

**CELEBRATING THE SACRAMENT OF CONFIRMATION:**

**LITURGICAL PROTOCOLS**



**DIOCESE OF LANSING**  
M I C H I G A N

**MOST REVEREND EARL BOYEA**

**NOVEMBER 28, 2021**

**Revised to accord with**  
*The Order of Confirmation*

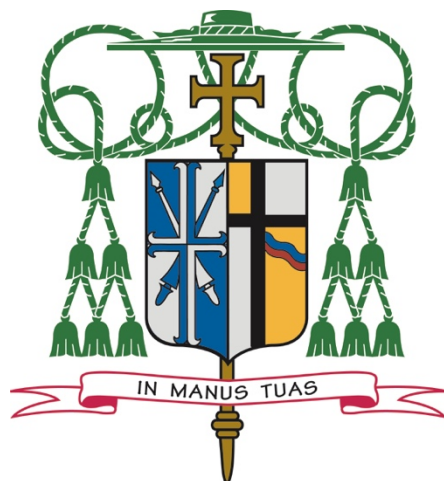
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*The Order for the Conferral of Confirmation within Mass  
as Adapted for the Diocese of Lansing*  
Bishop of Lansing



THE SACRAMENT OF CONFIRMATION confers “the special outpouring of the Holy Spirit ... once granted to the apostles on the day of Pentecost” (*Catechism of the Catholic Church*, no. 1302). It is a joyful occasion for the ones receiving the Sacrament, their parents, friends, and our entire diocesan community.

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 specific diocesan guidelines continues to be helpful.

This new edition of the diocesan liturgical guidelines for Confirmation, entitled *Celebrating the Sacrament of Confirmation: Liturgical Protocols*, is the result of study and evaluation by the Office of Worship, the Office of the Chancellor, and finally myself, especially in light of the recent *Order of Confirmation*, which became the obligatory English edition for use in the United States on Pentecost Sunday, May 15, 2016.

Please encourage all those planning the liturgy to incorporate and utilize this document so that the celebration of the Sacrament of Confirmation will be accomplished with the utmost reverence and care.

Therefore, with this letter, I now promulgate these norms to be effective as of November 28, 2021, the first Sunday of Advent, replacing all previous norms. They are to be shared especially with those who are responsible for liturgical formation toward the fruitful reception of the Sacrament, and those who are involved in its immediate preparation.

Most Reverend Earl Boyea  
Bishop of Lansing

Mr. Michael Andrews  
Chancellor

## INTRODUCTION

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### I. THE DIGNITY OF CONFIRMATION

1. Those who have been baptized continue on the path of Christian initiation through the Sacrament of Confirmation by which they receive the outpouring of the Holy Spirit, whom the Lord sent upon the Apostles at Pentecost. This path is then completed in the celebration and reception of the Eucharist.
2. By this gift of the Holy Spirit the faithful are more fully conformed to Christ and are strengthened with the power to bear witness to Christ for the building up of his body in faith and charity. They are marked with the character or seal of the Lord in such a way that the Sacrament of Confirmation cannot be repeated.

### II. DUTIES AND MINISTRIES IN THE CELEBRATION OF CONFIRMATION

3. One of the highest responsibilities of the People of God is to prepare the baptized to receive the Sacrament of Confirmation. Pastors have the special responsibility to see that all the baptized reach the completion of Christian Initiation and therefore that they are prepared with the utmost care for Confirmation.

Adult catechumens who are to receive Confirmation immediately after Baptism profit from the help of the Christian community and, in particular, the instruction given them during the period of the catechumenate to which catechists, sponsors, and members of the local Church contribute by means of catechesis and communal celebrations of the rites. It will be appropriate to adapt the plan for the catechumenate for those who were baptized in infancy and only in adulthood approach Confirmation.

To a large extent it is the responsibility of Christian parents to show concern for the initiation of their children to the sacramental life both by forming and gradually increasing a spirit of faith in the children and, sometimes with the help of their instructors who are responsible for catechetical formation, by preparing them for the fruitful reception of the Sacraments of Confirmation and the Eucharist. The duty of the parents is also expressed by their active participation in the celebration of the Sacraments.

