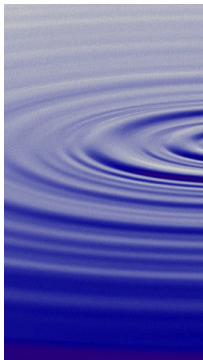


Conversion Catechesis —
the preparation for and celebration of
Sacraments
in the Parishes of the
Diocese of Scranton
2016



OVERVIEW

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- Article:
What is Sacramental Catechesis? by Linda L. Gaupin, CDP, Ph.D

HISTORICAL DEVELOPMENT OF THE SACRAMENT OF CONFIRMATION

On receiving the baptism of John, Jesus experienced the Holy Spirit descending on him (Mk 1:10), and remaining with him. He was led by the Spirit to undertake his public ministry, relying on the Spirit's presence and assistance. He later promised his disciples that the Holy Spirit would help them to bear fearless witness to their faith.

On the Feast of Pentecost, the Holy Spirit did indeed come down in an extraordinary way on the apostles as they were gathered together with Mary the mother of Jesus and the group of disciples. They were so "filled with" the Holy Spirit (Acts 2:4) that they began to proclaim "the mighty works of God."

In the early church, Confirmation was not distinct from Baptism, but in the fourth and fifth centuries the rites following Baptism came to be particularly associated with the gift of the Holy Spirit. By the fifth century historical evidence suggests that the Roman practice was beginning to separate Baptism and a post-baptismal anointing (still present today in the Rite of Baptism for children) from a laying on of hands and a second anointing, which were reserved to the Bishop.

Confirmation arose as a distinct sacrament from the laying on of hands and the second anointing. Since the Sacraments of Baptism and Confirmation came to be separated by some amount of time in a person's life (with the increase in the practice of infant Baptism, and the practice of reserving the celebration of the Sacrament of Confirmation to the Bishop), the age at which people have been confirmed has varied over the centuries and even again in recent decades. All of these historical developments and theological shifts have contributed to a rich, meaningful sacrament.

RATIONALE FOR FORMATION INSPIRED BY BAPTISMAL CATECHUMENATE

The Sacraments of Initiation — Baptism, Confirmation and Eucharist — are intimately bound together and form a single initiation by which persons enter into the life of faith and more fully realize their role in the mission and ministry of the Church. In seeking to foster the initial faith of catechumens in the person of Jesus Christ, catechesis leads to conversion and a genuine profession of faith. (NDC 66) Pre-baptismal catechesis, then, leads to conversion and initiation.

While the Rite of Christian Initiation of Adults is normative and serves as a model for all sacramental preparation, the pastoral reality, as seen in the historical development, is that for those faithful who were baptized as infants, Confirmation more customarily follows many years later. **The basis of conversion for post-baptismal catechesis, then, is the Baptism already received, and whose life-giving reality must be more fully developed.**

With this understanding, the parish process presents the Sacrament of Confirmation as “increasing and deepening the grace of Baptism; strengthening the baptismal conferral of the Holy Spirit; incorporating the baptized more firmly in Christ, and associating them more closely with the Church’s mission.” (*Catechism of the Catholic Church*)

Essential elements of the baptismal catechumenate have immediate implication for the process of sacramental preparation — for all sacraments, and especially for Confirmation — as seen below.

CHARACTERISTICS OF CONVERSION CATECHESIS

- Primary goal of both pre-catechumenate and of ongoing evangelization is **conversion**, personal transformation, forming an intimate relationship with Jesus Christ that leads to mission and a life of holiness
- **Gradual pace** determined by the individual's journey of faith is the paradigm for baptismal catechumenate, and would relieve many parishes of the debate about the “right age” for Confirmation — parents exercise their responsibility by presenting their child for preparation, but the actual readiness for owned faith and commitment comes differently to each candidate
- **Completeness** of catechesis - pre or post baptism — employs the “doors” of Scripture, liturgy, the life in community, and the gospel demands of charity and justice
- Context for all initiation and sacramental preparation is the **community of believers**, and everyone in the faith community is called to engage in the formative process
- Linked to Sunday liturgy — the most powerful way we have of “forming in the faith” is by immersion in the Paschal Mystery through the cycles, seasons, feasts and symbol language of the **liturgical year**. Lifelong faith formation continues to hand on the depth of the Scriptures and to evangelize through mystagogical reflection on the presence of Christ in the sacraments and in everyday life.

