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May 20, 2018
Feast of Pentecost

Dear Brothers and Sisters in the Lord,

Greetings and peace to you in the name of our Lord Jesus Christ!

It is with great joy that I write and present to you these newly revised guidelines for the Sacrament of Confirmation, in the Diocese of Winona-Rochester. It has been over fourteen years since the last Diocesan document regarding Confirmation was published, and it is my hope that these current guidelines will help us to re-examine and renew our understanding and appreciation of Confirmation, in which the gifts of the Holy Spirit are freely bestowed on those seeking this beautiful Sacrament.

Before the apostles received the Holy Spirit at Pentecost, Jesus prepared his disciples by instructing them, praying with and for them, and giving them an example to follow. This should be our model for catechesis. We must be firmly rooted in the faith and our relationship with Jesus Christ, so we can teach our young people the beauty of the faith, model a deep life of prayer, and invite them to discover the richness of a life lived in Christ. It is only when they see living examples of joy-filled witnesses to Christ that they will be inspired to see Confirmation not as “graduation,” but as an entry to full participation in the life of Christ and his Church.

I hope that you take the time to acquaint yourself with these newly revised Confirmation guidelines, as you prepare our young people for the Sacrament of Confirmation. Be assured of my prayers as you seek to lead our young people deeper into the joy of the Risen Lord. May the Lord bless you!

Sincerely in Christ,

A handwritten signature in blue ink that reads "John M. Quinn". To the left of the signature is a small blue plus sign (+).

Most Rev. John M. Quinn
Bishop of Winona-Rochester

**Preparation Guidelines for the
Celebration of the Sacrament of Confirmation
In The Diocese of Winona-Rochester**

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Abbreviations:

- CCC -- Catechism of the Catholic Church
- NDC -- National Directory for Catechesis
- GDC -- General Directory for Catechesis

PLEASE NOTE:

Throughout these guidelines, the term parish is intended to represent diverse local situations, including clustered parishes and other parish groupings.

Introduction

“Confirmation perfects Baptismal grace; it is the sacrament which gives the Holy Spirit in order to root us more deeply in the divine filiation, incorporate us more firmly into Christ, strengthen our bond with the Church, associate us more closely with her mission, and help us bear witness to the Christian faith in words accompanied by deeds.”¹

The primary goal of these Confirmation Guidelines is to assist in the implementation of a consistent program of catechesis for the Sacrament of Confirmation in the Diocese of Winona-Rochester. Preparation for Confirmation should lead the candidate toward a more intimate union with Christ and a deepened familiarity with the Holy Spirit in order to be more capable of assuming the apostolic responsibilities of the Christian life. Therefore, catechesis for Confirmation should strive to awaken a sense of belonging to the Catholic Church. Confirmation is a Sacrament of maturity, not in the chronological sense but in the sense of spiritual fullness, since Confirmation seals the person with the Gift of the Holy Spirit.

¹ CCC, 1316.

How the Church Describes Confirmation

“Recall then that you have received the spiritual seal, the spirit of wisdom and understanding, the spirit of right judgment and courage, the spirit of knowledge and reverence, the spirit of holy fear in God's presence. Guard what you have received. God the Father has marked you with his sign; Christ the Lord has confirmed you and has placed his pledge, the Spirit, in your heart.”²

Through the Sacrament of Confirmation, there is a special outpouring of the Holy Spirit upon the one being Confirmed – the same outpouring of the Holy Spirit that was given to the Apostles at Pentecost.³ This Sacrament is necessary for the completion of baptismal grace, because it is through the Sacrament of Confirmation that each person is more perfectly bound to the Church and is strengthened with the power of the Holy Spirit.⁴ Even the name *Confirmation* emphasizes that through this Sacrament, Baptismal grace is both confirmed and strengthened.⁵ On multiple occasions, the Lord promised to His followers this immense gift of the Holy Spirit. It was through the gift of the Holy Spirit that the Apostles were able to “go into all the world and preach the gospel to all creation” proclaiming the “mighty works of God.”⁶ In the same way, the Sacrament of Confirmation:

- Brings an increase and deepening of baptismal grace
- Increases sanctifying grace
- Roots us more deeply as children of God
- Unites us more firmly to Christ
- Strengthens our bond with the Church and connects us more closely with her mission
- Increases the gifts of the Holy Spirit within us
- Imprints a spiritual and indelible sign, called a character, on the soul which gives the confirmed person the power to profess faith in Christ publicly and, as it were, officially
- Gives us a special strength of the Holy Spirit to spread and defend the faith by word and action as true witnesses of Christ, to confess the name of Christ boldly, and never to be ashamed of the Cross.⁷

² St. Ambrose, *De. Mysteriis* 7 ,42.

³ CCC, 1302.

⁴ *Ibid.*, 1285.

⁵ *Ibid.*, 1289.

⁶ Mark 16:15, Acts 2:11.

⁷ *Cf.* CCC, 1303.

Essential Requirements

These are the items required by the Diocese of Winona-Rochester to be suitably instructed, properly disposed, and able to renew one's Baptismal preparation for the reception of the Sacrament of Confirmation.

As is stated in the Catechism of the Catholic Church, “by the Sacrament of Confirmation, the baptized are more perfectly bound to the Church and are enriched with the special strength of the Holy Spirit. Hence they are, as true witnesses of Christ, more strictly obliged to spread and defend the faith by word and deed.”⁸

Who is Eligible to Receive Confirmation?

Code of Canon Law, 889

§1. Every baptized person not yet confirmed and only such a person is capable of receiving confirmation.

§2. To receive confirmation licitly outside the danger of death requires that a person who has the use of reason be suitably instructed, properly disposed, and able to renew the baptismal promises.

Code of Canon Law, 890

The faithful are obliged to receive this sacrament at the proper time. Parents and pastors of souls, especially pastors of parishes, are to take care that the faithful are properly instructed to receive the sacrament and come to it at the appropriate time.

Participation in the Mass

The Eucharist is the “source and summit” of our lives as followers of Christ.⁹ Participation in Sunday Mass is essential to our identity as Roman Catholics. Active participation in the Mass is essential – first and foremost through a lively interior and spiritual participation. As is stated in the Catechism of the Catholic Church, “the Sunday Eucharist is the foundation and confirmation of all Christian practice. For this reason, the faithful are obliged to participate in the Eucharist on days of obligation, unless excused for a serious reason (for example, illness, the care of infants) or dispensed by their own pastor. Those who deliberately fail in this obligation commit a grave sin.”¹⁰

Age of Candidate

The current practice in the Diocese of Winona-Rochester is to confirm candidates of high school age.

Role of the Parent

A supportive parent is essential to Confirmation preparation. At the time of infant Baptism, parents have accepted the responsibility of being the primary teachers of the faith for their child. Young people need to see their parents modeling the Catholic faith in their daily lives. Their involvement in the Confirmation process is essential for the continued formation of the child's faith.

⁸ *Ibid.*, 1285.

⁹ *Ibid.*, 1324.

¹⁰ *Ibid.*, 2181.

The Catechism of the Catholic Church teaches, “family catechesis precedes, accompanies, and enriches other forms of instruction in the faith. Parents have the mission of teaching their children to pray and to discover their vocation as children of God.”¹¹

Qualifications & Role of the Sponsor

The process of choosing a Confirmation sponsor is of great importance. A strong relationship with a faith-filled sponsor can create a safe and supportive environment in which the candidate is able to integrate their faith as a lived reality. Essentially, the sponsor mentors the candidate by supporting, listening, and encouraging the candidate's faith. The person chosen as a Confirmation sponsor should be someone who can relate to the candidate and meet the following criteria:

- be designated by the one to be Confirmed, by the parents or the one who takes their place or, in their absence, by the pastor or minister and is to have the qualifications and intention of performing this role
- have completed the sixteenth year of age, unless a different age has been established by the diocesan bishop or it seems to the pastor/parish director or minister that an exception is to be made for a just cause;
- be a Catholic who has been confirmed and has already received the most holy sacrament of the Eucharist and who leads a life of faith in keeping with the function to be taken on;
- not to be the father or mother of the one to be confirmed.¹²

A Baptismal Godparent is a great option to consider as it shows the unity between Baptism and Confirmation. The sponsor should be an influential person that will lead the candidate in the faith, intercede for them, and commit to walk with them for the rest of their lives. The sponsor should be one who lives their faith, attends weekly Catholic Sunday Mass, is devoted to a life of prayer, and lives as a witness of the Catholic faith. Young people should be encouraged to look for these qualities in a sponsor.

If a parish desires to use a Confirmation Sponsor Agreement Form, a sample may be found in Appendix I.

Role of Pastor

“Pastors of souls, and other members of the Christian faithful, according to their respective ecclesiastical function, have the duty to take care that those who seek the sacraments are prepared to receive them by proper evangelization and catechetical instruction, attentive to the norms issued by competent authority.”¹³

The Sacrament of Penance

The Sacrament of Penance should be offered to candidates before they receive the Sacrament of Confirmation. “To receive Confirmation one must be in a state of grace. One should receive the sacrament of Penance in order to be cleansed for the gift of the Holy Spirit. More intense prayer should prepare one to receive the strength and graces of the Holy Spirit with docility and readiness to act.”¹⁴

¹¹ CCC, 2226.

¹² Code of Canon Law, 874.

¹³ *Ibid.*, 843 § 2.

¹⁴ CCC, 1310.

Confirmation Textbooks

Any textbook approved by the USCCB (as found on their “Conformity Listing of Catechetical Texts and Series”) may be used in preparation for the Sacrament of Confirmation. The list of approved textbooks may be found by visiting www.usccb.org or the Faith Formation page of the Diocesan website (<http://www.dow.org/offices/faith-formation/childrens-faith-formation.html>).

If you are interested in using a resource other than those already approved, please see Appendix D or contact the Director of Faith Formation at faithformation@dow.org or (507) 858-1273 to discuss how to submit the material for review by the Diocese.

Catechesis on the Holy Spirit

While sacramental preparation for Confirmation may encompass many aspects of the Catholic faith, it is essential that the candidates for Confirmation have a thorough catechesis on the Holy Spirit. The following items should be included in this catechesis:

- Who is the Holy Spirit?
- Scripture references with emphasis on the story of Pentecost
- Gifts of the Holy Spirit
- Fruits of the Holy Spirit
- Symbols of the Confirmation Liturgy (chrism, laying on of hands, etc.)
- Explanation of the Rite of Confirmation with an emphasis on explaining the homily¹⁵
- Effects of Confirmation
- How is the Holy Spirit present in the Sacraments?
- Traditional Prayers to the Holy Spirit
-

Please also see Appendix E for resources for catechesis on the Holy Spirit.

Sacramental Record Keeping

Special Note: Only those people who have been baptized or received into the Catholic Church may receive the Sacrament of Confirmation. Faith Formation programs are to ensure that all candidates for Confirmation are Catholic by obtaining a Catholic Certificate of Baptism or Certificate of Full Reception into the Catholic Church. If one is unable to demonstrate membership in the Catholic Church, they are required to do so through the Rite of Acceptance. Please note: the reception of First Communion after baptism in another church or ecclesial community does not make one Catholic. Children under seven years of age become members of the Catholic Church through a letter of intent from the legal guardian.

Please see Appendix O for the full document: The Preservation of Confirmation Records.

¹⁵ The Order of Confirmation, §22. (See Appendix N.)

Recommended Practices

“Instead of seeming to impose new obligations, [Christians] should appear as people who wish to share their joy, who point to a horizon of beauty and who invite others to a delicious banquet. It is not by proselytizing that the Church grows, but ‘by attraction’.”¹⁶

These practices are not required to receive the Sacrament of Confirmation, but provide an opportunity for spiritual growth, docility to the Holy Spirit, and receptivity to receive the graces of the Sacrament of Confirmation.

When a candidate approaches the Sacrament of Confirmation through the lens of “encounter” and “accompaniment”, it can make all the difference in shifting the focus away from obligations to be fulfilled and toward an authentic relationship with our Lord Jesus Christ. While these recommendations are not mandates toward receiving Confirmation, they do serve a unique opportunity to have our young people “encounter” the person of Jesus and receive the gifts of the Holy Spirit which will equip them to be lifelong disciples.

Confirmation Name

It is the current custom that the candidate chooses a Confirmation name that is a Saint or virtuous Biblical person. The candidate may also choose his baptismal name, showing the relationship between the Sacraments of Baptism and Confirmation. “A name foreign to Christian sensibility” cannot be chosen.¹⁷

Letter to the Bishop

Every Confirmation candidate is asked to write the Bishop and request the Sacrament of Confirmation. The letters should be collected by the parish and sent to the bishop at least three (3) weeks prior to the celebration. In these letters the candidates introduce themselves and their families, briefly share what they've done to prepare for the Sacrament, and state why they have chosen to be confirmed.

See Appendix K.

Retreats

The Catechism of the Catholic Church states, “preparation for Confirmation should aim at leading the Christian toward a more intimate union with Christ and a more lively familiarity with the Holy Spirit – his actions, his gifts, and his biddings – in order to be more capable of assuming the apostolic responsibilities of Christian life.”¹⁸ A retreat or conference setting can often create an opportunity for such an encounter.

Multiple opportunities for retreats exist; some recommended opportunities include, but are not limited to:

- Steubenville
- March for Life in Washington, DC
- InterMission
- TEC
- NCYC

¹⁶ Francis, Pope. *The Joy of the Gospel: Apostolic Exhortation Evangelii Gaudium* (November 24, 2013), no. 15.