4. Attention should be paid to giving the liturgical celebration the festive and solemn character that its significance for the local Church requires. This will be achieved especially if all the candidates are gathered together for a common celebration. The whole People of God, represented by the families and friends of the candidates for Confirmation and by members of the local community, are invited to take part in such a celebration so as to express their faith by means of the fruits the Holy Spirit has produced in them.

7. The ordinary minister of Confirmation is the Bishop. Normally a Bishop administers the Sacrament so that there will be a clearer reference to the first outpouring of the Holy Spirit on the day of Pentecost. For after the Apostles were filled with the Holy Spirit, they themselves transmitted the Spirit to the faithful through the laying on of hands. Thus the reception of the Holy 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.

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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 for the conferral of Confirmation within Mass will be celebrated on designated Sundays at 2:30 PM.

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 candidates 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, which 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 suitable places that can accommodate the assembly. These are laudable and should continue, especially since they demonstrate to the young people their full initiation into the larger Church.

### **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).

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## SCHEDULING YOUR PARISH'S CELEBRATION

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Pastors are notified of the open dates for Confirmation at the end of April. A submission form, including the requested date, is due annually on **June 1**.

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## CELEBRATING WITH OTHER PARISHES AT THE CATHEDRAL

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### LITURGICAL PREPARATIONS FOR CATHEDRAL CELEBRATIONS

The Office of Worship convokes a planning meeting for Confirmation directors in advance of multi-parish celebrations of Confirmation at the Cathedral.

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.

**Booklets** for these celebrations 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 Worship no later than thirty days prior to each Cathedral celebration. This cover list must be accompanied by a photocopy 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 home parish. There will not be a **rehearsal** at the Cathedral. Instructions will be given to the parish Confirmation coordinator, 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. A Deacon from the participating parish will assist as Deacon of the Word, and another Deacon will assist as Deacon of the Eucharist.

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 Confirmation coordinator, receive their nametag, spend time in prayer, be organized into a procession, and meet briefly with the Bishop.

There will be no photography during the liturgy, but immediately following, the Bishop will be available for photos with the newly-confirmed.

### THE RECEPTION

A light reception may follow the liturgy in the Cathedral Parish Hall. Each parish is asked to assist in coordinating this reception. A celebration at the local parish is also appropriate.

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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 <http://www.dioceseoflansing.org/worship-office>

### 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. Please use **Acts 1:3–8** (“*You will receive power when the Holy Spirit comes upon you, and you will be my witnesses*”) for the First or Second Reading (*even on days when a Ritual Mass is not permitted, you may substitute Acts 1:3-8 for one of the readings*).

- Sacred Triduum
- Christmas
- Epiphany
- Ascension
- Pentecost
- Sundays of Advent, Lent, and the Easter Season
- Ash Wednesday
- Weekdays of Holy Week from Monday to Thursday inclusive
- Days within the Octave of Easter
- Solemnities of the Lord
- Solemnities of the Blessed Virgin Mary
- Solemnities of the Saints inscribed in the General Calendar
- All Souls Day
- Proper Solemnities (*e.g.*, the day of the Title/Patron of the Parish, and the Annual Anniversary of the Church’s Dedication)

– *Universal Norms on the Liturgical Year and the Calendar*, 59

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

### Ritual Mass for Confirmation

In the *Ordo*, 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 of 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).

Mass scheduled after 4:00 PM 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 of 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**

The Introduction to *The Order of Confirmation* provides an understanding of the spirit and intent of the rite.

### **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* [Latin –“those to be confirmed”]<sup>1</sup> to the ministries for this Mass is not appropriate. 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 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 the Anointing. The Director of Music should be an integral part of the planning. A Hymn invoking the Holy Spirit (eg: *Come Holy Spirit*) should be sung before the Candidates are confirmed, eg: as an entrance hymn.

