebration.

The "Rite of Reception into the Full Communion of the Catholic Church" respects the traditional sequence of confirmation before Eucharist. When the bishop, whose office it is to receive adult Christians into the full communion of the Catholic Church entrusts the celebration to a presbyter, the priest receives from the law itself (canon 883.2) the faculty to confirm the candidate for reception and is obliged to use it (canon 885.2); he may not be prohibited from exercising the faculty. The confirmation of such candidates for reception should not be deferred, nor should they be admitted to the Eucharist until they are confirmed... (*National Statutes for the Catechumenate*, 35).