An effective preparation for Confirmation will facilitate a **gradual conversion** and enable full and active participation in the life of the Church with ever-growing depth. **The celebration of the Sacrament of Confirmation is by no means the completion of a process of faith formation — rather it is the real beginning of a young person's quest.**

A candidate for the Sacrament of Confirmation is moving toward:

1. Recognition of the dignity of each person as a son or daughter of God, and a desire for personal relationship with Jesus Christ;
2. An awareness of God's call to holiness and a generous response to that call in their lives for the sake of others;
3. Active and habitual participation in the sacramental and ministerial life of the Church;
4. Understanding the content and process of moral decision-making within the guidance of the Church and the lifelong task of conscience formation;
5. Appreciation for the gifts and guidance of the Holy Spirit, and courageous reliance on this in the challenges of life;
6. Developing a life of servant leadership modeled on the life of Jesus and the example and mentoring of faith-filled disciples;
7. Fluency with the gift of Sacred Scripture and the rich mystical tradition of the Church to sustain their life of prayer and spiritual growth.

The initiation process outlined in the RCIA (#252-330) is to be used for unbaptized children who have attained the age of reason and are of catechetical age (usually 7 years). As a norm, these are to celebrate the sacraments of Baptism, Confirmation and Eucharist at the same liturgy.

GUIDELINES FOR PARISH PREPARATION OF YOUNG PEOPLE FOR CONFIRMATION IN THE DIOCESE OF SCRANTON

- **Age** considerations

Confirmation for the Diocese of Scranton will be celebrated primarily in the 8th or early 9th grade. Each parish annually invites candidates to participate in a process of Confirmation catechesis and liturgical celebration. Direct preparation for Confirmation is to take place at the parish where the young person presently worships and/or is registered. Catholic schools do not offer preparation programs for Confirmation, but *actively invite* eligible young people to seek Confirmation in their own parish.

- **Sponsors** for Confirmation should meet the requirements of baptismal sponsor state in Canon Law:

- At least sixteen years old and have received all three sacraments of initiation;
- Lead a life in harmony with the Catholic faith;
- Not bound by any penalty of the Church;
- Not the parent of the person to be confirmed (although the baptismal godparent is a very appropriate choice).

In addition, the sponsors must be able to participate in the preparation process and willing to serve as a guide, confidante and listener. This assumes the local residency of the sponsor and that he or she has a positive and comfortable relationship with the candidate. For this reason, it is recommended that parishes create a ministry of sponsorship, preparing a core sponsoring community available to accompany the candidates.

- **Registration** process/ Celebration Dates and Host Parishes

Annually, parishes will be asked to register the candidates who are seeking Confirmation within the given year. Based on this response, a specific number of Confirmation celebrations will be scheduled with Host Parishes, and the dates/locations published well in advance. In this way, most celebrations will include candidates from several parishes together.

- **Interactions with Presiding Bishop**

It is no longer necessary to prepare students by having them memorize a fixed set of “questions for the Bishop.” However, the Bishop will still interact with them either before Mass or during the homily, and will invite them to respond to such questions as:

- *What does receiving the sacrament of Confirmation mean to you?*
- *What is one way you have seen the gospel message of Jesus being lived out in your parish?*
- *How do you intend to put your faith into action over the next few years? What gifts do you want to share with your parish community?*
- *How can your parish community continue to support you in your faith journey?*

- **Confirmation Name**

It is most appropriate to be confirmed with one’s baptismal name, thereby reaffirming and bearing witness to the unity of the sacraments of initiation and the baptismal promises. Whether the young person is confirmed with his/her baptismal name, or chooses a new name for Confirmation, they are also strongly encouraged to have a very clear reason for the choice and how the patron saint or namesake provides them a model of lived faith.