### **Environment**

The environment of the sanctuary should reflect the liturgical season primarily and the sacrament of Confirmation secondarily. The church's complete interior should be considered, not solely the sanctuary.

### **Attire**

The candidates 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).

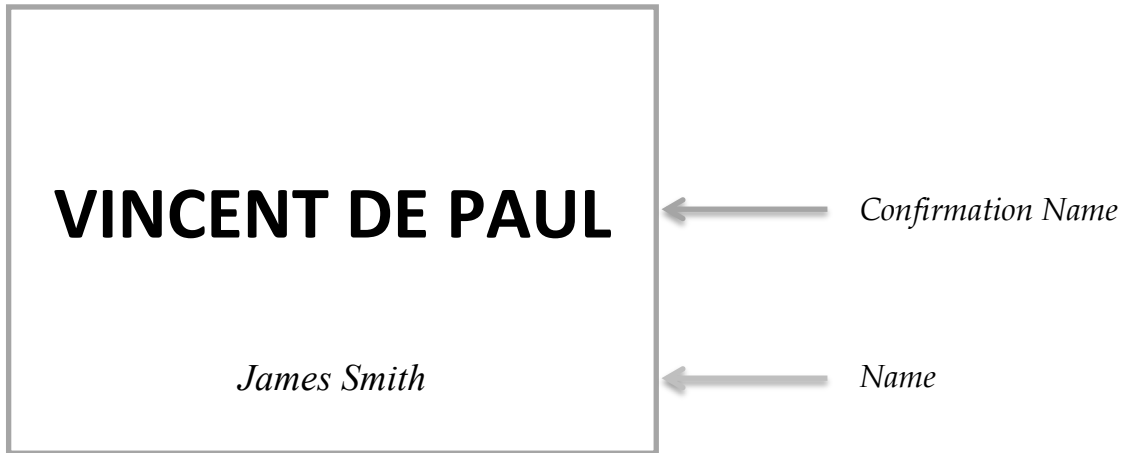
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<sup>1</sup> After the candidates are confirmed, the term “*confirmandi*” no longer applies to them; they become the “newly confirmed.”



Nametags should be placed on the confirmand's left shoulder, with the Confirmation name printed in a large, easily legible, font.

*Sample nametag:*



### **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.

### **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 Appendix B.
- Reserved signs on the pews for candidates and sponsors may be helpful.

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## THE ORDER OF THE LITURGY

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### CALL TO PRAYER

A few moments before the entrance procession a “Call to Prayer” may be given. 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

The Order of Procession for the entrance is as follows:

- [Thurifer (*incense bearer*) with burning incense (*if incense is used; the bishop prefers not to*)]
- Cross Bearer with the Processional Cross
- Two Servers with lighted candles
- Candidates and Sponsors
- Readers
- [Deacon of the Word with the Book of Gospels]
- Concelebrants (two by two)
- [Deacon of the Eucharist, *if present*]
- Bishop (alone) with miter and crosier
- [a Master of Ceremonies]
- [Miter and Crosier bearers]

If the parish has a Deacon, it is expected that he will serve as a minister in the liturgy. If there is no Deacon, the Priest who will proclaim the Gospel carries the Book of Gospels, if it is used.

If there is a Master of Ceremonies, he walks behind and to the right of the bishop. This is usually a Priest, Deacon, Acolyte, or master altar server.

If there is a tabernacle with the Most Blessed Sacrament situated in the sanctuary or in the sanctuary area, the ministers will genuflect toward it, when they approach the altar and when they depart from it, but not during the celebration of Mass itself (*GIRM*, 274).

#### RITE OF BLESSING AND SPRINKLING HOLY WATER OR PENITENTIAL ACT

During the Sundays of the Easter Season, 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. On all other occasions, the Penitential Act is used.

## **GLORIA**

The Gloria is always sung with the ritual Mass, *For the Conferral of Confirmation*, even during the weekdays of Advent and Lent. However, because ritual Masses in general are prohibited on the *Sundays* of Advent and Lent, if Confirmation is celebrated on those days, there is no Gloria. Rather, Confirmation would be celebrated in the context of the Mass assigned for that Sunday.