¹⁷ Code of Canon Law, 855.

¹⁸ CCC, 1309.

- NET retreats
- Lifeline (St Paul)
- World Youth Day
- Parish-led retreat (see Appendix G for ideas).

Service as Christian Witness

In contrast to an obligation of service hours, young people should be presented an opportunity to be generous witnesses to the command of Christ to “love one another, as I have loved you.” Young people are called to proclaim the good news of the Gospel both in word and action. Care should be taken in approaching service hours or projects with the proper disposition. Some parishes have customs of serving a specific amount of hours. The requirements to fulfill a set amount of hours could be presented in a manner which contradicts the meaning of the service component, which is an expression of the gospel lived in the world. Candidates could be given the false impressions that by performing service they are earning the Sacrament.

If a parish has an expectation of service within your parish program, be mindful that it should be an expression of the Gospel lived in the world – not just a requirement.

For example, if a program requires service:

- Consider coupling it with a reflection on how they encountered Christ in their service.
- 24 Hours for the Lord – Parishes may encourage Christian service of up to 24 hours for each young person in the program. This would allow the youth to symbolically give one “day” back to the Lord as an expression of thanksgiving.
- Perform the service as a project or set of projects rather than individual hours.

Confirmation Interview

Many parishes find that an interview with the pastor is beneficial. These interviews can take a variety of forms, such as a conversation getting to know the candidate and getting to know where they are in their Catholic faith, to a more deliberate testament to whether they have been suitably instructed. For recommendations on questions to be asked or how to conduct the interview, see Appendix L.

Dress Code

“Worship the Lord in holy attire.”¹⁹ Candidates for Confirmation and their sponsors should dress modestly and appropriately to be in the presence of the Lord. Pastors and coordinators should determine the guidelines appropriate for their parish and provide specific detailed instructions on appropriate attire.

Vocational Discernment

All Christians are called to a life of holiness. A part of receiving the gifts of the Holy Spirit is the reality that we are set ablaze with God’s love to go into the world. An aspect of Confirmation preparation would be to help young people identify their unique calling in the life of the Church. The Catechism tells us that, “Baptism, Confirmation, and Eucharist...ground the common vocation of all Christ's disciples, a vocation to holiness and to the mission of evangelizing the world. They confer the graces needed for the life according to the Spirit during this life as pilgrims on the march towards the homeland.”²⁰ Young people

¹⁹ Psalm 96:9.

²⁰ CCC, 1533.

should know that most people are called uniquely to share in that mission through the vocations of Holy Matrimony, Holy Orders or Consecrated Life.

Prayer

As Pope Paul VI says, “Modern man listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses.”²¹ Therefore, catechists should not just teach about prayer, but first by modeling their own life of prayer, they then find ways and opportunities for the candidates to experience prayer and grow in deeper relationship with the triune God.

- **Need for Regular Prayer**

Participation in prayer during class time, as well as in church, is needed by teens. Confirmation programs should seek to offer opportunities that allow reflection on the faith they explore week after week through the many forms of prayer. These times of prayer should be constructed in a manner that promotes the development of a lasting relationship with God, who is personal. While memorized prayers are not the whole of Catholic prayer life, knowing basic prayers is important to the life of a Catholic.

For a list of Catholic prayers, see Appendix F.

- **Reverence and Respect**

Prayer cultivates reverence and respect that other educational experiences cannot. Prayer helps us understand that God is greater than us and we are dependent on His grace for our lives. From this we understand the need to have a reverence.

- *“Prayer is the raising of one's mind and heart to God or the requesting of good things from God.” But when we pray, do we speak from the height of our pride and will, or “out of the depths” of a humble and contrite heart? He who humbles himself will be exalted; humility is the foundation of prayer. Only when we humbly acknowledge that “we do not know how to pray as we ought,” are we ready to receive freely the gift of prayer. “Man is a beggar before God.”²²*

- **Cultivation of Silence**

We live in a society where there is little quiet. It is this lack of quiet that leads many to think of prayer and reflection as difficult. At the same time, it is only within moments of quiet prayer that we have an opportunity to reflect on our relationship with God, the Church and ourselves. Confirmation preparation is a perfect time for these opportunities to be deepened and cultivated.

For example:

- *Lectio Divina*
- Ignatian Meditation (making yourself present to the scenes of Scripture)
- Adoration of the Blessed Sacrament
- Rosary
- Reading the lives of the Saints
- Reading Catholic devotional books

²¹ Paul VI, Pope. *On Evangelization in the Modern World: Apostolic Exhortation Evangelii Nuntiandi*, (Dec. 8, 1975), no. 41.

²² CCC, 2559.

Eucharist at the Center of Worship

All Catholic devotions and prayer lead to and are taken from the fullest expression of worship in the Sacrifice of the Mass. Due attention should be given to be certain that the Eucharist is the center of all worship. Mass is required on Sundays and holy days of obligation.

Appendices

“The primary reason for evangelizing is the love of Jesus which we have received, the experience of salvation which urges us to ever greater love of him. What kind of love would not feel the need to speak of the beloved, to point him out, to make him known? If we do not feel an intense desire to share this love, we need to pray insistently that he will once more touch our hearts. We need to implore his grace daily, asking him to open our cold hearts and shake up our lukewarm and superficial existence.”²³

²³ Francis, Pope. *The Joy of the Gospel: Apostolic Exhortation Evangelii Gaudium* (November 24, 2013), no. 264.

Appendix A: Code of Canon Law

Canons concerning the Sacrament of Confirmation

The Celebration of Confirmation

Canon 879

The sacrament of confirmation confers a character. By it the baptized continue their path of Christian initiation. They are enriched with the gift of the Holy Spirit, and are more closely linked to the Church. They are made strong and more firmly obliged by word and deed to witness to Christ and to spread and defend the faith.

Canon 880

§1. The sacrament of confirmation is conferred by the anointing of chrism on the forehead, which is done by the imposition of the hand and through the words prescribed in the approved liturgical books.

§2. The chrism to be used in the sacrament of confirmation must be consecrated by a bishop even if a presbyter administers the sacrament.

Canon 881

It is desirable to celebrate the sacrament of confirmation in a church and during Mass; for a just and reasonable cause, however, it can be celebrated outside Mass and in any worthy place.

The Minister of Confirmation

Canon 882

The ordinary minister of confirmation is a bishop; a presbyter provided with this faculty in virtue of universal law or the special grant of the competent authority also confers this sacrament validly.

Canon 883

The following possess the faculty of administering confirmation by the law itself:

- §1. within the boundaries of their jurisdiction, those who are equivalent in law to a diocesan bishop

- §2. as regards the person in question, the presbyter who by virtue of office or mandate of the diocesan bishop baptizes one who is no longer an infant or admits one already baptized into the full communion of the Catholic Church

- §3. as regards to those in danger of death, the pastor or any presbyter.

Canon 884

§1. The diocesan bishop is to administer confirmation personally or is to take care that another bishop administers it. If necessity requires it, he can grant the faculty to one or more specific presbyters, who are to administer this sacrament.

§2. For a grave cause the bishop and even the presbyter endowed with the faculty of confirming in virtue of the law or the special grant of the competent authority can in single cases also associate presbyters with themselves to administer the sacrament.

Those to Be Confirmed

Canon 889

§1. Every baptized person not yet confirmed and only such a person is capable of receiving confirmation.

§2. To receive confirmation licitly outside the danger of death requires that a person who has the use of reason be suitably instructed, properly disposed, and able to renew the baptismal promises.

Canon 890

The faithful are obliged to receive this sacrament at the proper time. Parents and pastors of souls, especially pastors of parishes, are to take care that the faithful are properly instructed to receive the sacrament and come to it at the appropriate time.

Canon 891

The sacrament of confirmation is to be conferred on the faithful at about the age of discretion unless the conference of bishops has determined another age, or there is danger of death, or in the judgment of the minister a grave cause suggests otherwise.

- The current practice in the Diocese of Winona-Rochester is to confirm candidates of high school age.

Sponsors

Canon 892

Insofar as possible, there is to be a sponsor for the person to be confirmed; the sponsor is to take care that the confirmed person behaves as a true witness of Christ and faithfully fulfills the obligations inherent in this sacrament.

Canon 893

§1. To perform the function of sponsor, a person must fulfill the conditions mentioned in Canon 874.

§2. It is desirable to choose as sponsor the one who undertook the same function in baptism.

Canon 874

§1. To be permitted to take on the function of sponsor a person must:

1. be designated by the one to be baptized, by the parents or the person who takes their place, or in their absence by the pastor or minister and have the aptitude and intention of fulfilling this function;
2. have completed the sixteenth year of age, unless the diocesan bishop has established another age, or the pastor or minister has granted an exception for a just cause;
3. be a Catholic who has been confirmed and has already received the most holy sacrament of the Eucharist and who leads a life of faith in keeping with the function to be taken on;
4. not be bound by any canonical penalty legitimately imposed or declared;
5. not be the father or mother of the one to be baptized.

§2. A baptized person who belongs to a non-Catholic ecclesial community is not to participate except together with a Catholic sponsor and then only as a witness of the baptism.

Record of Conferred Confirmation

Canon 894

To prove the conferral of Confirmation the prescripts of Canon 876 are to be observed.

Canon 876

To prove the conferral of baptism, if prejudicial to no one, the declaration of one witness beyond all exception is sufficient or the oath of the one baptized if the person received baptism as an adult.

Canon 895

The names of those confirmed with mention made of the minister, the parents and sponsors, and the place and date of the conferral of confirmation are to be recorded in the confirmation register of the diocesan curia or, where the conference of bishops or the diocesan bishop has prescribed it, in a register kept in the parish archive. The pastor must inform the pastor of the place of baptism about the conferral of confirmation so that a notation is made in the baptismal register according to the norm of Canon 535, §2.

Canon 535

§1. Each parish is to have parochial registers, that is, those of baptisms, marriages, deaths, and others as prescribed by the conference of bishops or the diocesan bishop. The pastor is to see to it that these registers are accurately inscribed and carefully preserved.

§2. In the baptismal register are also to be noted confirmation and those things which pertain to the canonical status of the Christian faithful by reason of marriage, without prejudice to the prescript of can. 1133, of adoption, of the reception of sacred orders, of perpetual profession made in a religious institute, and of change of rite. These notations are always to be noted on a baptismal certificate.

Appendix B:
The Catechism of the Catholic Church

Sections Pertaining to the Holy Spirit and to the Sacrament of Confirmation

I. Sections on Christian Initiation

1212	The Sacraments of Christian Initiation
1229	How is the Sacrament of Baptism Celebrated
1275	In Brief
1533	The Sacraments at the Service of Communion
1680	Sacraments and Christian Funerals
1210-1211	Section Two: Seven Sacraments

II. Sections on the Sacrament of Confirmation

1285	Article II: The Sacrament of Confirmation
1286-1289	Confirmation in the Economy of Salvation
1290-1292	Two traditions: East and West
1293-1296	The Signs and the Rite of Confirmation
1297-1301	The celebration of Confirmation
1302-1305	The Effects of Confirmation
1306-1311	Who Can Receive This Sacrament?
1312-1314	The Minister of Confirmation
1315-1321	In Brief

III. Sections on the Holy Spirit

687-688	I Believe in the Holy Spirit
689-690	The Joint Mission of the Son and the Spirit
691-701	The Name, Titles and Symbols of the Holy Spirit
702	God's Spirit and Word in the Time of the Promises
703-704	In creation
705-706	The Spirit of the promise
707-708	In Theophanies and the Law
709-710	In the Kingdom and the Exile
711-716	Expectation of the Messiah and his Spirit

IV. The Spirit of Christ in the Fullness of Time

717-720	John, precursor, prophet and Baptist
721-726	"Rejoice, you who are full of grace"
272-730	Christ Jesus

V. The Spirit and the Church in the Last Days

731-732	Pentecost
733-736	The Holy Spirit – God's gift
737-741	The Holy Spirit and the Church
742-747	In Brief

The Catechism of the Catholic Church

Sections Pertaining to the Sacrament of Confirmation

1285 Baptism, the Eucharist, and the sacrament of Confirmation together constitute the “sacraments of Christian initiation,” whose unity must be safeguarded. It must be explained to the faithful that the reception of the sacrament of Confirmation is necessary for the completion of baptismal grace. For “by the sacrament of Confirmation, [the baptized] are more perfectly bound to the Church and are enriched with a special strength of the Holy Spirit. Hence they are, as true witnesses of Christ, more strictly obliged to spread and defend the faith by word and deed.”

I. CONFIRMATION IN THE ECONOMY OF SALVATION

1286 In the Old Testament the prophets announced that the Spirit of the Lord would rest on the hoped-for Messiah for his saving mission. The descent of the Holy Spirit on Jesus at his baptism by John was the sign that this was he who was to come, the Messiah, the Son of God. He was conceived of the Holy Spirit; his whole life and his whole mission are carried out in total communion with the Holy Spirit whom the Father gives him “without measure.”

1287 This fullness of the Spirit was not to remain uniquely the Messiah's, but was to be communicated to the whole messianic people. On several occasions Christ promised this outpouring of the Spirit, a promise which he fulfilled first on Easter Sunday and then more strikingly at Pentecost. Filled with the Holy Spirit the apostles began to proclaim “the mighty works of God,” and Peter declared this outpouring of the Spirit to be the sign of the messianic age. Those who believed in the apostolic preaching and were baptized received the gift of the Holy Spirit in their turn.

