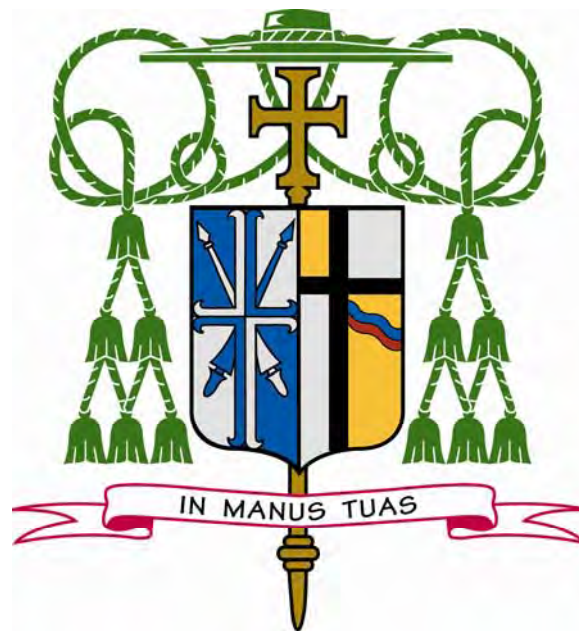


**CELEBRATING THE SACRAMENT  
OF CONFIRMATION:  
PROTOCOL AND PREPARATION**



**DIOCESE OF LANSING**  
**MOST REVEREND EARL BOYEA**  
**SEPTEMBER 1, 2010**

**REVISED JANUARY 2012 AND APRIL 2012  
TO ACCORD WITH THE ROMAN MISSAL**

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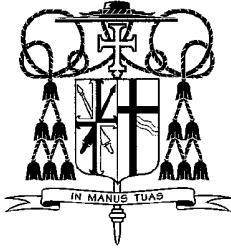
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### **ONLINE RESOURCE:**

*Rite of Confirmation within Mass as adapted for Use in the Diocese of Lansing*  
[http://dioceseoflansing.org/worship/Lansing\\_Rite\\_of\\_Confirmation\\_Within\\_Mass.pdf](http://dioceseoflansing.org/worship/Lansing_Rite_of_Confirmation_Within_Mass.pdf)



## ROMAN CATHOLIC DIOCESE OF LANSING

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Office of the Bishop  
300 West Ottawa Street • Lansing, Michigan 48933-1577

September 1, 2010

Dear Pastors, Pastoral Coordinators, and Parish Staff:

The Sacrament of Confirmation celebrates the outpouring of the Holy Spirit to those who are completing the Sacraments of Initiation in the Church. It is a joyful occasion for the one receiving the sacrament, their parents, friends and the entire parish community. It has been a great joy for me to spend time with you, the candidates and your communities of worship as we experience together the presence and action of the Holy Spirit.

Over the past few years, as I have traveled around the diocese and celebrated this beautiful sacrament with our young people, it has become apparent that offering some alternatives to celebrating the sacrament can be a way to refresh our understanding of this magnificent moment.

The revisions of the guidelines were studied and evaluated by Office of Worship, the Office of Catechesis, the Office of the Curia and finally myself. The Diocese of Lansing and I are grateful and appreciative of the time taken to review the Confirmation Handbook, making suggestions to strengthen our protocols and procedures. As we move forward, the guidelines will be periodically reviewed and fine tuned.

Please encourage all those involved in pastoral ministry to incorporate and utilize these documents so that the celebration of the Sacrament of Confirmation will be a memorable one.

Therefore, with this letter, I now formally promulgate these norms to be effective as of September 1, 2010, replacing all previous norms. They are to be shared with those who will be involved in the catechesis of parishioners toward the reception of the Sacrament, and in its more immediate preparation.