## **COLLECT**

The Collect, proper to the Ritual Mass or to the day, is chanted or recited.

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### **THE LITURGY OF THE WORD**

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If the ritual Mass, *For the Conferral of 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 with **Acts 1:3–8** (*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. For 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 or confirmed and that the Lord's will is made known in the life of Christians (*The Order 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, or cantor of the Psalm, sings the Psalm verses from the ambo or another suitable place" (*GIRM*, 61). If the choir will be singing the verses, the cantor may appropriately be present at the ambo to lead the response of the assembly.

The readings should be proclaimed by qualified readers from the parish(es). The Confirmation candidates 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 briefly presents the candidates to the Bishop. Please do not announce the names of each candidate, but have them stand as a group. See Appendix B.

#### **HOMILY**

The bishop will give the homily.

## RENEWAL OF BAPTISMAL PROMISES

Apart from the danger of death, to receive Confirmation lawfully a person who has the use of reason must be suitably instructed, properly disposed, and able to renew the baptismal promises (*Code of Canon Law*, canon 889 §2).

It is the responsibility of those entrusted with the candidates' formation to review with them the questions (Renewal of Baptismal Promises) that will be asked of them by the Bishop (OC, 23). Their response is to be strong; it is a significant moment in their life and that of the faith community. The proper form follows:

*Bishop:* Do you renounce Satan,  
and all his works and 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 today through the Sacrament of Confirmation  
is given to you in a special way  
just as he was given to the Apostles  
on the day of Pentecost?

*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**

In the context of many candidates, the Bishop extends hands over the candidates, rather than on each individual. The Bishop alone says the prayer. No one else in the assembly extends hands. (OC, 25)

The laying of hands on those to be confirmed, which is accompanied by the prayer, "Almighty God...", although it does not pertain to the validity of the Sacrament, should still be considered to be of great importance with regard to the integrity of the rite and a fuller understanding of the Sacrament."

### **ANOINTING WITH CHRISM**

"THE SACRAMENT OF CONFIRMATION IS CONFERRED THROUGH THE ANOINTING WITH SACRED 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 whole rite presents a twofold symbolism. Through the laying of hands on the candidates by the Bishop ... the biblical gesture, by which the gift of the Holy Spirit is invoked, is expressed in a manner well suited to the understanding of the Christian people. In the anointing with Chrism and the accompanying words, the effect of the giving of the Holy Spirit is clearly signified. Signed with the perfumed oil by the hand of the Bishop, the baptized receive the indelible character, the seal of the Lord, together with the gift of the Spirit that conforms them more fully to Christ and gives them the grace of spreading among men and women 'the pleasing fragrance of Christ.'"

– *The Order of Confirmation, 9*

There is to be silence during the entire anointing.

## Two Models for Conferring the Anointing

### The Bishop Goes to the Candidates

For the conferral of the anointing with Chrism, in lieu of the candidates moving in procession to the bishop, the candidates remain standing at the pew where their families are seated, while Bishop Boyea proceeds from candidate to candidate for the conferral of the anointing. This method assumes that there are enough individual pews where the candidates and their families can be seated. Bishop Boyea prefers this arrangement, but space considerations do not always make it possible.

### The Procession of the Candidates to the Bishop

The movement of the candidates and sponsors to the Bishop for anointing will depend on the size and configuration of the church. 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 the candidate 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 their best placement in the procession.

Usually the Pastor holds the Chrism for the Bishop. Bishop Boyea will bring his own vessel of sacred Chrism, but with a large group may rely on the parish's supply as a supplement.

The sponsor is to stand directly behind the candidate and place his/her right hand on the right shoulder of the one being confirmed (OC, 26). The sponsor presents the candidate to the bishop in a clear voice, saying, "Bishop, I present \_\_\_\_ [*Confirmation name*]." Use 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, so as to avoid confusion—refer to graphic on page 9.

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.