1288 From that time on the apostles, in fulfillment of Christ's will, imparted to the newly baptized by the laying on of hands the gift of the Spirit that completes the grace of Baptism. For this reason in the *Letter to the Hebrews* the doctrine concerning Baptism and the laying on of hands is listed among the first elements of Christian instruction. The imposition of hands is rightly recognized by the Catholic tradition as the origin of the sacrament of Confirmation, which in a certain way perpetuates the grace of Pentecost in the Church.

1289 Very early, the better to signify the gift of the Holy Spirit, an anointing with perfumed oil (*chrism*) was added to the laying on of hands. This anointing highlights the name “Christian,” which means “anointed” and derives from that of Christ himself whom God “anointed with the Holy Spirit.” This rite of anointing has continued ever since, in both East and West. For this reason the Eastern Churches call this sacrament *Chrismation*, anointing with chrism, or *myron* which means “chrism.” In the West, the term *Confirmation* suggests that this sacrament both confirms and strengthens baptismal grace.

Two traditions: East and West

1290 In the first centuries Confirmation generally comprised one single celebration with Baptism, forming with it a “double sacrament,” according to the expression of St. Cyprian. Among other reasons, the multiplication of infant baptisms all through the year, the increase of rural parishes, and the growth of dioceses often prevented the bishop from being present at all baptismal celebrations. In the West the desire to reserve the completion of Baptism to the bishop caused the temporal separation of the two sacraments. The East has kept them united, so that Confirmation is conferred by the priest who baptizes. But he can do so only with the “myron” consecrated by a bishop.

1291 A custom of the Roman Church facilitated the development of the Western practice: a double anointing with sacred chrism after Baptism. The first anointing of the neophyte on coming out of the baptismal bath was performed by the priest; it was completed by a second anointing on the forehead of the newly baptized by the bishop. The first anointing with sacred chrism, by the priest, has remained attached to the baptismal rite; it signifies the participation of the one baptized in the prophetic, priestly, and kingly offices of Christ. If Baptism is conferred on an adult, there is only one post-baptismal anointing, that of Confirmation.

1292 The practice of the Eastern Churches gives greater emphasis to the unity of Christian initiation. That of the Latin Church more clearly expresses the communion of the new Christian with the bishop as guarantor and servant of the unity, catholicity and apostolicity of his Church, and hence the connection with the apostolic origins of Christ's Church.

II. THE SIGNS AND THE RITE OF CONFIRMATION

1293 In treating the rite of Confirmation, it is fitting to consider the sign of *anointing* and what it signifies and imprints: a spiritual *seal*.

Anointing, in Biblical and other ancient symbolism, is rich in meaning: oil is a sign of abundance and joy; it cleanses (anointing before and after a bath) and limbers (the anointing of athletes and wrestlers); oil is a sign of healing, since it is soothing to bruises and wounds; and it makes radiant with beauty, health, and strength.

1294 Anointing with oil has all these meanings in the sacramental life. The pre-baptismal anointing with the oil of catechumens signifies cleansing and strengthening; the anointing of the sick expresses healing and comfort. The post-baptismal anointing with sacred chrism in Confirmation and ordination is the sign of consecration. By Confirmation Christians, that is, those who are anointed, share more completely in the mission of Jesus Christ and the fullness of the Holy Spirit with which he is filled, so that their lives may give off "the aroma of Christ."

1295 By this anointing the confirmand receives the "mark," the *seal* of the Holy Spirit. A seal is a symbol of a person, a sign of personal authority, or ownership of an object. Hence soldiers were marked with their leader's seal and slaves with their master's. A seal authenticates a juridical act or document and occasionally makes it secret.

1296 Christ himself declared that he was marked with his Father's seal. Christians are also marked with a seal: "It is God who establishes us with you in Christ and has commissioned us; he has put his seal on us and given us his Spirit in our hearts as a guarantee." This seal of the Holy Spirit marks our total belonging to Christ, our enrollment in his service for ever, as well as the promise of divine protection in the great eschatological trial.

The Celebration of Confirmation

1297 *The consecration of the sacred chrism* is an important action that precedes the celebration of Confirmation, but is in a certain way a part of it. It is the bishop who, in the course of the Chrism Mass of Holy Thursday, consecrates the sacred chrism for his whole diocese. In some Eastern Churches this consecration is even reserved to the patriarch:

The liturgy of Antioch expresses the epiclesis for the consecration of the sacred chrism (myron) in this way: "[Father . . . send your Holy Spirit] on us and on this oil which is before us and

consecrate it, so that it may be for all who are anointed and marked with it holy myron, priestly myron, royal myron, anointing with gladness, clothing with light, a cloak of salvation, a spiritual gift, the sanctification of souls and bodies, imperishable happiness, the indelible seal, a buckler of faith, and a fearsome helmet against all the works of the adversary.”

1298 When Confirmation is celebrated separately from Baptism, as is the case in the Roman Rite, the Liturgy of Confirmation begins with the renewal of baptismal promises and the profession of faith by the confirmands. This clearly shows that Confirmation follows Baptism. When adults are baptized, they immediately receive Confirmation and participate in the Eucharist.

1299 In the Roman Rite the bishop extends his hands over the whole group of the confirmands. Since the time of the apostles this gesture has signified the gift of the Spirit. The bishop invokes the outpouring of the Spirit in these words:

All-powerful God, Father of our Lord Jesus Christ,
by water and the Holy Spirit
you freed your sons and daughters from sin
and gave them new life.
Send your Holy Spirit upon them
to be their helper and guide.
Give them the spirit of wisdom and understanding,
the spirit of right judgment and courage,
the spirit of knowledge and reverence.
Fill them with the spirit of wonder and awe in your presence.
We ask this through Christ our Lord.

1300 The *essential rite* of the sacrament follows. In the Latin rite, “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: *Accipe signaculum doni Spiritus Sancti*’ [Be sealed with the Gift of the Holy Spirit.]” In the Eastern Churches of Byzantine rite, after a prayer of epiclesis, the more significant parts of the body are anointed with myron: forehead, eyes, nose, ears, lips, chest, back, hands, and feet. Each anointing is accompanied by the formula $\Sigma\phi\rho\alpha\gamma\iota\varsigma\ \delta\omega\rho\epsilon\alpha\varsigma\ \Pi\nu\epsilon\upsilon\mu\alpha\tau\omicron\varsigma\ \text{Α}\gamma\iota\omicron\upsilon$ (*Signaculum doni Spiritus Sancti*): “the seal of the gift of the Holy Spirit.”

1301 The sign of peace that concludes the rite of the sacrament signifies and demonstrates ecclesial communion with the bishop and with all the faithful.

III. THE EFFECTS OF CONFIRMATION

1302 It is evident from its celebration that the effect of the sacrament of Confirmation is the special outpouring of the Holy Spirit as once granted to the apostles on the day of Pentecost.

1303 From this fact, Confirmation brings an increase and deepening of baptismal grace:

- it roots us more deeply in the divine filiation which makes us cry, “Abba! Father!”;
- it unites us more firmly to Christ;
- it increases the gifts of the Holy Spirit in us;
- it renders our bond with the Church more perfect;
- it gives us a special strength of the Holy Spirit to spread and defend the faith by word and action as true witnesses of Christ, to confess the name of Christ boldly, and never to be ashamed of the Cross:

Recall then that you have received the spiritual seal, the spirit of wisdom and understanding, the spirit of right judgment and courage, the spirit of knowledge and reverence, the spirit of holy fear in God's presence. Guard what you have received. God the Father has marked you with his sign; Christ the Lord has confirmed you and has placed his pledge, the Spirit, in your hearts.

1304 Like Baptism which it completes, Confirmation is given only once, for it too imprints on the soul an *indelible spiritual mark*, the “character,” which is the sign that Jesus Christ has marked a Christian with the seal of his Spirit by clothing him with power from on high so that he may be his witness.

1305 This “character” perfects the common priesthood of the faithful, received in Baptism, and “the confirmed person receives the power to profess faith in Christ publicly and as it were officially (*quasi Ex officio*).”

IV. WHO CAN RECEIVE THIS SACRAMENT?

1306 Every baptized person not yet confirmed can and should receive the sacrament of Confirmation. Since Baptism, Confirmation, and Eucharist form a unity, it follows that “the faithful are obliged to receive this sacrament at the appropriate time,” for without Confirmation and Eucharist, Baptism is certainly valid and efficacious, but Christian initiation remains incomplete.

1307 For centuries, Latin custom has indicated “the age of discretion” as the reference point for receiving Confirmation. But in danger of death children should be confirmed even if they have not yet attained the age of discretion.

1308 Although Confirmation is sometimes called the “sacrament of Christian maturity,” we must not confuse adult faith with the adult age of natural growth, nor forget that the baptismal grace is a grace of free, unmerited election and does not need “ratification” to become effective. St. Thomas reminds us of this:

Age of body does not determine age of soul. Even in childhood man can attain spiritual maturity: as the book of Wisdom says: “For old age is not honored for length of time, or measured by number of years. “Many children, through the strength of the Holy Spirit they have received, have bravely fought for Christ even to the shedding of their blood.

1309 *Preparation* for Confirmation should aim at leading the Christian toward a more intimate union with Christ and a more lively familiarity with the Holy Spirit - his actions, his gifts, and his biddings - in order to be more capable of assuming the apostolic responsibilities of Christian life. To this end catechesis for Confirmation should strive to awaken a sense of belonging to the Church of Jesus Christ, the universal Church as well as the parish community. The latter bears special responsibility for the preparation of confirmands.

1310 To receive Confirmation one must be in a state of grace. One should receive the sacrament of Penance in order to be cleansed for the gift of the Holy Spirit. More intense prayer should prepare one to receive the strength and graces of the Holy Spirit with docility and readiness to act.

1311 Candidates for Confirmation, as for Baptism, fittingly seek the spiritual help of a *sponsor*. To emphasize the unity of the two sacraments, it is appropriate that this be one of the baptismal godparents.

V. THE MINISTER OF CONFIRMATION

1312 The *original minister* of Confirmation is the bishop.

In the East, ordinarily the priest who baptizes also immediately confers Confirmation in one and the same celebration. But he does so with sacred chrism consecrated by the patriarch or the bishop, thus expressing the apostolic unity of the Church whose bonds are strengthened by the sacrament of Confirmation. In the Latin Church, the same discipline applies to the Baptism of adults or to the reception into full communion with the Church of a person baptized in another Christian community that does not have valid Confirmation.

1313 *In the Latin Rite*, the ordinary minister of Confirmation is the bishop. If the need arises, the bishop may grant the faculty of administering Confirmation to priests, although it is fitting that he confer it himself, mindful that the celebration of Confirmation has been temporally separated from Baptism for this reason. Bishops are the successors of the apostles. They have received the fullness of the sacrament of Holy Orders. The administration of this sacrament by them demonstrates clearly that its effect is to unite those who receive it more closely to the Church, to her apostolic origins, and to her mission of bearing witness to Christ.

1314 If a Christian is in danger of death, any priest can give him Confirmation. Indeed the Church desires that none of her children, even the youngest, should depart this world without having been perfected by the Holy Spirit with the gift of Christ's fullness.

IN BRIEF

1315 "Now when the apostles at Jerusalem heard that Samaria had received the word of God, they sent to them Peter and John, who came down and prayed for them that they might receive the Holy Spirit; for it had not yet fallen on any of them, but they had only been baptized in the name of the Lord Jesus. Then they laid their hands on them and they received the Holy Spirit" (*Acts* 8:14-17).

1316 Confirmation perfects Baptismal grace; it is the sacrament which gives the Holy Spirit in order to root us more deeply in the divine filiation, incorporate us more firmly into Christ, strengthen our bond with the Church, associate us more closely with her mission, and help us bear witness to the Christian faith in words accompanied by deeds.

1317 Confirmation, like Baptism, imprints a spiritual mark or indelible character on the Christian's soul; for this reason one can receive this sacrament only once in one's life.

1318 In the East this sacrament is administered immediately after Baptism and is followed by participation in the Eucharist; this tradition highlights the unity of the three sacraments of Christian initiation. In the Latin Church this sacrament is administered when the age of reason has been reached, and its celebration is ordinarily reserved to the bishop, thus signifying that this sacrament strengthens the ecclesial bond.

1319 A candidate for Confirmation who has attained the age of reason must profess the faith, be in the state of grace, have the intention of receiving the sacrament, and be prepared to assume the role of disciple and witness to Christ, both within the ecclesial community and in temporal affairs.

1320 The essential rite of Confirmation is anointing the forehead of the baptized with sacred chrism (in the East other sense-organs as well), together with the laying on of the minister's hand and the words: "*Accipe signaculum doni Spiritus Sancti*" (Be sealed with the Gift of the Holy Spirit.) in the Roman rite, or: *Signaculum doni Spiritus Sancti* [the seal of the gift of the Holy Spirit] in the Byzantine rite.

1321 When Confirmation is celebrated separately from Baptism, its connection with Baptism is expressed, among other ways, by the renewal of baptismal promises. The celebration of Confirmation during the Eucharist helps underline the unity of the sacraments of Christian initiation.