With docility to the renewing power of the Holy Spirit, I am

Sincerely yours in Christ,

Most Reverend Earl Boyea  
Bishop of Lansing

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## INTRODUCTION

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### **The Dignity of Confirmation**

Those who have been baptized continue on the path of Christian initiation through the sacrament of confirmation. In this sacrament they receive the Holy Spirit whom the Lord sent upon the Apostles at Pentecost.

This giving of the Holy Spirit conforms believers more perfectly to Christ and strengthens them so that they may bear witness to Christ for the building up of his body in faith and love. They are so marked with the character or seal of the Lord that the sacrament cannot be repeated.

### **Offices and Ministries**

It is the responsibility of the people of God to prepare the baptized for Confirmation. It is the responsibility of the pastors to see that all the baptized come to the fullness of Christian initiation and are carefully prepared for the Confirmation.

Adult catechumens, who are to be confirmed immediately after Baptism, have the help of the Christian community and, in particular, the formation which is given to them during the Catechumenate catechesis, and common liturgical celebrations. Catechists, sponsors, and members of the local church have a part in the Catechumenate. The steps of the Catechumenate will be appropriately adapted to those who, baptized as infants, are confirmed only as adults.

The initiation of children into the sacramental life is for the most part the responsibility and concern of Christian parents. They are to form and gradually develop a spirit of faith in the children and, with the help of catechetical institutions, prepare them for the fruitful reception of the sacraments of Confirmation and the Eucharist. This responsibility of the parents is also shown by their active participation in the celebration of the sacraments.

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

The original minister of Confirmation is the bishop. Ordinarily the sacrament is administered by the bishop so that there will be a more evident relationship 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 which joins the confirmed to the Church and the mandate to be witnesses of Christ among men.

-- Rite of Confirmation, Introduction, nos. 1-2, 3-4, 7

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## OPTIONS FOR CELEBRATIONS

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### **Option I: Celebrating with Other Parishes at the Cathedral**

Several times per year, the bishop will celebrate confirmation at the cathedral. Each liturgy will be celebrated on Sunday at 2:30 PM. Though the dates will vary, the solemnity of Christ the King will be one (unless it falls on Thanksgiving weekend). Next, there will be a winter celebration in the season of Ordinary Time which falls between the Christmas season and the Lenten season. Finally, there will be a spring celebration near the end of the academic year.

Next year, those dates will be February 19, 2012 and May 20, 2012.

The maximum number of adolescent candidates at each of these celebrations will be ninety (90), allowing for some additional adult candidates from each of the participating parishes. This will allow sponsors and families of the confirmandi to be seated comfortably.

### **Option II: Celebrating with Other Parishes within a Region**

It has become the custom in some regions for two, three, or more parishes, who have a small number of candidates, to join together at a neighboring parish to celebrate the sacrament. In some regions, larger celebrations are occurring at facilities that can accommodate the assembly. These are laudable and should continue. These celebrations may be scheduled on a weeknight or a weekend.

### **Option III: Celebrating at an Individual Parish**

Some parishes routinely have a large number of candidates and the bishop will continue to visit these parishes for the confirmation liturgy. If the parish's number of candidates is below twenty-five (25), the pastor should consider option I or II (above) or should schedule the celebration every two to three years.

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## SCHEDULING YOUR PARISH'S CELEBRATION

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Parishes are asked to complete a form requesting the presence of the bishop, giving several possible choices (see Appendix). The deadline for submitting requests for fall or the following spring is May 1. The deadline for submitting a request for a cathedral celebration is sixty days prior to the celebration. Individual parishes should avoid requests for weekends. When all requests are reviewed by the chancellor, the parish will be informed of their date.

Bishop is never available on the following days and seasons:

- Holy Week, Triduum, and Easter Week
- The First Sunday of Lent and the Saturday which precedes it (Rite of Election)
- The third Saturday of May (Diaconate Ordination)
- The second Saturday of June (Presbyteral Ordination)
- The second Saturday of November (Lay Ministry Commissioning)
- The second full week of May (Michigan Bishops' Retreat)
- USCCB Meetings in May and November

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## OPTION I: CELEBRATING WITH OTHER PARISHES AT THE CATHEDRAL

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### LITURGICAL PREPARATIONS

Those parishes who will be participating in one of the cathedral celebrations, will be sent special preparation sheets. These will vary according to the liturgical season.