## THE UNIVERSAL PRAYER (OR PRAYER OF THE FAITHFUL)

The Universal Prayer, or Prayer of the Faithful, is introduced by the Bishop. The text of the Universal Prayer is found in *The Order of Confirmation*, n. 30:

*Bishop:* My dear brothers and sisters,  
let us humbly pray to God the Almighty Father  
and be of one mind in our prayer,  
just as faith, hope, and charity,  
which proceed from his Holy Spirit, are one.

*Minister:* For these his servants,  
whom the gift of the Holy Spirit has confirmed:  
that, planted in faith and grounded in love,  
they may bear witness to Christ the Lord  
by their way of life, let us pray to the Lord.

**R: Lord, we ask you, hear our prayer.**

*Minister:* For their parents and sponsors:  
that by word and example  
they may continue to encourage  
those whom they have sponsored in the faith  
to follow in the footsteps of Christ,  
let us pray to the Lord.

**R: Lord, we ask you, hear our prayer.**

*Minister:* For the holy Church of God  
together with FRANCIS our Pope, EARL our Bishop,  
and all the Bishops:  
that, gathered by the Holy Spirit,  
the Church may grow and increase in unity of  
faith and love  
until the coming of the Lord,  
let us pray to the Lord.

**R: Lord, we ask you, hear our prayer.**

*Minister:* For the whole world:  
that all people, who have one Maker and Father,  
may acknowledge one another as brothers and sisters,  
without discrimination of race or nation,  
and with sincere hearts seek the Kingdom of God,  
which is peace and joy in the Holy Spirit,  
let us pray to the Lord.

R: **Lord, we ask you, hear our prayer.**

*Bishop:* O God, who gave the Holy Spirit to your Apostles and willed that through them and their successors the same Spirit be handed on to the rest of the faithful, listen favorably to our prayer, and grant that your divine grace, which was at work when the Gospel was first proclaimed, may now spread through the hearts of those who believe in you. Through Christ, our Lord.

R: **Amen.**

As a rule, “the Deacon voices the needs of the people in the General Intercessions [*sic.*], 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). It is not appropriate that these prayers be given by a number of persons; only one person announces the petitions. The newly-confirmed participate in the prayers and responses with the rest of the assembly.

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## THE LITURGY OF THE EUCHARIST

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### THE PREPARATION OF THE GIFTS

The Altar is prepared and the gifts are brought to the Bishop. Some of the newly-confirmed may bring forth the gifts. A collection occurs if this is a parish’s regular Sunday liturgy. In addition to the gifts of bread, wine, the offerings, other gifts that have been collected for the church or the poor may be brought up. These are to be put in a suitable place away from the Eucharistic table (*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 (Holy Spirit I or II), *Roman Missal* (USCCB edition p. 1339 or 1342) may be used.

When the Roman Canon (Eucharistic Prayer I) is used, a special form of the *Hanc igitur* (*Therefore, Lord, we pray*) 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.)

When Eucharistic Prayer II is used, after the words “and all the clergy” the following 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.

When Eucharistic Prayer III is used, after the words “the entire people you have gained for your own” the following is added:

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.

## **THE COMMUNION RITE**

Communion vessels (cups and ciboria) are to be made of metal and not glass. Communion may be offered under both kinds. Plan a sufficient amount of bread and wine. It is desirable that the faithful, like the Priest himself is bound to do, receive the Lord’s Body from hosts consecrated at the same Mass. (*GIRM*, 85).

The distribution of Communion proceeds smoothly and with dignity when there are two chalices 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 chalice.

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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, found in *The Order of Confirmation*, 33:

*Bishop:* Confirm, O God,  
what you have brought about in us,  
and preserve in the hearts of your faithful

the gifts of the Holy Spirit:  
may they never be ashamed  
to confess Christ crucified to all the world  
and by devoted charity  
may they ever fulfill his commands  
who lives and reigns for ever and ever.

*All:* Amen.

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

*All:* Amen.