Appendix C: **Compendium of the Catechism of the Catholic Church**

Sections Pertaining to the Sacrament of Confirmation

265. *What place does Confirmation have in the divine plan of salvation?*

(CCC 1285-1288, 1315)

In the Old Testament the prophets announced that the Spirit of the Lord would rest on the awaited Messiah and on the entire messianic people. The whole life and mission of Jesus were carried out in total communion with the Holy Spirit. The apostles received the Holy Spirit at Pentecost and proclaimed "the great works of God" (Acts 2:11). They gave the gift of the same Spirit to the newly baptized by the laying on of hands. Down through the centuries, the Church has continued to live by the Spirit and to impart him to her children.

266. *Why is this sacrament called Chrismation or Confirmation?*

(CCC 1289)

It is called *Chrismation* (in the Eastern Churches: Anointing with holy myron or chrism) because the essential rite of the sacrament is anointing with chrism. It is called *Confirmation* because it confirms and strengthens baptismal grace.

267. *What is the essential rite of Confirmation?*

(CCC 1290-1301, 1318, 1320-1321)

The essential rite of Confirmation is the anointing with Sacred Chrism (oil mixed with balsam and consecrated by the bishop), which is done by the laying on of the hand of the minister who pronounces the sacramental words proper to the rite. In the West this anointing is done on the forehead of the baptized with the words, "Be sealed with the gift of the Holy Spirit". In the Eastern Churches of the Byzantine rite this anointing is also done on other parts of the body with the words, "The seal of the gift of the Holy Spirit".

268. *What is the effect of Confirmation?*

(CCC 1302-1305, 1316-1317)

The effect of Confirmation is a special outpouring of the Holy Spirit like that of Pentecost. This outpouring impresses on the soul an indelible character and produces a growth in the grace of Baptism. It roots the recipient more deeply in divine sonship, binds him more firmly to Christ and to the Church and reinvigorates the gifts of the Holy Spirit in his soul. It gives a special strength to witness to the Christian faith.

269. *Who can receive this sacrament?*

(CCC 1306-1311, 1319)

Only those already baptized can and should receive this sacrament which can be received only once. To receive Confirmation efficaciously the candidate must be in the state of grace.

270. *Who is the minister of Confirmation?*

(CCC 1312-1314)

The original minister of Confirmation is the bishop. In this way the link between the confirmed and the Church in her apostolic dimension is made manifest. When a priest confers this sacrament, as ordinarily happens in the East and in special cases in the West, the link with the bishop and with the Church is expressed by the priest who is the collaborator of the bishop and by the Sacred Chrism, consecrated by the bishop himself.

Appendix D: **General Catechetical Resources**

Confirmation Textbooks

Any textbook approved by the USCCB (as found on their “Conformity Listing of Catechetical Texts and Series”) may be used in preparation for the Sacrament of Confirmation. The list of approved textbooks may be found by visiting www.usccb.org or the Faith Formation page of the Diocesan website (<http://www.dow.org/offices/faith-formation/childrens-faith-formation.html>).

The USCCB Subcommittee on the Catechism only typically reviews student textbooks. Given this, the subcommittee noted in their letter of September 27, 2013, to Catechetical Publishers, “supplemental texts or series that are developed independently from basal texts or basal series can appropriately be submitted to local ordinaries for review in accordance with the church’s general normal on permission to publish.” The USCCB subcommittee has outlined a protocol for assessing the conformity of catechetical materials with the Catechism of the Catholic Church. This protocol is primarily concerned with the content of the catechetical material. As a result, the Offices of Faith Formation and Youth & Young Adults, with the blessing of Bishop Quinn, have approved the following programs for use in the Diocese of Winona-Rochester:

- *Chosen* by Ascension Press
- *Decision Point* by Dynamic Catholic

If you are interested in using a resource other than those already approved, please contact the Director of Faith Formation at faithformation@dow.org or (507) 858-1273 to discuss how to submit the material for review by the Diocese.

Appendix E: **Catechetical Resources on the Holy Spirit**

- Scriptural References (see page 54)
- The Order of Confirmation (emphasis on the homily in §22)
- Catechism of the Catholic Church (see pg. 15-21)
- Saint John Paul II’s General Audience from September 30, 1998 on the Holy Spirit and the Sacrament of Confirmation (https://w2.vatican.va/content/john-paul-ii/en/audiences/1998/documents/hf_jp-ii_aud_30091998.html)
- Encyclicals on the Holy Spirit
 - Pope Leo XIII’s *Divinum illud munus*: On the Holy Spirit
 - St. John Paul II’s *Dominum et vivificantem*: On the Holy Spirit in the Life of the Church and the World
 - St. John Paul II’s *Redemptoris missio*: On the permanent validity of the Church’s missionary mandate (particularly Chapter III).

Appendix F: **Treasury of Prayers**

The Sign of the Cross²⁴

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Simple Prayer Suggestions²⁵

Jesus, I love You.

Thank You, God.

God, how great You are. Jesus, I
trust in You.

Come, Holy Spirit.

Prayer Before Meals²⁶

Bless us, O Lord, and these Thy gifts,
which we are about to receive from Thy bounty,
through Christ our Lord. Amen.

Angel of God²⁷

Angel of God, my guardian dear,
to whom God's love commits me here,
ever this day be at my side, to light and guard,
to rule and guide. Amen.

Our Father²⁸

Our Father, Who art in heaven, hallowed be Thy name;
Thy kingdom come;
Thy will be done on earth as it is in heaven.
Give us this day our daily bread and forgive us our trespasses
as we forgive those who trespass against us;
and lead us not into temptation but deliver us from evil. Amen.

Hail Mary²⁹

Hail Mary, full of grace, the Lord is with Thee;
blessed art Thou among women,
and blessed is the fruit of Thy womb, Jesus.
Holy Mary, Mother of God,
pray for us sinners, now and at the hour of our death. Amen.

Glory Be³⁰

Glory be to the Father and to the Son and to the Holy Spirit,
as it was in the beginning, is now, and ever shall be, world without end. Amen.

²⁴ Matthew 28:19; Catechism of the Catholic Church # 232-234, 2157; Youcat #35-39, 360; Compendium of the Catechism of the Catholic Church 44-49 and Appendix A, *Common Prayers*.

²⁵ Matthew 11:25, 19:13-15; CCC 2623-2643; 2670-2672; YC 496, 501.

²⁶ John 6:11; Acts 27:35; CCC 2698; YC 488, 494, 499.

²⁷ Matthew 18:10; YC 54-55; Compendium, Appendix A, *Common Prayers*.

²⁸ Matthew 6:9-13; CCC 2759, 2761-2865; YC 511-527; Compendium 578-598.

²⁹ Luke 1:28, 42; CCC 2676-2677; YC 480; Compendium, Appendix A, *Common Prayers*.

³⁰ Psalm 41:13, 72:18-20; Psalm 150; Daniel 3:90; CCC 2628; 2639-2641; YC 481; Compendium, Appendix A, *Common Prayers*

Prayer After Meals³¹

We give thee thanks, for all Thy benefits,
almighty God, who lives and reigns forever. And
may the souls of the faithful departed, through
the mercy of God, rest in peace. Amen

Act of Contrition³²

O my God,
I am heartily sorry for having offended You,
and I detest all my sins because of Your just punishments,
but most of all because they offend You, my God,
who are all good and deserving of all my love.
I firmly resolve, with the help of Your grace
to sin no more and to avoid the near occasion of sin. Amen.

Apostles Creed³³

I believe in God, the Father almighty, Creator of heaven and earth
and in Jesus Christ, His only Son, our Lord,
who was conceived by the Holy Spirit, born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;

he descended into hell;
on the third day He rose again from the dead;
he ascended into heaven,
and is seated at the right hand of God the Father almighty; from
there he will come again to judge the living and the dead.

I believe in the Holy Spirit,
the holy catholic Church, the communion of
saints, the forgiveness of sins,
the resurrection of the body, and life everlasting.
Amen.

Hail Holy Queen³⁴

Hail, Holy Queen, Mother of Mercy,
our life, our sweetness and our hope!
To you do we cry, poor banished children of Eve.
To you do we send up our sighs,
mourning and weeping in this valley of tears!
Turn, then, most gracious Advocate,
your eyes of mercy toward us,
and after this our exile,
show unto us the blessed fruit of your womb, Jesus. O
clement, O loving, O sweet Virgin Mary!

³¹ Psalm 9:1-2, 136:25-26; CCC 2698; YC 488, 494, 499.

³² Psalm 130; CCC 1451-1453; YC 225-239; Compendium, Appendix A, *Common Prayers*.

³³ Roman Missal "The Order of Mass"; CCC, all of Section II.

³⁴ Luke 2:39-56; CCC 2673-2679; YC 479; Compendium, Appendix A, *Common Prayers*.

Fatima Prayer³⁵

O my Jesus, forgive us our sins,
save us from the fires of hell,
lead all souls to heaven,
especially those who have the most need of your mercy.

Prayer to Saint Michael, The Archangel³⁶

St. Michael the Archangel,
defend us in battle.
Be our defense against the wickedness and snares of the
Devil. May God rebuke him, we humbly pray,
and do thou,
O Prince of the heavenly hosts, by the power of God,
thrust into hell Satan, and all the evil spirits,
who prowl about the world seeking the ruin of souls. Amen.

Prayer to the Holy Spirit³⁷

Come, Holy Spirit,
fill the hearts of Thy faithful
and enkindle in them the fire of Thy love.

V. Send forth Thy Spirit and they shall be created.

R. And Thou shall renew the face of the earth.

Let us pray.

O God, who have taught the hearts of the faithful
by the light of the Holy Spirit,
grant that in the same Spirit we may be truly wise
and ever rejoice in his consolation.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever. Amen.

Act of Faith³⁸

O my God, I firmly believe
that you are one God in three divine Persons,
Father, Son, and Holy Spirit.
I believe that your divine Son became man
and died for our sins and that he will come
to judge the living and the dead.
I believe these and all the truths
which the Holy Catholic Church teaches
because you have revealed them
who are eternal truth and wisdom,

³⁵ CCC 1033-1037; YC 158-162.

³⁶ EWTN Devotionals; CCC 334-336; YC 55, United States Catholic Catechism for Adults, Appendix B, *Traditional Prayers*.

³⁷ John 14:26,16:7-10,13-14; CCC 2670-2673, 687-701, 733-741; YC 113-120, 496.

³⁸ 1 Corinthians 13:13; Hebrews 11:6; CCC 2087-2089, 2098; Compendium, Appendix A, *Common Prayers*.

who can neither deceive nor be deceived.
In this faith I intend to live and die. Amen.

Act of Hope³⁹

O Lord God,
I hope by your grace for the pardon of all my sins
and after life here to gain eternal happiness because you have promised it
who are infinitely powerful, faithful, kind, and merciful.
In this hope I intend to live and die. Amen.

Act of Love⁴⁰

O Lord God, I love you above all things
and I love my neighbor for your sake
because you are the highest, infinite and perfect good,
worthy of all my love.
In this love I intend to live and die. Amen.

Morning Offering⁴¹

O my Jesus, through the Immaculate Heart of Mary,
I offer you my prayers, works, joys, and sufferings of this day
for all the intentions of your Sacred Heart,
in union with the Holy Sacrifice of the Mass throughout the world,
for the salvation of souls, the reparation for sins, the reunion of all Christians, and in
particular for the intentions of the Holy Father this month. Amen.

Prayer of Saint Francis (Peace Prayer)⁴²

Lord, make me an instrument of your peace:
where there is hatred, let me sow love;
where there is injury, pardon;
where there is doubt, faith;
where there is despair, hope;
where there is darkness, light;
where there is sadness, joy.

O divine Master, grant that I may not so much seek
to be consoled as to console,
to be understood as to understand, to be loved as to love.

For it is in giving that we receive,
it is in pardoning that we are pardoned,
it is in dying that we are born to eternal life. Amen.

Memorare⁴³

Remember, O most gracious Virgin Mary,
that never was it known

³⁹ Romans 8:24; CCC 2090-2092, 2098; Compendium, Appendix A, *Common Prayers*.

⁴⁰ Romans 5:5; Matthew 22:37-39; CCC 2093-2094, 2098; Compendium, Appendix A, *Common Prayers*.

⁴¹ Psalm 5:3; 108:1-2; CCC 2698; YC 488, 494, 499; USCCA, Appendix B, *Traditional Catholic Prayers*.

⁴² *Saint Francis of Assisi*, Catholic Household Blessings and Prayers, Revised Edition.

⁴³ John 2:1-10; CCC 967-975; YC 147-149; Compendium, Appendix A, *Common Prayers*.

that anyone who fled to your protection, implored your help,
or sought your intercession was left unaided.
Inspired by this confidence,
I fly unto you, O Virgin of virgins, my mother;
to you do I come, before you I stand,
sinful and sorrowful.
O Mother of the Word Incarnate,
despise not my petitions,
but in your mercy hear and answer me. Amen.

Angelus⁴⁴

V. The angel of the Lord declared unto Mary.
R. And she conceived by the Holy Spirit.
Hail Mary...

V. Behold the handmaid of the Lord.
R. Be it done unto me according to your word.
Hail Mary ...

V. And the Word was made flesh.
R. And dwelt among us.
Hail Mary ...

V. Pray for us, O holy Mother of God.
R. That we may be made worthy of the promises of Christ.

Vocation Prayer⁴⁵

O Lord,
Grant that I may know the vocation
to which you have destined me from all eternity.
Give me the courage to embrace it generously and to be faithful to it.
From this moment I abandon myself to your most holy will. Amen.