Each parish will propose **liturgical ministers**, e.g., readers, servers, gift bearers, cantors, choirs, organists, and other instrumentalists. The Office of Worship will coordinate these selections and will be the final arbiter of all ministers and musical selections.

**Worship aids** for these three liturgies will be prepared by the Office of Worship. All music will be included and reprinted under diocesan licenses.

A **final list of the names of all of the candidates** must be submitted to the Office of Catechesis no later than thirty days prior to each cathedral celebration. This cover list must be accompanied by a photo copy of each candidate's **baptismal certificate** (both sides, all notations). This certificate should already have been obtained and examined by the candidate's parish as part of the preparation for confirmation.

From these documents, **nametags** for each candidate will be prepared by the Office of Worship.

There will not be a **rehearsal** at the cathedral. Instructions will be given to a parish representative, e.g., the DRE or Youth Minister who will, in turn, give instruction to the candidates and sponsors at the home parish.

### LITURGICAL CELEBRATION

Each pastor and parochial vicar is invited to concelebrate the liturgy with the bishop.

All candidates and sponsors will gather in the crypt in the lower level of the cathedral no later than thirty minutes before Mass. There, they will check in with their DRE, receive their nametag, be organized into a procession, and meet briefly with the bishop.

There will be no photography during the liturgy, but the bishop will be happy to pose with organized groups after the Mass.

### THE RECEPTION

A reception will follow the liturgy in the Cathedral Parish Hall. Each parish should assign volunteers to set up, prepare beverages and cookies, and clean up.

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## A GUIDE FOR PREPARING THE CONFIRMATION LITURGY

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Many parishes have found it helpful to use the guidelines and liturgy preparation sheets provided by the Office of Worship. They are attached in the Appendix and also may be found at [www.dioceseoflansing.org/worship](http://www.dioceseoflansing.org/worship).

### **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 Roman Missal -- “*For the Conferral of Confirmation*” for the proper prayers (pages 1130-1134 in the USCCB 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.

### **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 Church. Therefore, as witness of the 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 [Latin –“those to be confirmed”] 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 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 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 confirmand'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.

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).



## **Requisites**

- The Bishop will always bring his own vessel of Chrism, his own vestments, and his own ritual text.
- Please provide adequate seating for concelebrants.
- The pastor presents the candidates for confirmation. Please see the appropriate words in “The Rite of Confirmation Within Mass as Adapted for Use in the Diocese of Lansing” (revised January 2012). The full text may be found at [www.dioceseoflansing.org/worship](http://www.dioceseoflansing.org/worship).
- Communion will be under both kinds.
- Reserved signs on the pews for candidates and sponsors will be helpful.



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## **THE ORDER OF THE LITURGY**

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### **BEFORE THE LITURGY**

Bishop Boyea will 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.

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## THE INTRODUCTORY RITES

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### 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 ACT

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

### GLORIA

In the third edition of the Roman Missal, the rubrics call for the use of the *Gloria* more frequently than before. When the ritual Mass for Confirmation is celebrated, the Gloria is sung, even if the celebration occurs in Advent or Lent. (Ritual Masses, in general, are prohibited on the *Sundays* of Advent and Lent.) For example, if confirmation is scheduled on a Thursday evening in Lent, the Gloria is sung, even though the season does not call for it. 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 chanted or recited.

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## THE LITURGY OF THE WORD

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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 (Lectionary no. 765.1).

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. Therefore, only the psalms assigned by the Lectionary for the Ritual Mass for Confirmation or for the Mass of the day may be used. "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.