### **CLOSING HYMN AND PHOTOS**

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

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

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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 one of the Eastern Catholic or Orthodox Churches, or they received all three Sacraments of Christian Initiation when they entered the Church at the Easter Vigil several years prior. These should not come forward during the conferral of the Sacrament of Confirmation. You should always avoid any appearance of conferring the sacrament twice. See question #23 in Appendix D for more details.

### Knights of Columbus

It is customary, though not required, in some parishes for the Pastor to invite the local council 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 Ceremonies, 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 Confirmation: it is to be either in the diocesan curia, 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 both the parish where the sacrament was administered and in the parish to which the newly-confirmed belongs, with a clear notation of the location and date of the Confirmation liturgy.

The information recorded in the parish registry will include the name of the newly-confirmed, 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).

It is the responsibility of the pastor of the Confirmation candidate to send notification of Confirmation to the pastors of each newly-confirmed's parish of Baptism or Reception into Full Communion.

**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 must 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 must 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 was celebrated elsewhere.

## **CANONICAL ISSUES**

### **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 Statutes for the Catechumenate*, 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, as well as in his/her home parish, with a notation indicating where the Confirmation was celebrated). Failing that, the Pastor may petition the Bishop’s Office for delegation to confirm the candidate, attesting to the party’s situation, the reasons for the request, and the spiritual good, and the requested date. A letter (called a “rescript”) granting the faculty to Confirm will be sent.

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## A HELPFUL CHECK LIST

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

- Reservation Request by the appropriate deadline as determined by the Bishop's Office
- 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 Worship
- Candidates' letters to the Bishop, mailed in a single envelope [*optional*]
- Nametags, prepared by the home parish
- Worship booklets for the celebration, prepared by the Office of Worship
- Recording of the Sacrament in the registry of the Cathedral. Similar notations are to be made in each parish's Confirmation register

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

- Reservation Request by the appropriate deadline as determined by the Bishop's Office
- 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 register of the host parish or the territorial parish of the ceremony's location. Similar notations are to be made in each parish's Confirmation register

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

- Reservation Request by the appropriate deadline as determined by the Bishop's Office
- 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 parish
- Recording of the Sacrament in the parish's Confirmation register



# CONFIRMATION - FORM A LITURGICAL PREPARATIONS

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

## PARISH INFORMATION

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

## LITURGICAL MINISTERS

Concelebrant(s) \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
Deacon \_\_\_\_\_  
[*Master of Ceremonies*] \_\_\_\_\_  
[*Thurifer*] \_\_\_\_\_  
Cross Bearer \_\_\_\_\_  
Acolyte \_\_\_\_\_  
Acolyte \_\_\_\_\_  
[*Miter bearer*] \_\_\_\_\_  
[*Crosier 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 \_\_\_\_\_  
\_\_\_\_\_

Appendix A

**ORDER OF WORSHIP**

Mass Texts to be Used: \_\_\_\_\_ Mass of the Day \_\_\_\_\_  
\_\_\_\_\_ Ritual Mass, *For the Conferral of Confirmation*

Prelude: \_\_\_\_\_

**INTRODUCTORY RITES**

Opening Hymn: \_\_\_\_\_  
Incense used \_\_\_\_\_ Yes \_\_\_\_\_ No

Glory to God, when prescribed, is always sung. *(see page eleven of this document)*

Collect 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 # \_\_\_\_\_

Proclaimed by: \_\_\_\_\_

**RITE OF CONFIRMATION**

Presentation of the Candidates \_\_\_\_\_ Pastor

Homily

Renewal of Baptismal Promises

The Laying on of Hands

Anointing with Chrism

No Music during Anointing

Universal Prayer \_\_\_\_\_ *Order of Confirmation, no. 30* \_\_\_\_\_ other

**LITURGY OF THE EUCHARIST**

Collection \_\_\_\_\_ Yes \_\_\_\_\_ No



Appendix A

Preparation of the Altar and the Gifts

Presentation Hymn

\_\_\_\_\_

Incense used

\_\_\_\_\_ Yes \_\_\_\_\_ No

Eucharistic Prayer

Preface

\_\_\_\_\_

Holy, holy, holy

*always sung:* \_\_\_\_\_

Memorial Acclamation

*always sung:* \_\_\_\_\_

Great Amen

*always sung:* \_\_\_\_\_

Communion Rite

Lord's Prayer

Sign of Peace

Breaking of the Bread

*Lamb of God* (always sung)