Anima Christi⁴⁶

Soul of Christ, sanctify me. Body of Christ, save me. Blood of Christ, inebriate me. Water from the side of Christ, wash me. Passion of Christ, strengthen me. O good Jesus, hear me. Within your wounds hide me. Permit me not to be separated from you. From the malicious enemy defend me. In the hour of my death call me. And bid me to come to you, that with your saints I may praise you forever and ever. Amen.

⁴⁴ Luke 1: 26-38; John 1:14; CCC 484-498; YC 479; Compendium, Appendix A, *Common Prayers*.

⁴⁵ Matthew 19: 16-30; CCC 1716-1729.

⁴⁶ John 6:35, 48-58; CCC 1322-1405; YC 208-223; Compendium, Appendix A, "Common Prayers"

Appendix G: **Retreat Recommendations**

The current recommended practice is that parishes provide the opportunity for candidates for Confirmation to have a retreat experience before they receive the Sacrament of Confirmation.

The Catechism of the Catholic Church states:

Preparation for Confirmation should aim at leading the Christian toward a more intimate union with Christ and a more lively familiarity with the Holy Spirit – his actions, his gifts, and his biddings – in order to be more capable of assuming the apostolic responsibilities of Christian life.⁴⁷

Further, in the National Directory for Catechesis, the USCCB recommends that parishes should present catechesis that “is developmentally appropriate and includes retreat experiences.”⁴⁸

The basis of a retreat experience, whether it is a few hours, a day, a weekend, or several retreats is to “retire” or move away from day to day activities in order to give oneself up to the moving of the Holy Spirit in our lives. If we are to form a “more intimate union with Christ” we should follow his example by retreating from the world from time to time to pray and listen in an atmosphere that is less distracting.

A Confirmation retreat should consist of four basic components:

- a. A proclamation of the Gospel (an invitation to conversion)
 - a. Catechesis in a retreat experience should have the purpose of preparing the retreatants for the Order of Confirmation. The symbols of the ritual and their meaning should be explored as well as what it means to be a Catholic confirmed in faith. The gifts of the Holy Spirit that are strengthened in them as they are confirmed should also be opened up and explained.
 - b. Witness is an important element of a retreat. It allows each person to listen to stories of faith from peers and/or from respected adults. In listening, they are able to connect their own faith story with that of the other person and the story of the people of God told in Scripture and Church Tradition
- b. Response to the mercy of God (Sacrament of Reconciliation)
 - a. The Sacrament of Reconciliation provides a reminder of the limitless mercy of God and our need to be forgiven and to begin again, renewed in spirit and love for ourselves and each other. Young people should have ample chance to prepare through an appropriate examination of conscience and a review of the “how-to” of the Sacrament.
- c. Encounter with Jesus (Mass and Exposition of the Blessed Sacrament)
 - a. Prayer is essential to a retreat and can be experienced in a number of ways – through worship experiences, meditation, journaling, song, etc.
- d. Commissioning to live the Gospel (sending forth)
 - a. The retreatants should begin to understand that knowing, loving and serving God and Church is a lifelong endeavor and that Confirmation is a continuation of that journey.
 - b. While social aspects (community building, activities, icebreakers, etc.) should be fostered throughout the retreat, they should be oriented towards the understanding that not only is he or she a child of God, but that all are blessed and deserving of our friendship, respect, and love.

⁴⁷ CCC1309

⁴⁸ NDC 123

A Confirmation retreat should also be able to lead people of any age toward a greater understanding of the role of the Holy Spirit and how all the Sacraments of Initiation bring them into full participation in the life of the Church.

Another aspect to be considered is to include the larger community consisting of parents, sponsors, and the parish.

Appendix H: **Parent/Sponsor/Parish Involvement**

Parent Involvement

From the time of infant Baptism, parents are the primary teachers of faith for their child. Today their involvement in the Confirmation process is essential for the continued formation of their child's faith. Young people need to see their parents modeling faith in daily life.

The parents of the Confirmation candidate are responsible for:

1. Providing the primary formation in the Catholic faith through family prayer and through examples of Christian life lived out at home and in the community
2. Supporting the candidate during the preparation process by:
 - a. Faithfully attending Sunday Mass and Holy Days of Obligation with the candidate
 - b. Sharing their own faith journey
 - c. Prioritizing attendance at the parish formation sessions by making sure the candidate's schedule is free of other commitments and making sure they have transportation to and from events so they are able to be on time
 - d. Participating in preparation sessions, retreats, liturgies, and service opportunities when requested and attending all parent sessions
 - e. Participating with the candidate in the choosing of a sponsor and making sure that the sponsor is aware of activities, liturgies, and his/her responsibilities as a sponsor and mentor
 - f. Helping the candidate understand the meaning of the Sacrament of Confirmation in their ongoing faith development

Sponsor Involvement

Sponsors represent in a personal way the witness and support of the parish community, and the support and prayers of the entire Church. Sponsors should be mature persons of faith who are highly convinced that their faith makes a difference in their lives. The sponsor should participate with the candidate in his/her preparation, as well as the celebration. The primary roles of the sponsor are to assist the candidate in preparing for Confirmation and to help the confirmed person to live out his or her Christian life faithfully.

The sponsor of the Confirmation candidate should:

1. Be present at the Confirmation Mass in order to support and represent the expansion of the spiritual family to the one to be Confirmed.
2. Be a role model of Christian living for the Candidate, through daily prayer, virtue, and active participation in parish life and liturgy.
3. Nurture a close personal and spiritual relationship with the candidate during the Confirmation preparation year and throughout their lifetime.
4. Pray for the candidate regularly. Pray that he or she will not only come to know about the Faith but also will encounter Christ while preparing to receive the sacrament. Sponsors are encouraged to commit to lifting their candidate up in prayer every day.
5. The Sponsor is encouraged to celebrate the anniversary of the Confirmation each year with a visit, a call, or a card.

Parish Involvement

The parish is an extension of the family and has an essential role in supporting the candidate for

Confirmation in the growth of faith through prayer and example.

The parish is responsible for:

1. Providing, supporting, and encouraging catechists who are trained and knowledgeable about Catholicism and who are willing to walk with and support the candidates and their parents on the journey
2. Supplying the candidates and catechists with all necessary materials to complete the process
3. Providing ongoing catechesis for candidates, catechists, parents and sponsors. This would include an understanding of the history and theology of Confirmation, the Order of Confirmation, the other Sacraments of Initiation and the Gifts of the Holy Spirit
4. Praying for the candidates

Appendix I: **Confirmation Sponsor Agreement**

Candidates for Confirmation, as for Baptism, fittingly seek the spiritual help of a *sponsor*. The sponsor for Confirmation accompanies the candidate throughout the preparation and beyond on behalf of the Catholic faith community. As a sponsor you are chosen by the candidate, but must be eligible to be a sponsor according to Canon (Church) law. The following are the guidelines for eligibility of a Confirmation Sponsor.

- Must be a practicing Roman Catholic who is at least 16 years of age.
- Must be a Baptized, Confirmed Catholic who leads a life in harmony with the Faith.
- The sponsor need not be of the same gender as the candidate.
- It is desired that the candidate's baptismal sponsor be their Confirmation sponsor, but not necessary.
- Neither the father nor mother of the candidate can be a sponsor.

Sponsors should complete the information below and return this form

Sponsor Information

Sponsor's Name: _____

Email: _____ Date of Birth: _____

Address: _____

Home Phone: _____ Cell Phone : _____

Parish Name and City: _____

I affirm that I am a Baptized and Confirmed Catholic. I believe all that the Catholic Church teaches and proclaims to be revealed by God, and I lead a life in harmony with the Catholic Faith. As a practicing Catholic, I participate regularly in the Sacraments of the Church. I realize that I assume great responsibility before God and the Church in becoming a sponsor. I have read and understand the requirements to be a

sponsor and I testify that I fulfill the qualifications, according to canon law. I understand that my primary role as sponsor is to be a good model of Catholic Christian living for the candidate I am sponsoring.

Signature of Sponsor: _____ Date: _____

Confirmation Candidate's name: _____

Appendix J: **Sponsor Interview**

It is a recommended practice for the candidate for Confirmation to interview their sponsor both to learn about their sponsor's faith journey, as well as to get to know them on a personal level. A recommendation would be for students to meet with their sponsors regularly.

Sponsor Interview Questions

These are sample questions that candidates could ask their sponsors:

- What do you remember about being Confirmed? What saint name did you choose and why? Share with your sponsor which Saint you chose and why.
- How has the Holy Spirit played a role in your life?
- Through the Sacrament of Confirmation, the gifts of the Holy Spirit that we first received at Baptism (wisdom, understanding, counsel, fortitude, knowledge, piety, fear of the Lord) are strengthened and increased within each of us. Reflecting back on your life experiences and decisions, which gifts have you used a lot? Which gifts do you need to use more?
- How would you define the word "holy"? Do you know people in your life that you would describe as "holy"? What challenges do you face when you are trying to live a life of holiness?
- What saints have been good role models in your life?
- How has your appreciation of the Mass changed for you over your life? Was there a time when you did not like going to Mass? How have you grown to appreciate Mass since then?
- How have you come to value and appreciate the Sacrament of Reconciliation? What kind of preparations do you find helpful before you celebrate the Sacrament of Reconciliation?
- What is your favorite Scripture passage, verse, or story? Why?
- How has participation in Christian service played a role in your life? In what types of service have you enjoyed participating? What have you learned from these experiences?
- Do you pray? How often do you pray? Why do you pray? How do you pray? What are some of your favorite prayers or ways to pray? Who taught you to pray? Why is regular, daily prayer important in a Confirmed Catholic's life?
- Describe a time when it was challenging to pray and a time when you really felt God's presence. What obstacles do you find in praying regularly and how do you overcome them?
- Describe a time when you felt really close to God.
- Since getting Confirmed, what has been your most influential faith moment in your life?
- How did you first learn about what it means to be Catholic?

- What does it mean to be Catholic for you? How has being Catholic shaped your life?
- How has the Catholic faith strengthened and nourished you?
- Tell me about an experience in your life when it was difficult for you to be Catholic – perhaps a time when you were ridiculed because of your faith or struggled to have faith. What did you do to “keep your faith” or find answers to your questions during these times?
- Where would you like to see growth in your Catholic faith?
- What is the best aspect about being Catholic?
- Who has been a good role model for you? How has this person taught you or shown you what it means to be Catholic? How has this person deepened your faith?
- What spiritual advice do you have for me as I prepare for Confirmation and the rest of my Catholic life?

As an option, you may ask candidates to answer the following question in a small group or other reflection activity.

- Tell about one story or experience that your sponsor shared that you felt showed that he/she was truly strengthened by the Holy Spirit through Confirmation to live a life of holiness.
- Describe one thing your sponsor said that you think could help you in your adult Catholic faith journey, and how it might help you.
- Has talking with your sponsor taught you something new or given you a new perspective regarding being Confirmed? Why or why not?
- Summarize why you chose this person to be your sponsor and why you think he or she will be a good role model in your faith journey.

Appendix K: **Letter to the Bishop**

It is the current recommended practice that candidates for Confirmation write a letter to the Bishop to request the Sacrament of Confirmation. The Church teaches us that the unifying figure in each diocese is the bishop. St. Ignatius of Antioch, a student of St. John the Evangelist and also the third Bishop of Antioch, wrote to his followers in the year 105AD that wherever the bishop is, the Catholic Church is there. He is quoted as saying, “Let no man do anything connected with the Church without the bishop... wherever Jesus Christ is, there is the Catholic Church.” For this reason, it is important that each candidate express his or her desire to be confirmed in writing to the bishop, who is the principle celebrant for the Sacrament of Confirmation.

Overview of Letter

Letters to the Bishop should reflect the individual character and style of each candidate. While honoring the letters as unique expressions, the following topics are recommended to be included in the letter’s body:

Greeting

Begin your letter with the greeting: Your Excellency or Dear Bishop _____,

Body of the Letter

1. Introduce yourself. Say something about your family or your background.
2. Request the Sacrament. Give several reasons why you would like to receive the Sacrament of Confirmation, which is a gift freely given by God.
3. Explain how you have prepared for the Sacrament. It is important that you tell about specific parts of your preparation: your prayer life, your celebration of the other Sacraments, your service to others exercised at home, in the community and in the parish, etc.
4. Tell how you will continue to carry out your life of service to God and others through the power of the Holy Spirit. Tell how you plan to make your Confirmation in the faith real and alive in your life. Ask the bishop to pray for you.

Conclusion

Conclude the letter with “Sincerely,” and write your complete signature. Please be sure to check your spelling and grammar.

Format Recommendations:

At least 1 page long

1.5 spacing

1 inch margins

Times New Roman

Size 12 Font

**Please take your time in reflecting on the answers to these questions. These letters may be reviewed before sending to the Bishop for his approval.*

Appendix L: **Confirmation Interviews**

Many parishes find that an interview with the pastor is beneficial. These interviews can take varied forms, such as a conversation getting to know the student and getting to know where they are in their Catholic faith, to a more deliberate testament to whether they have been suitably instructed.

Confirmation Interview with Pastor or his delegate:

- Confirmation interviews are not a test of readiness for a Sacrament. Truly, Sacraments are a gift from God. The interview is a time for the candidate to have some one-on-one time with the pastor, parish director, director of faith formation, or youth minister in their parish and reflect on their faith journey and its role in their daily life.
- Traditionally, interviews take place toward the end of the immediate Confirmation process, but you may also want to consider an interview around the beginning of the process. The interviews can be less than 10 minutes, but they are important to incorporate. Here are some suggested questions for both times. This is not meant to be an exhaustive list, but idea starters for your use.