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## THE RITE OF CONFIRMATION

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### PRESENTATION OF THE CANDIDATES

The pastor or pastoral coordinator briefly presents the candidates to the bishop. Please do not announce the names of each candidate, but have them stand as a group. See "The Rite of Confirmation within Mass as Adapted for Use in the Diocese of Lansing."

### HOMILY

The bishop will give the homily.

### RENEWAL OF BAPTISMAL PROMISES

It is the responsibility of those 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, suffered death and was buried, rose again from the dead and is 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.

### **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.

### **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."

Bishop: N.\_\_\_\_\_, be sealed with the Gift of the Holy Spirit.

Candidate: Amen.

Bishop: Peace be with you.

Candidate: And with your 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.

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.

There should be two candidates in front of the bishop at all times, in the manner of the Communion procession, with the sponsor behind, not next to the candidate. The sponsor should gently guide them closer to the bishop. Two ushers or catechists might assist with this movement.

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

Either a deacon or a priest should hold the chrism oil for the bishop. Bishop Boyea 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 \_\_\_\_\_ [confirmation name]." The last name is not used, only the confirmation name. (The confirmation name may be the same as the candidate's baptismal name.) A nametag, with the confirmation name in large print is 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.

### **PRAYERS OF THE FAITHFUL**

The Prayers of the Faithful 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. With the rest of the assembly, the newly-confirmed participate in prayer and response.

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## **THE LITURGY OF THE EUCHARIST**

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### **PRESENTATION AND PREPARATION OF THE OFFERINGS**

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 proceeds as usual.

Unless the Mass of the Day or the Eucharistic Prayer has a proper preface, Preface nos. 54 or 55 (Holy Spirit I or II) may be used.

If Eucharistic Prayer I is used, a special form of the *hanc igitur* is said.

Therefore, Lord, we pray:  
graciously accept this oblation of our service,  
that of your whole family,  
which we offer you,  
also for those reborn in Baptism,  
whom you have been pleased to confirm  
by bestowing the Holy Spirit,  
and in your mercy, keep safe in them your grace.  
[Through Christ our Lord. Amen.]

If Eucharistic Prayer II is said:

Remember also, Lord, your servants,  
whom you have been pleased to confirm today by bestowing the Holy Spirit,  
and keep them in your grace.

If Eucharistic Prayer III is said:

Remember also, Lord, your servants reborn in baptism  
Whom you have been please to confirm by bestowing the Holy Spirit,  
and in your mercy, keep safe in them your grace.

## **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 bread and wine. Abundance is a gracious sign of hospitality. Always try to avoid offering consecrated 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.

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## CONCLUDING RITE

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### 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.

### CLOSING HYMN AND PHOTOS

After the dismissal by the deacon, the recessional follows. Bishop will process out with the other ministers.

Bishop will be happy to remain for photos. The photos will be in church, so the newly-confirmed and sponsors should not process out.

It is helpful if each parish group is well organized ahead of time and quickly moves into place. Then, if time permits, Bishop will be happy to pose individually with the newly-confirmed and their sponsors.

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## ADDENDA

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### **Classmates Already Confirmed**

There may be classmates who have already been confirmed, e.g., they were chrismated as infants in the Eastern Rite 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 ministers. 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 celebration 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 up the side aisles 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.



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## RECORDING THE SACRAMENT

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**Q. Where do we record the sacrament of confirmation when several parishes combine to celebrate a single liturgy?**

A. Canon 895 provides two options for the register of Confirmations: it is to be either in the diocesan curia or chancery, or in a record book in the parish where the sacrament was administered, if either the conference of bishops or the diocesan bishop prescribes this. Bishop Boyea has prescribed that it be recorded in the parish where the sacrament was administered.