Communion Hymn(s)

\_\_\_\_\_

\_\_\_\_\_

Prayer After Communion

**CONCLUDING RITE**

Concluding Remarks

Greeting

Prayer Over the People

see *The Order 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) 599-1198**



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## PRESENTATION OF THE CANDIDATES BY THE PASTOR(S)

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After the Gospel, the Bishop with mitre and crosier, is seated.

The pastors approach the microphone to present the candidates for Confirmation. As each parish is called, the candidates stand in their pews. They remain standing as each successive group stands.

**Pastor:** Will the Candidates from \_\_\_\_\_, parish please stand.

Will the Candidates from \_\_\_\_\_, parish please stand.

Etc.

**Bishop:** Father,  
have these candidates been prepared  
and are they ready to receive this sacrament?

**Representative Pastor:** *in these or similar words:*

**These candidates have prepared for Confirmation  
by participating in the sacramental life of the Church,  
by meditating on the word of God,  
by attending religion classes,  
by participating in a retreat and other activities,  
and by demonstrating Christian service.**

**They have found strength in God's grace  
and support in our communities' prayer and example.  
Now they ask to be confirmed  
and, after consultation with their teachers and parents,  
we testify that they are ready.**

The pastors step down, but remain standing near the ambo until the remaining testimonies are heard.

The Bishop turns towards the assembly and asks the sponsors to stand.

**Bishop:** My dear sponsors,  
the Christian life  
and the demands that flow from the sacraments  
are not to be taken lightly.  
Therefore, before granting these candidates  
their request to receive the sacrament of confirmation,  
it is important that the Church also hear  
the testimony of their sponsors  
who have journeyed with them.

Are these candidates ready to be confirmed today?

**Sponsors:** They are.

#### **AFIRMATION BY THE ASSEMBLY**

The bishop speaks to the assembly.

**Bishop:** I ask you, my brothers and sisters in this assembly:  
Should these, our brothers and sisters, be confirmed today?

**Assembly:** Yes.

#### **CANDIDATES' DECLARATION OF INTENT**

**Bishop:** My dear candidates,  
your pastor, sponsors, families and fellow parishioners  
have testified on your behalf.  
Are you ready now to receive the sacrament of confirmation?

**Candidates:** I am.



# CONFIRMATION - FORM C

## HOW TO ASSIST THE BISHOP

### AT THE CONFIRMATION LITURGY

#### ENTRANCE PROCESSION

- Bishop has miter on and crosier in hand.

#### WHEN HE REACHES THE FOOT OF THE ALTAR

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

#### IF INCENSE IS USED

- After the 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.)
- The 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

- On Sundays of Easter, the server brings the *Roman Missal* to the Bishop for the Rite of Blessing and Sprinkling Holy Water. The Bishop prefers to hold the bowl of blessed water and sprinkle the people.
- Bring the *Roman Missal* after he sprinkles the people – there is a concluding prayer.
- On all other occasions Penitential Rite is used, and a Deacon is present, the Deacon will offer each invocation
- 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 after the Collect
- The 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 the thurible
  - The Deacon (if present) or a Priest comes for a blessing; the server has crosier in hand, but stays out of way until the Gospel reader departs
  - The server takes the miter and gives the crosier
  - The Bishop stands and listens to the Gospel with his crosier in his hand.
  - After the Gospel, briefly take the crosier from him so that he might put on the miter.
- Bishop Boyea will preach with both miter and crosier.

#### RITE OF CONFIRMATION

##### **Presentation of the Candidates**

- The Bishop will sit, with miter on, after the Gospel and listen during the presentation of the candidates. A server, kneeling, holds the Confirmation text for the Bishop.