Initial Confirmation Interview Questions:

- Why do you want to prepare for Confirmation?
- How often in a given month does your family attend weekend liturgy?
- What are some ways that you live your faith in your home?
- How do you know faith is important to your parent(s)?
- How important is faith in your daily life? How do you try to live it out?

Closing Confirmation Interview Questions:

- How important is your attendance at Sunday Mass every week?
- What was a significant experience in your Confirmation preparation? Why?
- What did you like least about Confirmation preparation? Why?
- Looking back over the preparation process, how would you say you have grown in faith?
- What experience with your sponsor/mentor did you most enjoy?
- Why do you want to receive the Sacrament of Confirmation?
- Tell me about your service experience. Why do we ask you to do service?
- Tell me about your retreat experience. What was your favorite aspect of the retreat?
- What Saint or virtuous Biblical figure did you choose for your Confirmation name? How do you hope to imitate their life of virtue?
- Do you have any other questions about being Catholic or about being Confirmed?
- Have you thought about a vocation to the priesthood or consecrated life?
- Do you want to be more involved with your parish?

Appendix M:
Planning the Confirmation Liturgy

You will be asked by the Diocese to plan the Confirmation Liturgy using something similar to the following form.



DIOCESE OF WINONA-ROCHESTER
OFFICE OF THE BISHOP
55 West Sanborn Street, P.O. Box 588
Winona, Minnesota 55987
507-454-464
507-454-8106 (Fax)

MEMORANDUM

TO: Pastors/Faith Formation Coordinator(s)
FROM: Most Rev. John M. Quinn
RE: The Celebration of Confirmation

PLANNING THE LITURGY: I am enclosing planning guidelines, the Confirmation Planning sheet, and a sample *Presentation of Candidates* statement to aid you in planning for the Confirmation Liturgy. These forms are also available online at www.dow.org under Bishop Quinn – Invite the Bishop. Please complete and return the *Planning the Confirmation Liturgy* form **three weeks** before the celebration. I ask you to implement the following:

There is to be no individualized presentation of the candidates to the Bishop. The pastor will ask all confirmandi to stand together to be presented to the Bishop. For cluster celebrations: If you have 60 or more candidates, you may want to consider having two celebrations.

CONFIRMATION REGISTER: I am also sending a Confirmation Register for each of the parishes in your Confirmation cluster. Please fill out this form and return it to the Chancellor’s Office within ten days after the ceremony. Place the date and time of the Confirmation celebration on top of the Confirmation Register.

NAME TAGS: Please print the Confirmation name in large print and underneath print the given name in smaller print. If the Confirmation name is the given name, print it twice.

SPECIAL REQUESTS: If you request the Bishop's presence at a meal or at other activities that would require an overnight stay, please alert the Bishop in advance by calling his secretary, Stacey Glithero, at 507-858-1242. Bishop Harrington meets with students prior to Mass.

Please complete and return the form below indicating the number of confirmation candidates in your cluster to Stacey Glithero, PO Box 588 Winona MN 55987 or email: sglithero@dow.org. Thank you.

Confirmation Information

The Diocese of Winona-Rochester

Name of parish(es) _____ City _____ # Candidates _____
 _____ City _____ # Candidates _____

Total Number of Candidates _____ Hosting Parish _____

Date and Time of Confirmation: _____

THE CONFIRMATION LITURGY

Revision 6/2018

The Bishop looks forward to visiting your parish and celebrating the liturgy with you.

Attached, you will find the *Planning the Confirmation Liturgy* form to communicate your plans to the Bishop and the Office of Divine Worship. There are a few points to clarify:

1. **Penitential Act:** Any of the options may be chosen. On Saturday evenings or Sunday mornings, the Sprinkling Rite may be used in place of the Penitential Act.

2. **Scripture and Mass prayers:** Planners have the option of using the readings and Mass prayers of the day as listed in the “ordo” or the readings and Mass prayers for Confirmation. If the Confirmation Mass is chosen, the liturgical color is Red, otherwise, it is the color of the Mass of the day. On Solemnities, Feasts, and Sundays of Advent, Lent or the Easter Season, the Mass of the day is used.

3. **Liturgical ministers:** Usual parish ministers should assist at the liturgy in the roles of servers, ushers, readers and Extraordinary Ministers of Holy Communion. Confirmandi should not be chosen to be ministers of the Confirmation Mass.

4. **The Psalm:** Write in the title, psalm number. Please plan to sing the psalm response and verses.

5. **At the Presentation of Gifts,** the music ends when the Bishop washes his hands.

6. **Concelebrants:** All priests in good standing who are present are invited by Bishop Quinn to concelebrate. Concelebrants and deacons assist the Bishop with the distribution of communion.

7. **Communion Vessels:** All of the chalices, with the exception of the main chalice, should be filled with wine ahead of time. Hosts to be consecrated should likewise be measured out to individual vessels ahead of time, and then set on the altar at the offertory to be consecrated.

8. **Communion:** Communion may be distributed under both forms. The Communion Song begins when the Bishop receives communion and should continue until the distribution is complete. Please plan on at least four stations for the distribution of the Eucharist.

9. **After Communion:** The General Instruction tells us, “When the distribution of Communion is finished, as circumstances suggest, the priest and faithful spend some time praying privately. If desired, a psalm or other canticle of praise or a hymn may also be sung by the entire congregation.” (GIRM, 88)

10. **Cameras and videos:** Please help family members remember that the Confirmation Liturgy is a prayer. Photography during Mass will distract from the prayerful atmosphere necessary for the celebration. A professional or experienced parish photographer may take a group picture with the Bishop before or after the liturgy. Individual family pictures with the Bishop may be taken after the liturgy.

11. **Incense** may be used during the Confirmation Mass at the appropriate times.

12. **Music** used at the Confirmation Liturgy must be liturgical in nature. Recorded music **may not** be played during the Confirmation Mass.

13. It is helpful to the Bishop if he is provided with a short list of people to thank.

THE RITE OF CONFIRMATION

Presentation of Candidates

SAMPLE A

After the gospel, the bishop returns to his place. The pastor (deacon or catechist) presents the candidates for Confirmation.

**PRESENTER: Candidates for Confirmation from the parish(es) of N.,
(and N., _____ and N., _____) please stand.**

All candidates stand in place. The pastor (deacon or catechist) continues:

Bishop Quinn (or Harrington), the parish community of St. N., _____ and I present to you these women and men and ask you to confirm them.

SAMPLE B

After the gospel, the bishop returns to his place. The pastor (deacon or catechist) presents the candidates for Confirmation.

**PRESENTER: Candidates for Confirmation from the parish(es) of N., _____ (and N.,
and N., _____) please stand.**

All candidates stand in place. The pastor (deacon or catechist) continues:

Bishop Quinn (or Harrington), the parents and teachers in charge of the formation of our candidates for confirmation give a favorable account of them. With confidence, we present them to you for the Sacrament of Confirmation.

Planning the CONFIRMATION LITURGY

LITURGICAL CONTACT:

Parish _____
Address _____

Coordinator _____ Musician Contact _____
Telephone _____ Lector #1 _____
E-mail _____ (Lector #2) _____

Liturgical Color of the Mass: _____

INTRODUCTORY RITE

Entrance Chant/Song: _____
Penitential Act: a. _____ b. _____ c. _____ or Sprinkling Rite (Saturday evening or Sunday only) _____
Glory to God: (Used on Sundays outside of Lent/Advent and on Solemnities and Feasts – Should be sung.)
Opening Prayer

LITURGY OF THE WORD

First Reading: _____ (*Lectionary number*) _____
Psalm: _____ (*Psalm of the day or ritual, should be sung*)
Second Reading: _____ (*Lectionary number*) _____
Gospel Acclamation: _____ (*Gospel Acclamation is sung*)
Gospel: _____ (*Lectionary number*) _____

THE RITE OF CONFIRMATION

Presentation of Candidates: Number of candidates _____
Homily by the Bishop: (*Please provide notes for the Bishop on back, if needed*)
Profession of Faith: Renewal of Baptismal Promises required by the Rite
Laying on of Hands/Anointing: Bishop
Prayers of the Faithful: Offered by: ___ Deacon ___ Lector

LITURGY OF THE EUCHARIST

Collection: ___ Yes ___ No
Preparation of the Altar: Only bread and wine/water are presented.
Presenters are: _____

Music: _____

THE EUCHARISTIC PRAYER

Holy, Holy, Holy: *(Should be sung)* _____

Memorial Acclamation: *(Should be sung)* _____

Amen: *(Should be sung)* _____

THE COMMUNION RITE

Our Father: *(Should be spoken or sung by all)*

Lamb of God: *(Should be sung)* _____

Communion chant/song: *(See GIRM 88 for options)* _____

Communion Ministers: Bishop, Pastor, Deacon, concelebrants. If necessary, please have a sufficient number of Extraordinary Ministers available as well. Plan on at least four communion stations for the distribution of the Eucharist. Communion may be distributed under both forms.

Prayer after Communion: Bishop

DISMISSAL RITE

Announcements: by _____

Blessing / Dismissal: Bishop

Recessional music: _____

After the celebration will the bishop greet the people? Yes No

Outside the Church Another location:

Will there be a meal either before or after the celebration? Yes No

If yes, at what time? _____

Where will the meal take place? _____

Pictures: Where will pictures be taken? _____

In inclement weather? _____

ADDITIONAL NOTES FOR THE BISHOP:

Appendix N: **The Order of Confirmation**

*On the following pages, you will find the ritual text for the Order of Confirmation within Mass.
It is provided here so that parishes can more fully prepare the confirmation liturgy.*

(The Order of Confirmation, © 2016, United States Conference of Catholic Bishops, Washington, D.C. All rights reserved).

Introduction

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.
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 action 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, will be invited to take part in such a celebration and will endeavor to express their faith by means of the fruits the Holy Spirit has produced in them.
5. As a rule, each of those to be confirmed should be assisted by a sponsor, who will bring them to receive the Sacrament, will present them to the minister of Confirmation for the sacred anointing, and

afterwards will help them to fulfill their baptismal promises faithfully in accordance with the Holy Spirit whom they have received.

With due regard for contemporary pastoral circumstances, it is desirable that the godparent at Baptism, if available, also be the sponsor at Confirmation. In this way the link between Baptism and Confirmation is more clearly expressed and the role and responsibility of the sponsor are exercised more effectively.

Nonetheless, the option of choosing a special sponsor for Confirmation is in no way excluded. It is for the local Ordinary to determine diocesan practice with due regard for local conditions and circumstances.

6. Pastors of souls will see that the sponsor, chosen by the one to be confirmed or by his or her family, is spiritually fit to take on this responsibility and is endowed with these qualities:

- a) he or she should be of sufficient maturity to fulfill this function;
- b) he or she should be a member of the Catholic Church and should have received initiation in the three Sacraments of Baptism, Confirmation, and the Eucharist;
- c) he or she should not be impeded by law from fulfilling the responsibility of a sponsor.

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.

Besides the Bishop, the following possess the faculty to confirm by the law itself:

- a) territorial prelate and territorial abbot, vicar and prefect apostolic, apostolic administrator and diocesan administrator, within the limits of their territory and while they hold office;
- b) in consideration of the person to be confirmed, a Priest who, in virtue of his office or the mandate of the Diocesan Bishop, baptizes a person who is no longer an infant or admits one already baptized into the full communion of the Catholic Church;
- c) as regards those who are in danger of death, the pastor or indeed any Priest.

8. The Diocesan Bishop is to administer Confirmation personally or is to take care that another Bishop administers it; if necessity requires, he can grant the faculty to one or more specific Priests, who are to administer this Sacrament.

For a grave cause, as sometimes is present because of the large number of those to be confirmed, the Bishop and even the Priest endowed with the faculty of confirming in virtue of the law or the special grant of the competent authority can in single cases also associate Priests to themselves to administer the Sacrament.

It is preferable, moreover, that the Priests who are so invited:

- a) either exercise a particular role or office in the diocese, being, namely, either vicars general, episcopal vicars, or vicars forane;
- b) or are the pastors of the places where Confirmation is conferred, or pastors of the places where the candidates belong, or Priests who have had a special part in the catechetical preparation of those to be confirmed.

III. THE CELEBRATION OF THE SACRAMENT

9. 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: *Accipe signaculum Domini Spiritus Sancti* (*Be sealed with the Gift of the Holy Spirit*).

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.

The Priests who are at times associated with the principal minister in conferring the Sacrament join him in the laying of hands on all the candidates, but say nothing.

The whole rite presents a twofold symbolism. Through the laying of hands on the candidates by the Bishop and the concelebrating Priests, 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."

10. The sacred Chrism is consecrated by the Bishop in the Mass that is celebrated by custom on Thursday of Holy Week for this purpose.

11. Adult catechumens and children who are baptized at an age when they are old enough for catechesis should ordinarily be admitted to Confirmation and the Eucharist at the same time as they receive Baptism. If this is impossible, they should receive Confirmation at another common celebration (cf. no. 4). Similarly, adults who were baptized in infancy should, after suitable preparation, receive Confirmation and the Eucharist at a common celebration.