EXAMPLE: Parish A has fifteen candidates for confirmation. Parish B has twenty candidates. Parish A and B join together and invite the Bishop to a single confirmation ceremony. It is held at Parish B.

a) The information for all thirty-five newly-confirmed is recorded at Parish B, where the rite was administered. This includes the confirmand's name, his/her parents, the place and date of baptism, the date and location of confirmation, the name of the confirmation sponsor, and the name of the bishop (or his delegate).

b) The pastor of Parish B also has the responsibility to send notification to the pastors of each confirmand's place of baptism (if the candidate was not baptized at Parish B.)

c) The pastor at Parish A may also record the above information in his parish's registry, but with a clear notation of the location and date of the confirmation liturgy.

**Q. If our region holds a joint confirmation celebration at a single location, e.g., a high school, where do we record the sacrament?**

A. The sacrament is recorded at the parish within whose territory the high school lies. Each pastor may also record the information in his parish's registry, but with a clear notation of the location and date of the confirmation liturgy.

**Q. Where will all the names of those candidates who received confirmation at the cathedral be recorded?**

A. The names of all candidates who participate in a confirmation liturgy at the cathedral will be recorded in the sacramental records of the cathedral. Each pastor may also record the above information in his parish's registry, but with a clear notation of the location and date of the confirmation liturgy.

**Q. Do I count all our confirmation candidates among our parish statistics?**

A. Yes. When submitting parish statistics to the diocese each year, include the number of candidates confirmed from *your* parish, even if the confirmation took place elsewhere.

## DELEGATION TO ADMINISTER THE SACRAMENTS

The bishop is the original and primary minister of the sacrament of confirmation. This rich tradition is reinforced and made manifest in all of our celebrations of the sacrament.

At the Easter Vigil, the rites of initiation and reception into full communion are entrusted to a presbyter and on those occasions, the priest receives from the law itself the faculty to confirm and is obliged to use it (Canon 883.2, 885.2, National Statute 35). At these times, “the confirmation of these candidates should not be deferred nor should they be admitted to the Eucharist until they are confirmed” (NS 35).

On rare occasions, a pastor may encounter a situation where a confirmation candidate falls ill or is travelling and is unable to join the parish’s celebration of confirmation. Every effort should be made to have the candidate participate in a celebration at a neighboring parish (and the sacrament should be recorded there). Failing that, the pastor may petition the bishop’s office for a delegation to confirm the candidate, attesting to the party’s situation, the reasons for the request, and the spiritual good. A written response will be sent to the pastor.



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## A HELPFUL CHECK LIST

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### **OPTION I: CELEBRATING WITH OTHER PARISHES AT THE CATHEDRAL**

- Reservation Request by May 1
- Testimony of Pastor and Petition for the Sacrament
- Liturgical Preparation Form
- A planning meeting with the Office of Worship
- List of names of all candidates accompanied by photocopies of both sides of their baptismal certificates sent to the Office of Catechesis
- Nametags and worship aids prepared by the Office of Worship
- Recording of the Sacrament in the registry of the cathedral. Similar notations may be made in each parish's confirmation registry.

### **OPTION II: CELEBRATING WITH OTHER PARISHES WITHIN A REGION**

- Reservation Request by May 1
- Testimony of Pastor and Petition for the Sacrament
- Liturgical Preparation Form submitted to the Bishop's Office two weeks prior
- Candidates' letters to the bishop, mailed in a single envelope [optional]
- Recording of the Sacrament in the registry of the host parish or the territorial parish of the ceremony's location. Similar notations may be made in the parish baptismal and/or confirmation registry.

### **OPTION III: CELEBRATING AT AN INDIVIDUAL PARISH**

- Reservation Request by May 1
- Testimony of Pastor and Petition for the Sacrament
- Liturgical Preparation Form submitted to the Bishop's Office two weeks prior
- Candidates' letters to the bishop, mailed in a single envelope [optional]
- Nametags and worship aids prepared by the Office of Worship
- Recording of the Sacrament in the parish's confirmation registry.