##### **Homily**

- After the homily, a server, kneeling, holds the Confirmation text for the Bishop.

##### **Renewal of Baptismal Promises**

- The server continues to hold *The Order of Confirmation*

##### **Laying on of Hands**

- There is no miter nor crosier 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.
- The 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 Universal Prayer (Prayer of the Faithful) from the Confirmation text held by the server.

## **LITURGY OF THE EUCHARIST**

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

The Bishop will receive the gifts.

Place the *Roman Missal* on the altar during the Preparation of the Altar and the Gifts.

### **Incense**

- When the Bishop places the chalice on the altar and, bowing, prays the *With humble spirit and contrite heart* prayer, the thurifer should move into position (a few feet from the Bishop, on his right). Again, if a Deacon is present the thurifer hands the incense boat to the Deacon; if not, the thurifer hands it to the Bishop.
- The Bishop incenses the gifts, as well as the Altar, and the Crucifix.
- After this, the deacon (or, in lieu of the deacon, the server) incenses the Bishop, then the priest concelebrants, and finally the faithful.

### **Eucharistic Prayer**

The Bishop's zucchetto (amaranth-red cap) is taken away after the Offertory Prayer. Then a Priest, Deacon or Master of Ceremonies should place it on his chair.

### **The Prayer After Communion**

After the distribution of Holy Communion, bring the *Roman Missal* for the Prayer After Communion. Then give the bishop his miter.

## **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**

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



*Best advice: Watch the Bishop and be attentive to his needs or requests.*



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## 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 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 *Priest E-News* 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 and Spring will be published on the diocesan website on the webpage of the Office of the Bishop.

### **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.

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

Please refer to the section in this manual titled "Guide for the Preparing the Confirmation Liturgy" (pages 7-20).

### **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 the Conferral of 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 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 set a reverent and attentive tone for the celebration, asking that all mobile devices be silenced, and reminding all that photography is not permitted during the liturgy. When there is standing room only, the assembly may be directed to make room in the pews for those who are standing. This must be done before the entrance procession begins.

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

That is left to the determination of the pastor(s)

**11) Can the candidates do the readings?**

The readings should be proclaimed by qualified readers from the parish(es). The Confirmation candidates are not to proclaim the readings at their own Confirmation.

**12) What form of the renewal of baptismal promises should be used?**

Use the one from *The Order of Confirmation* included on page 12-13 of this protocol.

**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 Order of Confirmation*. Moreover, the



acknowledgment of the assembly more properly comes after the Pastor 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 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) 599-1198.

**20) 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?

c) This information is stored in the Register after the celebration and also to provide the place to send notification of Confirmation.

**21) What other sacraments have been received?**

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

**22) 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 register.

Notification of this Confirmation must be sent to the newly-confirmed's parish of Baptism. They will add it to his/her baptismal record. So, too, a notation should be added to the parish register if the child was both baptized and confirmed at your parish. Confirmation conferred in a multi parish celebration must be recorded both at the place where Confirmation was conferred and at the confirmand's parish, noting where the Confirmation was celebrated.

**23) At times we have candidates who were confirmed during infancy in an Eastern Catholic or at an Orthodox Church 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, hospitality, 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.

**24) 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 for the Catechumenate*, nos. 30–37). The Confirmation of such candidates for reception should not be deferred. They may be received into full communion on almost any Sunday of the Church year, according to the rite outlined in the *Rite of Christian Initiation of Adults* (see RCIA, nos. 473–504).
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 priest who wishes to confirm a baptized but uncatechized Catholic must explicitly request this faculty from the diocesan Bishop (canon 884.1). The only exception is in the case of a baptized Catholic who has without fault been instructed in a non-Catholic religion or in the case of the re-admission to communion of a baptized Catholic who has been an apostate from the faith (*National Statutes for the Catechumenate* 18, 28, 29).
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)*

*Updated by Jeremy J. Priest  
Office of Worship - Diocese of Lansing  
2021*

*in collaboration with Tim Carpenter*