With regard to children, in the Latin Church the administration of Confirmation is generally delayed until about the seventh year. For pastoral reasons, however, especially to implant more deeply in the lives of the faithful complete obedience to Christ the Lord and a firm witnessing to him, the Conferences of Bishops may set an age that seems more suitable, so that this Sacrament is conferred at a more mature age, after appropriate formation.

In this case every necessary precaution is to be taken to ensure that, in the event of danger of death or serious problems of another kind, children receive Confirmation in good time, even before the use of reason, so that they are not left without the benefit of this Sacrament.

12. Those who are to receive Confirmation must have already been baptized. Moreover, those faithful possessing the use of reason must be in the state of grace, be properly instructed, and be capable of renewing the baptismal promises.

It is for the Conferences of Bishops to determine more precisely the catechetical resources, so that the candidates, especially children, are suitably prepared for Confirmation.

In the case of adults, those principles that are in force in the individual dioceses for admitting catechumens to Baptism and the Eucharist should be followed, with appropriate adaptation. Measures should especially be taken so that suitable catechesis precedes Confirmation and that the association of the candidates with the Christian community and with individual members of the faithful be effective and sufficient in offering them practical help towards achieving formation for bearing witness to the Christian life and for carrying on the apostolate and towards instilling in them a genuine desire to participate in the Eucharist (cf. *Ordo Initiationis Christianæ; Adultorum*, Introduction, no. 19).

The preparation of a baptized adult for Confirmation sometimes coincides with his or her preparation for Marriage. In such cases, whenever it is foreseen that the conditions for a fruitful reception of Confirmation cannot be satisfied, the local Ordinary will judge whether it is more appropriate to defer Confirmation until after the celebration of Marriage.

In addition, if Confirmation is conferred on a member of the faithful who has the use of reason and is in danger of death, a spiritual preparation, suited, as far as possible, to the individual situation, should be given beforehand.

13. As a rule, Confirmation takes place within Mass so that the fundamental connection of this Sacrament with all of Christian Initiation, which reaches its culmination in the Communion of the Body and Blood of Christ, may stand out in a clearer light. The newly confirmed therefore participate in the Eucharist, which completes their Christian Initiation.

If, however, the candidates for Confirmation are children who have not received the Most Holy Eucharist and are not being admitted to First Communion at this liturgical celebration or if other special circumstances so suggest, Confirmation should be conferred outside Mass. Whenever Confirmation is conferred without Mass, a celebration of the word of God should precede it.

When Confirmation is conferred within Mass, it is fitting that the minister of Confirmation celebrate the Mass or, better, concelebrate it, especially with those Priests who happen to be joined with him in administering the Sacrament.

If the Mass is celebrated by someone else, it is fitting that the Bishop preside over the Liturgy of the Word, doing all that the celebrant normally does, and that he give the blessing at the end of Mass.

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.

Great importance is likewise to be attached to the saying of the Lord's Prayer, which those to be confirmed recite together with the congregation- either during Mass before Communion or outside Mass before the blessing – because it is the Spirit who prays in us and in the Spirit the Christian says: "Abba, Father."

14. The names of those confirmed, with mention made of the minister, the parents, and sponsors, and the place and date of the conferral of Confirmation are to be recorded in the Confirmation register of the diocesan curia, or, where the Conference of Bishops or the Diocesan Bishop has prescribed it, in a register to be kept in the parish archives. The pastor must inform the pastor of the place of Baptism about the conferral of Confirmation, so that a notation is made in the baptismal register, according to the norm of the law.

15. If the pastor of the place was not present, the minister either personally or through another is to inform him, as soon as possible, about the conferral of Confirmation.

IV. ADAPTATIONS THAT MAY BE CARRIED OUT IN THE RITE OF CONFIRMATION

16. It is for Conferences of Bishops, by virtue of the Constitution on the Sacred Liturgy (art. 63 b), to prepare in particular ritual books the Rite of Confirmation, which corresponds to this Rite of Confirmation in the Roman Pontifical, adapted to the needs of the particular regions, for use in the regions under their care, after their decisions have been approved by the Apostolic See.

17. The Conference of Bishops will consider whether, with due consideration for local circumstances and the culture and traditions of peoples, it is opportune:

- a) to make suitable adaptations of the formulas for the renewal of baptismal promises and professions of faith, either following the text in the Order of Baptism or accommodating these formulas so that they more suitably correspond to the state of those to be confirmed.
- b) To introduce a different manner for the minister to give the sign of peace after the anointing,

either to each individual or to all the newly confirmed together.

18. In individual cases and with due consideration for the capacity of those to be confirmed, the minister, moreover, may introduce some explanations into the rite and may also make appropriate accommodations in the existing texts, for example, by expressing these by way of a dialogue, especially with children.

When Confirmation is conferred by an extraordinary minister, whether by concession of the general law or by special indult of the Apostolic See, it is fitting for him to mention in the homily that the Bishop is the ordinary minister of the Sacrament and to explain the reason why even Priests receive the faculty to confirm from the law or by an indult of the Apostolic See.

V. THINGS TO BE PREPARED

19. The following should be prepared for the administration of Confirmation:

- a) the sacred vestments prescribed for the celebration of Mass both for the Bishop and for any Priests assisting him, when Confirmation is conferred within a Mass at which they concelebrate. If the Mass is celebrated by someone else, it is appropriate that the minister of Confirmation and the Priests joining him in administering the Sacrament should take part in the Mass wearing the sacred vestments prescribed for the conferral of Confirmation, namely: the alb, the stole, and, for the minister of Confirmation, the cope; these vestments are also worn when Confirmation is conferred outside Mass;
- b) chairs for the Bishop and the Priests assisting him;
- c) vessel (or vessels) with sacred Chrism;
- d) the Roman Pontifical or the Roman Ritual;
- e) the requisites for the celebration of Mass and, if Holy Communion is distributed in this form, for Communion under both kinds, when Confirmation is conferred within Mass;
- f) the requisites for the washing of hands after the anointing of those to be confirmed.

The Order for the Conferral of Confirmation Within Mass

20. The Liturgy of the Word is celebrated in accordance with the rubrics. The readings, however, may be taken in whole or in part from the Mass of the day or from the texts for Confirmation in the *Lectionary for Mass* (nos. 763-767) and listed below (nos. 61-65).

21. After the Gospel the Bishop (as do the Priests who are associated with him) take assigned seats. The candidates for Confirmation are presented by the Pastor or another Priest, or by a Deacon, or even by a catechist, in accordance with the custom of each region, in this way: if possible, each of those to be confirmed is called by name and individually approaches the sanctuary; but if they are children, they are accompanied by one of their sponsors or parents and stand before the celebrant.

If there are very many candidates, they are not called by name; but they are assigned to a suitable place before the Bishop.

THE HOMILY OR ADDRESS

22. The Bishop then gives a brief homily, by which, shedding light on the readings, he leads, as if by

hand, those to be confirmed, their sponsors and parents, and the whole gathering of the faithful to a deeper understanding of the mystery of Confirmation.

He may do so in these or similar words:

The Apostles, who had received the Holy Spirit on the day of Pentecost in fulfillment of the Lord's promise, had power to complete the work of Baptism by the giving of the Holy Spirit, as we read in the Acts of the Apostles. When Saint Paul had laid his hands on certain people who had been baptized, the Holy Spirit came upon them, and they spoke in tongues and prophesied.

The Bishops, as successors of the Apostles, possess the same power and, either in their own right or through Priests lawfully appointed to fulfill this ministry, they confer the Holy Spirit on those who have already been born again in Baptism.

Even if today the coming of the Holy Spirit is no longer widely made manifest by the gift of tongues, we know by faith that the Spirit, through whom the love of God has been poured into our hearts and through whom we are gathered in unity of faith and in diversity of callings, is received by us and is working invisibly to make the Church holy and one.

Dearly beloved, the gift of the Holy Spirit, which you are about to receive, will be a spiritual seal, by which you will be conformed to Christ and will be made more fully members of his Church. For Christ himself, anointed by the Holy Spirit in the baptism he received from John, was sent forth for the work of his ministry, to pour out on the earth the fire of the same Spirit.

Therefore, you who are already baptized will now receive the power of his Spirit and be signed with his Cross on your foreheads. And so, you must always bear witness to his Passion and Resurrection before the world, so that your manner of life, as the Apostle says, may be in every place the pleasing fragrance of Christ. His Mystical Body, which is the Church, the People of God, receives from him diverse graces, which the same Holy Spirit distributes to individuals for the building up of that Body in unity and love.

Be living members of this Church, therefore, and, under the guidance of the Holy Spirit, seek to serve all people like Christ, who came not to be served but to serve.

And now, before you receive the Spirit, call to mind the faith which you professed in Baptism or which your parents and godparents professed with the Church.

THE RENEWAL OF BAPTISMAL PROMISES

23. **After the Homily the Bishop questions those to be confirmed, who stand, as he says:
Do you renounce Satan, and all his works and empty promises?**

**Together, all those to be confirmed reply:
I do.**

**Bishop:
Do you believe in God,
the Father almighty,**

Creator of heaven and earth?

Those to be confirmed:

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?**

Those to be confirmed:

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?**

Those to be confirmed:

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?**

Those to be confirmed:

I do.

The Bishop gives his assent to the profession by proclaiming the faith of the Church:

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

The gathering of the faithful gives its assent by replying:

Amen.

For the formula This is our faith, it is permitted to substitute, if appropriate, some other formula or even some suitable chant, by which the community is able to express its faith.

24. Then the Bishop (while the Priests associated with him remain by his side) standing, facing the people, with hands joined, says:

**Dearly beloved,
let us pray to God the almighty Father,
for these, his adopted sons and daughters,
already born again to eternal life in Baptism,
that he will graciously pour out the Holy Spirit upon them**

**to confirm them with his abundant gifts,
and through his anointing
conform them more fully to Christ, the Son of God.**

And all pray in silence for a while.

25. Then the Bishop lays hands over all those to be confirmed (as do the Priests who are associated with him). But the Bishop alone says:

**Almighty God, Father of our Lord Jesus Christ,
who brought these your servants to new birth
by water and the Holy Spirit,
freeing them from sin:
send upon them, O Lord, the Holy Spirit, the Paraclete;
give them the spirit of wisdom and understanding,
the spirit of counsel and fortitude,
the spirit of knowledge and piety;
fill them with the spirit of the fear of the Lord.
Through Christ our Lord.**

R. Amen.

THE ANOINTING WITH CHRISM

26. The sacred Chrism is brought by the Deacon to the Bishop. Each of those to be confirmed goes to the Bishop; or, if appropriate, the Bishop goes to each of those to be confirmed. The sponsor who presents the person to be confirmed places his (her) right hand on his (her) shoulder and says the name of the one to be confirmed to the Bishop; or the one to be confirmed alone says his (her) own name.

27. The Bishop dips the tip of the thumb of his right hand in the Chrism and, with the thumb, makes the Sign of the Cross on the forehead of the one to be confirmed, as he says:

N., BE SEALED WITH THE GIFT OF THE HOLY SPIRIT.

The newly confirmed replies:
Amen.

The Bishop adds:
Peace be with you.

The newly confirmed:
And with your spirit.

28. If Priests assist the Bishop in conferring the Sacrament, all the vessels of sacred Chrism are brought to the Bishop by the Deacon or by the ministers. As each of the Priests comes to the Bishop, he gives each a vessel of Chrism.

Those to be confirmed go to the Bishop or to the Priests; or, if appropriate, the Bishop and Priests go to those to be confirmed. The anointing is done as described above (no. 27).

29. During the anointing a suitable chant may be sung. After the anointing the Bishop washes his hands

(as do the Priests).

THE UNIVERSAL PRAYER

30. The Universal Prayer follows in this or a similar form determined by the competent authority.

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.**

Deacon or 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.

Deacon or 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.

Deacon or minister:

**For the holy Church of God
together with N. our Pope, N. 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.

Deacon or 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.

THE LITURGY OF THE EUCHARIST

31. After the Universal Prayer the Liturgy of the Eucharist is celebrated according to the Order of Mass, with these changes:

- a) the Creed is omitted, since the Profession of Faith has already taken place.
- b) some of the confirmed may join those who bring forward the offerings;
- c) when the Roman Canon is used, the proper form of the *Hanc igitur* (Therefore, Lord, we pray) is said, no. 58. When Eucharistic Prayer II or Eucharistic Prayer III is used, the proper forms for these Prayers are said, no. 58.

32. Adults who are confirmed, and, if appropriate, their sponsors, parents, spouses, and catechists may receive Communion under both kinds.

THE BLESSING

33. Instead of the usual blessing, the following blessing or Prayer over the People is used at the end of Mass.

The Deacon or, in his absence, the minister of Confirmation himself, says the invitation: Bow down for the blessing.

The Bishop, with hands extended over the newly confirmed, says:

**May God the Father almighty bless you,
whom he has made his adopted sons and daughters
reborn from water and the Holy Spirit,
and may he keep you worthy of his fatherly love.**

R. Amen.

**May his Only Begotten Son,
who promised that the Spirit of truth would
abide in his Church,
bless you and confirm you by his power in the confession of the true faith.**

R. Amen.

**May the Holy Spirit,
who kindles the fire of charity in the hearts of disciples,
bless you and lead you blameless and gathered as one into the joy of the Kingdom of God.**

R. Amen.

**And he blesses all the people, adding:
And may almighty God bless all of you, who are gathered here,
the Father, ✠ and the Son, ✠ and the Holy ✠ Spirit.**

R. Amen.

THE PRAYER OVER THE PEOPLE

Instead of the preceding formula of blessing, the Prayer over the People may be used.
The Deacon or, in his absence, the minister of Confirmation himself, says the invitation: Bow down for the blessing.