- **Confirmation Robes**

For the sake of the unity of the liturgical celebration which will now incorporate multiple parishes, the candidates will no longer wear robes. Guidance for dress code will be provided to your parish coordinator for Confirmation preparation.

- **Program elements** (see pp. 8-10)

COMPONENTS OF THE PARISH PROGRAM OF PREPARATION FOR CONFIRMATION

Parishes will continue to support and provide for the regular catechesis that a young person receives from an early age at home and in parish/school programs, covering all of the major themes and tasks of catechesis in a sequential and age-appropriate manner.

In the Middle School years a **young person's capacity to grasp and live out the Catholic faith deepens**. The readiness to celebrate the sacrament of Confirmation often naturally appears around this time, and should be encouraged. Many excellent published programs offer a full two year formation which sets the stage for the more immediate preparation described below. When that readiness is not yet present, the young person would continue in the parish faith formation and youth ministry until such time that he or she feels called to the sacrament.

Immediate Preparation for the Sacrament— Only in the weeks leading up to celebrating this sacrament does a sharper focus on Confirmation become appropriate. The reason for coming to religious education during the 8th grade is not merely to get ready for the sacrament. All of the baptized need **ongoing catechesis** throughout our lives — some years we receive **additional catechesis** as immediate preparation for a sacrament.

The Diocesan Office for Parish Life will work with a team of Pastors and parish catechetical leaders to provide resources for every parish in order to provide a Confirmation preparation process which includes:

1. Period of Invitation and Orientation; Rite of Welcome/Enrollment
2. Appropriate Catechesis on the meaning of Confirmation and the elements of the rite (see below)
3. Experience of Mentored Missionary Service
4. Prayer and Retreat; Sacramental Participation in Community
5. Interface with Pastor; Sponsor; Parish discernment team
6. Preparation to participate in the Liturgy with Rite of Confirmation
7. Ongoing Formation Opportunities

THE TASKS OF CATECHESIS (GDC)
IMMEDIATE PREPARATION FOR THE SACRAMENT OF
CONFIRMATION (see appendices with expanded resources)

Promoting Knowledge of the Faith

The Candidate will understand:

- The Holy Spirit as the third person of the Trinity
- The Sacrament of Baptism where we first receive the Spirit
- The role of the Holy Spirit in our lives and within the Church
- The sealing with the Holy Spirit in Confirmation
- The gifts and fruit of the Spirit and how we are called to be witnesses and disciples

Promoting Participation in Liturgy and Sacraments

The Candidate will:

- Understand the symbols used in the Sacrament of Confirmation
- Be familiar with the use of scripture readings about the Spirit
- Appreciate the Liturgy of the Word as a time when God speaks to us
- Explore the meaning of ritual action including a renewal of Baptismal promises
- Reflect on the experience of the meaning of being anointed with chrism at Confirmation

Integrating Moral Formation and Life

Candidates will be encouraged to:

- Reflect on the lives of the saints and witnesses of faith
- Explain conversion and what it means to evangelize
- Examine the Sermon on the Mount and other scriptural sources for living a life of love
- Explain the role of the Holy Spirit in forgiveness and reconciliation
- Reflect on the central values of Jesus' message and mission and vision of the Reign of God
- Reflect on how to take action to counter the effects of personal and cultural sin

Teaching to Pray

Candidates will be given an opportunity to:

- Pray individually and in community
- Understand the central importance of prayer in the life of Christians
- Discuss the importance of spending time with God
- Establish daily prayer practices
- Be introduced to *Lectio Divina* as a form of prayer
- Experience reflection time on the formation they have received

Initiation into the life of the Church

Candidates will explore:

- The role of the community in faith development
- The Church as a community of people who profess faith in the risen Jesus and his message and who, through the power of the Spirit, live in loving service to all people
- The need within the Church for a process of initiating new members
- The process of Christian initiation and the integrated nature of the sacraments of Baptism, Confirmation and the Eucharist