# CONFIRMATION - FORM A RESERVATION REQUEST

## CONTACT INFORMATION

Name of Parish \_\_\_\_\_

Address \_\_\_\_\_ City \_\_\_\_\_ Zip \_\_\_\_\_

Anticipated Number of Candidates \_\_\_\_\_ Youth \_\_\_\_\_ Adult \_\_\_\_\_

Contact Person \_\_\_\_\_ Title \_\_\_\_\_

E-mail Address \_\_\_\_\_ Phone: \_\_\_\_\_

## DATE(S) REQUESTED

Confirmations are scheduled Monday to Thursday at 7:00 PM. [If clustering, please note host parish.]

Date \_\_\_\_\_ Day of Week \_\_\_\_\_ Location \_\_\_\_\_

Date \_\_\_\_\_ Day of Week \_\_\_\_\_ Location \_\_\_\_\_

Date \_\_\_\_\_ Day of Week \_\_\_\_\_ Location \_\_\_\_\_

Confirmations at the Cathedral are scheduled on the following Sundays at 2:30 PM

February 19, 2012      Seventh Sunday Ord. Time      St. Mary Cathedral

May 20, 2012      Seventh Sunday of Easter      St. Mary Cathedral

Season

Fall 2012

Winter/Spring 2013

We do not plan to celebrate confirmation this year.

**Please complete this form and return it before May 1 to:**

**Diocese of Lansing  
Office of the Bishop  
228 North Walnut Street  
Lansing, MI 48933  
Fax: 517-342-2505**

**E-mail [rhenning@dioceseoflansing.org](mailto:rhenning@dioceseoflansing.org)**

*Please retain a copy of this form for your records.*



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# CONFIRMATION - FORM B

## LITURGICAL PREPARATIONS

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Please complete this form no later than two weeks before Confirmation. Retain a copy for the parish. Submit to:

Most Reverend Earl A. Boyea  
Diocese of Lansing  
228 North Walnut, Lansing, MI 48933  
Fax: 517-342-2505

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### PARISH INFORMATION

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Parish \_\_\_\_\_ City \_\_\_\_\_  
Pastor/Pastoral Coordinator \_\_\_\_\_  
Date of Confirmation \_\_\_\_\_ Time \_\_\_\_\_  
Coordinator of Celebration \_\_\_\_\_ Telephone \_\_\_\_\_  
Number of Confirmandi \_\_\_\_\_ Grade(s) \_\_\_\_\_  
Formation Director \_\_\_\_\_

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### LITURGICAL MINISTERS

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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 (see page ten of this document)

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

\_\_\_\_\_ Rite of Confirmation, no. 30 \_\_\_\_\_ other

**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

*Lamb of God*

\_\_\_\_\_Sung \_\_\_\_\_Spoken

Communion Hymn(s)

\_\_\_\_\_  
\_\_\_\_\_

Silence or Hymn of Praise

\_\_\_\_\_

Prayer After Communion

**CONCLUDING RITE**

Concluding Remarks

\_\_\_\_\_Bishop \_\_\_\_\_Pastor \_\_\_\_\_none

Greeting

Prayer Over the People

see Rite of Confirmation, 33

Dismissal

Closing Hymn

\_\_\_\_\_

**OTHER**

Classmates already confirmed?

\_\_\_\_\_Yes \_\_\_\_\_None

Knights of Columbus:

\_\_\_\_\_Yes \_\_\_\_\_No

**Questions? Please call the Office of Worship at 517-342-2476.**



# CONFIRMATION - FORM C HOW TO ASSIST THE BISHOP AT THE CONFIRMATION LITURGY

## ENTRANCE PROCESSION

- Bishop has miter on and crozier in hand.

## WHEN HE REACHES THE FOOT OF THE ALTAR

- Miter and crozier are handed off; have a server or master of ceremony in place to receive it.
- If a tabernacle is in the center of the sanctuary, Bishop will genuflect.