The Bishop, with hands extended over the people, says:

**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 before the world
and by devoted charity
may they ever fulfill his commands.
Who lives and reigns forever and ever.
R. Amen.**

The Bishop adds immediately:

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

R. Amen.

Texts to Be Used in the Conferral of Confirmation

III. BIBLICAL READINGS

61. Readings from the Old Testament

(Lectionary for Mass, no. 764)

1. **Isaiah 11:1-4b**

The Spirit of the Lord shall rest upon him.

2. **Isaiah 42:1-3**

Here is my servant upon whom I have put my Spirit.

3. **Isaiah 61:1-3abcd, 6ab, 8c-9**

The Lord has anointed me; he has sent me to bring glad tidings to the lowly and to give them the oil of gladness.

4. **Ezekiel 36:24-28**

I will put a new Spirit within you.

5. **Joel 2:23a, 26-3:1-3a**

I will pour out my Spirit upon the servants and handmaids.

62. Readings from the New Testament

(Lectionary for Mass, no. 765)

1. **Acts 1:3-8**

You will receive power when the Holy Spirit comes upon you, and you will be my witnesses.

2. **Acts 2:1-6, 14, 22b-23, 32-33**

All were filled with the Holy Spirit, and began to speak in different tongues.

3. **Acts 8:lbc, 4, 14-17**

They laid hands on them and they received the Holy Spirit.

4. **Acts 10:1, 33-34a, 37-44**

The Holy Spirit fell upon all those who were listening to the word.

5. **Acts 19:lb-6a**

Did you receive the Holy Spirit when you became believers?

6. **Romans 5:1-2, 5-8**

The love of God has been poured into our hearts through the Holy Spirit who has been given to us.

7. **Romans 8:14-17**

The Spirit himself bears witness with our spirit that we are children of God.

8. **Romans 8:26-27**

The Spirit himself intercedes with inexpressible groanings.

9. **1 Corinthians 12:4-13**

But one and the same Spirit produces all these gifts, distributing them individually to each person as he wishes.

10. **Galatians 5:16-17, 22-23a, 24-25**

If we live in the Spirit, let us also follow the Spirit.

11. **Ephesians 1:3a, 4a, 13-19a**
You were sealed with the promised Holy Spirit.

12. **Ephesians 4:1-6**
One Body and one Spirit, one baptism.

63. Responsorial Psalms
(Lectionary for Mass, no. 766)

1. **Psalm 22:23-24ab, 26-27, 28 and 31-32**
R. (23a) I will proclaim your name to my brothers and sisters.
or:
R. (Jn 15:26-27) When the Holy Spirit comes to you, you will be my witnesses.

2. **Psalm 23:1b-3a, 3bc-4, 5, 6**
R. (1) The Lord is my shepherd; there is nothing I shall want.

3. **Psalm 96:1-2a, 2b-3, 9-10a, 11-12**
R. (3) Proclaim God's marvelous deeds to all the nations.

4. **Psalm 104:lab and 24, 27-28, 30-31, 33-34**
R. (see 30) Lord, send out your Spirit, and renew the face of the earth.

5. **Psalm 117:lbc, 2**
R. (Acts 1:8) You will be my witnesses to all the world.
or:
R. Alleluia.

6. **Psalm 145:2-3, 4-5, 8-9, 10-11, 15-16, 21**
R. (1b) I will praise your name for ever, Lord.

64. Alleluia Verses and Verses before the Gospel
(Lectionary for Mass, no. 767)

1. **John 14:16**
I will ask the Father and he will give you another Advocate to be with you always.

2. **John 15:26b, 27a**
The Spirit of truth will testify to me, says the Lord; and you also will testify.

3. **John 16:13a; 14:26d**
When the Spirit of truth comes, he will guide you to all truth and remind you of all I told you.

4. **Revelation 1:5a, 6a**

Jesus Christ, you are the faithful witness, firstborn from the dead;
you have made us a kingdom of priests to serve our God and Father.

6. Come, Holy Spirit; shine on us the radiance of your light.

or:

Holy Spirit, Lord of Light, from the clear celestial height, thy pure beaming radiance give.

7. Come, Holy Spirit, fill the hearts of your faithful, and kindle in them the fire of your love.

64. Gospel Readings

(Lectionary for Mass, no. 768)

1. **Matthew 5:1-12a**

Theirs is the Kingdom of heaven.

2. **Matthew 16:24-27**

Whoever wishes to come after me must deny himself

3. **Matthew 25:14-30**

Since you were faithful in small matters, come, share your master's joy.

4. **Mark 1:9-11**

Jesus saw the Spirit descending upon him.

5. **Luke 4:16-22a**

The Spirit of the Lord is upon me.

6. **Luke 8:4-10a, 11b-15**

The seed that fell on rich soil: they are the ones who, when they have heard the word,
bear fruit through perseverance.

7. **Luke 10:21-24**

I give you praise, Father, for you have revealed hidden things to the childlike.

8. **John 7:37b-39**

Rivers of living water will flow.

9. **John 14:15-17**

The Spirit of truth will remain with you.

10. **John 14: 23-26**

The Holy Spirit will teach you everything.

11. **John 15:18-21, 26-27**

When the Spirit of truth that proceeds from the Father comes, he will testify to me.

12. **John 16:5-7, 12-13a**

The Spirit of truth will guide you to all truth.

Appendix O: The Preservation of Confirmation Records

Can. 535 §1. *Each parish is to have parochial registers, that is, those of baptisms, marriages, deaths, and others as prescribed by the conference of bishops or the diocesan bishop. The pastor is to see to it that these registers are accurately inscribed and carefully preserved.*

§2. *In the baptismal register are also to be noted confirmation and those things which pertain to the canonical status of the Christian faithful by reason of marriage, without prejudice to the prescript of can. 1133, of adoption, of the reception of sacred orders, of perpetual profession made in a religious institute, and of change of rite. These notations are always to be noted on a baptismal certificate.*

Can. 895 *The names of those confirmed with mention made of the minister, the parents and sponsors, and the place and date of the conferral of confirmation are to be recorded in the confirmation register of the diocesan curia or, where the conference of bishops or the diocesan bishop has prescribed it, in a register kept in the parish archive. The pastor must inform the pastor of the place of baptism about the conferral of confirmation so that a notation is made in the baptismal register according to the norm of can. 535, §2.*

Purpose of Sacramental Records

Sacramental records are kept in the Church so that people have a ready access to their sacramental history and are able to thus know and demonstrate their juridic status in the Church. One's juridic status demonstrates proof of membership in the Church, freedom to marry, receive the Sacrament of Holy Orders, etc. Over time the Church has developed an efficient and effective method of maintaining and preserving those aspects of each person's sacramental life and other activities essential to preserving one's rights and full participation in the life of the Church.

Responsibility Maintaining All Sacramental Records

The Pastor is ultimately responsible for the proper recording and preservation of sacramental records in his parish (c. 535). However, the recording of sacramental experiences and communicating their reception to the parish of baptism may be delegated to another person. This is always to be done as soon as possible.

Access to Catholic records

Catholic records are confidential, and not public in nature. Hence,

1. Only the parties themselves or a legal guardian has the right to ecclesiastical information and/or an ecclesiastical certificate.
2. Information in ecclesiastical records may be provided over the phone, but only after the parties' identity has been verified and it has been established that the party has a right to the information.
3. All ecclesiastical certificates must be signed by the Pastor, or his delegate, and stamped with the parish seal (c. 535 §3).
4. Personal inspection or the transfer of copies of ecclesiastical registries or a marriage file is strictly prohibited without expressed permission of the Diocesan Chancellor.

CONFIRMATIONS

Recording Confirmations in the Confirmation Registry:

- the record is to include: full name, confirmation name, age, place and date of baptism, parents, sponsor and minister of Confirmation;
- indelible ink is to be used at all times to ensure that the record is permanent and will not fade;
- it is to be preserved in a fireproof location;
- proper notification is to be made in the Baptismal Register for each Catholic party. Notification of the Confirmation is also to be sent to the parties' parish of membership, when multiple parishes participate in a joint celebration of the Sacrament of Confirmation.
- changes in registry information is accomplished by drawing one line through that which is being modified with new information being placed as near to the entry as possible.

Proper Location for the Recording and Retention of Confirmation Records

1. in the Confirmation Register where the confirmation was celebrated and
2. in the Baptismal Register of the parish where the person was baptized or received full reception into the Catholic Church
3. on those occasions when students are confirmed in a parish other than their own, a record of the Confirmation is to be placed in the parish of membership for statistical purposes.

Special Note: Only those people who have been baptized or received into the Catholic Church may receive the Sacrament of Confirmation. Faith Formation programs are to ensure that all candidates for Confirmation are Catholic by obtaining a Catholic Certificate of Baptism or Certificate of Full Reception into the Catholic Church. Person's unable to demonstrate membership in the Catholic Church are required to do so through the Rite of Acceptance. Note, the reception of First Communion after baptism in another church or ecclesial community does not make one Catholic. Children under seven years of age become members of the Catholic Church through a letter of intent from the legal guardian.

Confirmation Registry Entries

No. 1 Standard Confirmation Entry

No. 2 In addition to the parish of Confirmation, this entry is placed in the Confirmation Registry of the parish of membership, for statistical purposes.

No.	Baptismal & Family Name	Confirmation Name	Age	Place & Date of Baptism	Administer of Confirmation	Date of Confirmation	Parents	Sponsor
1	Bob Jones	St. Joseph	16	St. Mary's 3-14-2000	Bishop John M. Quinn	5-17-2016	Tom Jones Sue Parker	Kevin Thompson
2	Mary Swanson	St. Philomena	17	St. Anthony's 10-21-1999	Bishop John M. Quinn	5-17-2016 at St. Mary's, Winona, MN	Bill Jenkins Mary Fall	Carry Lask

Confirmation Registry Entries

No. 1 Confirmation Entry wherein baptism was received at same parish church as confirmed.

No. 2 Confirmation Entry with reception into Church previous Fall, after baptism in another community.

No. 3 Confirmation Entry in a parish where person was confirmed in another parish church.

No.	Name of Person Baptized	Place & Date of Birth	Date of Baptism	Father's Name Mother's Maiden Name	Sponsors	Cleric	Date of Confirmation	Record of Marriage, Religious Profession, Other Remarks
1	Keller, Jim Mark	4-21-2000 Winona, MN	6-1-2000	Fritz Keller Sandy Quinn	Dave Marx Kelly Lewis	Fr. Brad Schultz	5-17-2016	1st Communion (6-12-07)
2	Manke, Sarah Lee	4-21-2000 Winona, MN	Baptized 6-1-2000 Faith Lutheran Winona, MN	Edward Lee Tammy Jorganson	Barb Dugan	Fr. Brad Schultz	5-17-2016	Received into Church (9-14-2015) 1st Communion (9-14-15)
3	Ritter, Mary Kimberly	4-21-2000 Winona, MN	6-1-2000	Fritz Keller Sandy Quinn	Dave Marx Kelly Lewis	Fr. Brad Schultz	5-17-2016 St. Mary's Winona	1st Communion (6-12-07)

SAMPLE LETTER OF NOTIFICATION

TO THE PARISH OF BAPTISM
[LETTERHEAD]

[Date]
[PARISH]
[PASTOR'S NAME]
[ADDRESS]
[CITY, STATE, ZIP]

Dear [PASTOR'S NAME]

The purpose of this letter is to notify you that [NAME] recently received the Sacrament of Confirmation at this parish. Our records indicate that [NAME] was [baptized][received into full communion of the Catholic Church] in your parish. I am enclosing all of the necessary information so that you are able to record this Confirmation into your Baptismal Registry.

FULL NAME:
AGE:
DATE OF BAPTISM:
DATE OF CONFIRMATION:
CONFIRMATION NAME:
SPONSOR:
PLACE OF CONFIRMATION:
CELEBRANT OF CONFIRMATION:

Thank you for your attentiveness to this important matter. I can be reached at the contact information located on the letterhead should you have further questions.

Sincerely,

[PASTOR'S NAME]
Pastor

SAMPLE LETTER OF NOTIFICATION
TO THE PARISH OF MEMBERSHIP
[LETTERHEAD]

[Date]
[PARISH]
[PASTOR'S NAME]
[ADDRESS]
[CITY, STATE, ZIP]

Dear [PASTOR'S NAME]

The purpose of this letter is to notify you that [NAME] recently received the Sacrament of Confirmation at this parish. Our records indicate that [NAME] is a member of your parish. I am enclosing all of the necessary information so that you are able to record this Confirmation into your Confirmation Registry for statistical purposes. I ask that you please identify that [NAME] was Confirmed at [NAME OF PARISH] so that there be no confusion. A record of his/her Confirmation has also been placed in our Confirmation Register.

FULL NAME:
AGE:
DATE OF BAPTISM:
DATE OF CONFIRMATION:
CONFIRMATION NAME:
SPONSOR:
PLACE OF CONFIRMATION:
CELEBRANT OF CONFIRMATION:

Thank you for your attentiveness to this important matter. I can be reached at the contact information located on the letterhead should you have further questions.

Sincerely,

[PASTOR'S NAME]
Pastor