Promoting Missionary Spirit

Candidates will:

- Integrate Catholic social principles into daily life
- Be guided and nurtured by parents and catechists into a vision of lifelong service following the example of Christ
- Be encouraged to serve as part of the preparation experience as it is a visible sign of lifelong faith
- Serve in ways meaningful to them, enabling them to use their talents and abilities

ROLES AND RESPONSIBILITIES

Pastors, Pastoral Team members and catechists ensure that:

- Catechesis is emphasized in a way that provides age-appropriate opportunities for adults, youth and children
- Catechesis for youth and young adults is situated within a comprehensive plan for youth ministry in the parish
- Catechists are well formed and trained for this task
- Catechesis is available for all language groups
- Specialized catechesis is provided for those persons with disabilities
- Baptismal catechumenate is an essential process in the parish, one that serves as the inspiration for all catechesis

Parents and Guardians can be assisted by the parish in these ways:

- Inviting them to attend an orientation session with their children
- Guiding them, with their student, in the selection of a sponsor
- Providing information regarding all components and requirements
- Reviewing the understanding of the sacrament, its history, the rite and its meaning for Christian living
- Including them in opportunities for prayer and deeper conversion in their own faith journeys
- Conveying the expectation that Confirmation brings their whole family more fully into the life of the church

Sponsors can be assisted by the parish in these ways:

- Asking sponsors to write a letter stating a willingness to assume their role, including a reflection on what it means to them to live as intentional disciples of Christ
- Inviting sponsors to participate in the formation opportunities provided for the parents
- Inviting sponsors to participate in (maybe lead) activities of Christian service
- Providing days/evenings of prayer and reflection specifically for sponsors
- Offering them suggestions for how to support their candidate

Parish Community as a whole:

- Welcomes candidates and provides them with prayerful support during the preparation
- Provides hospitality and celebrates with the newly confirmed
- Calls the newly confirmed into active participation in the life of the parish

Candidates would display an openness of heart through:

- Active and regular participation in the Sunday liturgy
- Consistent attendance at formation sessions
- Participation in a retreat or day of reflection — ideally focused on Confirmation preparation
- Willingness to participate in community service
- Exploring the meaning of their Baptismal name and patron, which is most appropriate for Confirmation, though in some cases a different name is chosen bearing the significance of a patron saint or faithful witness.

Host Parish for the Sacramental Celebration:

- Prepare Pontifical Mass, in collaboration with Office for Parish Life, and arrange for needed ministries - striving to reasonably include all parishes represented;
- Prepare worship aid suited to the occasion;
- Establish logistics for welcoming, gathering, assembling, and processing as needed with all parish groups celebrating at this site;
- Coordinate, with other Pastors involved, any plans following the liturgical celebration - as well as any share of costs incurred for the whole event.

Resources for Confirmation

The following list includes textbooks and programs which have been sampled and reviewed by the Office for Parish Life team, for use with Confirmation Preparation in the Diocese of Scranton.

English Textbooks

<i>Anointed in the Spirit – A Middle School Confirmation Program</i>	Saint Mary's Press ©2010
<i>Anointed in the Spirit – A High School Confirmation Program</i>	Saint Mary's Press ©2011
<i>Confirmation: Gifted with the Spirit (7-8)</i>	Pflaum ©2010
<i>Confirmation, Inspired by the Spirit</i>	William H. Sadlier, Inc. ©2012
<i>Confirmation: Receiving the Gift of the Spirit (9-12)</i>	Pflaum ©2010
<i>Confirmed in a Faithful Community: Candidate's Handbook</i>	Saint Mary's Press ©2006
<i>Confirmed in a Faithful Community: Candidate's Handbook (Immediate Preparation)</i>	Saint Mary's Press ©2006
<i>Confirmed in the Spirit</i>	Loyola Press ©2007, 2013
<i>The Sacrament of Confirmation</i>	New Hope Publications ©2011, 2013
<i>Send Out Your Spirit: A Confirmation Candidate's Handbook for Faith</i>	Ave Maria Press ©2003, 2010