## IF INCENSE IS USED

- After Bishop reverences the altar, he will turn to the thurifer who should be standing near the rear corner of the altar, ready with the incense boat. (If a deacon is present the thurifer hands the incense boat to the deacon; if not, the thurifer hands it to the bishop.)
- Bishop incenses the altar, crucifix, and paschal candle [if it is in the sanctuary during the Easter season].
- Hint: The music director should provide enough music to cover this ritual action.

## INTRODUCTORY RITES

- The server brings the Roman Missal to the Bishop for the Rite of Blessing and Sprinkling Holy Water. The bishop prefers to walk through the church alone, holding the bowl of blessed water and sprinkling the people.
- Bring the Roman Missal after he sprinkles the people -- there is a concluding prayer.
- If a Penitential Rite is used, and a deacon is present, the deacon will offer each invocation
- When the Gloria is required or permitted, the choir, cantor or organist may intone the Gloria.
- The server brings the Roman Missal for the Collect. It should be opened to the correct page.

## LITURGY OF THE WORD

- Bring the miter to the bishop before the First Reading
- Bishop sits and listens to the First Reading, Psalm, and Second Reading with his miter on
- Gospel
  - Bring incense boat and thurible to the bishop; he will bless the incense and fill thurible
  - The deacon (if present) or a priest comes for a blessing; the server has crozier in hand, but stays out of way until the gospel reader departs
  - The server takes the mitre and gives the crozier
  - The Bishop stands and listens to the gospel with his crozier in his hand.
  - After the gospel, briefly take the crozier from him so that he might kiss the Book of Gospels.
- Bishop Boyea will preach with both miter and crozier.

## RITE OF CONFIRMATION

### **Presentation of the Candidates**

- Bishop will sit, with miter on, after the gospel and hear the presentation of the candidates.

### **Homily**

- After the homily, a server or deacon holds the Confirmation text for the bishop.

### **Renewal of Baptismal Promises**

- The server or deacon continues to hold the Rite of Confirmation

### **Laying on of Hands**

- There is no miter nor crozier for this prayer
- There will be a period of silent prayer
- The Bishop will offer the Laying on of Hands over all the candidates at once.



### **Anointing with Chrism**

- Bring the Chrism to the Bishop; bring miter and crosier
- After all have been anointed, the crosier is taken away
- Lemon, water, and an open towel are brought to the Bishop.
- Bishop washes his hands.

### **Profession of Faith**

There is no Creed, since the renewal of baptismal promises has been part of this Mass.

### **Prayers of the Faithful**

Bishop will begin the General Intercessions.

## **LITURGY OF THE EUCHARIST**

### **Preparation of the Gifts and the Altar**

The Bishop will wear his miter as he receives the gifts.

Place the *Sacramentary* on the altar during the Preparation of the Altar and the Gifts

### **Eucharistic Prayer**

Bishop's zucchetto (amaranth-red cap) is taken away as he recites the Eucharistic Prayer. He may place it on the altar, then a priest or deacon should hand it off to a server

### **The Prayer After Communion**

After the distribution of Holy Communion, bring the *Sacramentary* for the Prayer After Communion

## **CONCLUDING RITE**

### **Greeting**

"The Lord be with you" "And with your spirit." (or other form of Episcopal greeting)

### **Prayer over the People**

Deacon: "Bow down for the blessing."

After the solemn invocations or the Prayer over the People, then give the bishop his miter and crosier for the concluding blessing.

### **Closing Hymn**

Bishop will have wear the miter and carry the crosier as he processes out



*Best piece of advice: watch the Bishop and be attentive to his needs or requests.*

Rita Thiron  
Office of Worship ✠ Diocese of Lansing  
Revised October 2008



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## FORM D

# FREQUENTLY-ASKED QUESTIONS

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### 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 – 517-342-2476.

**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". It is also available at [www.dioceseoflansing.org/worship](http://www.dioceseoflansing.org/worship). Complete the planning form (pages 21-23 herein), 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*, no. 35)