DVD/video based programs

<i>Chosen</i>	Ascension Press ©2014
<i>Decision Point</i>	Dynamic Catholic Institute ©2014
<i>Life Teen One Eight</i>	Life Teen ©2012

Spanish

<i>Confirmados en el Espiritu (7-9)</i>	Loyola Press ©2007
<i>El Espiritu Santo nos Libera: Preparando para la Confirmación</i>	William H. Sadlier, Inc. ©2000
<i>Un llamado a celebrar: la Confirmación</i>	Harcourt /OSV ©2008
<i>Un llamado a la Fe (Level A – F)</i>	Harcourt /OSV ©2008

Vietnamese

<i>The Spirit Sets Us Free: Confirmation Prep for Youth</i>	Catechetical Community U.S.A. ©2001
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MASS RESPONSE FORM

Please return a completed copy of these pages at least two weeks before the parish celebration to:

Diocesan Director of Worship

330 Wyoming Avenue

Scranton Pennsylvania 18503

Fax: (570) 207-2204 or complete by email and return to Diane-Franklin@dioceseofscranton.org

OCCASION	
Parish	
Town	
Date and Time of Celebration	
Pastor	
Pastor's Cell Phone Number	

PREPARATIONS IN GENERAL

Parking arrangements
Directions <i>(These are always necessary)</i> While including directions in this section, please provide the exact street address of the Church so that this address may be entered into the GPS, if necessary.

THE LITURGY

INTRODUCTORY RITES						
The Opening Hymn						
Composer						
Penitential Act	A		B		C	
Kyrie						
Mass Setting						
Gloria						
Mass Setting						
LITURGY OF THE WORD						
The First Reading						
Responsorial Psalm	(no paraphrased Psalm)					
Psalm Setting						
The Second Reading						
Gospel Acclamation						
The Gospel						
General Intercessions	Deacon		Priest			
LITURGY OF THE EUCHARIST						
Preparation of the Altar and the Gifts						
Hymn or instrumental						

Composer									
					EUCCHARISTIC ACCLAMATIONS		<i>Composer (Mass Setting)</i>		
					Holy, Holy, Holy				
A		B		C		Memorial Acclamation			
					Amen				
					Lamb of God - Please note: <i>Lamb of God</i> is the only invocation				
Communion Rite									
<i>Communion under one species</i>							<i>Communion under two species</i>		
<i>Please explain the procedure for the distribution of Communion, for example, the Communion station for the Bishop and others.</i>									
Communion procession Hymn(s)									
<i>Composer(s)</i>									
Recessional Hymn									
<i>Composer</i>									
MINISTERS OF THE MASS									
<i>Number of Concelebrants</i>									
<i>Deacons</i>									
<i>Readers</i>									
<i>Choir Director</i>									
<i>Organist</i>									
<i>Servers (6 are needed)</i>									
Additional Details									
<i>Signature of the Pastor</i>								<i>Date submitted</i>	

If a Worship Aid is being prepared it must include the secured copyright permissions for the music reprinted in it.

PREPARATION FOR RITE OF CONFIRMATION WITHIN MASS

Kindly distribute copies to those involved in the planning of the parish celebration of the Sacrament of Confirmation.

PREPARATIONS IN GENERAL

- The Bishop usually arrives about twenty to thirty minutes before the Mass is scheduled to begin.
- The Bishop would be happy to be greeted by the pastor, if this is possible.
- Please set aside a room for the Bishop to vest.

PREPARATION FOR THE LITURGY

- **The ritual Mass for Confirmation** with its readings is the Mass usually celebrated at the Sacrament of Confirmation. However, on Solemnities, Sundays of Lent and Easter, as well as days within the Octave of Easter, the Mass of the day with its proper readings must be used. If in the **Ordo** a votive mass or ritual mass is allowed on the day of your parish's Confirmation this will be indicated on the left hand side of the day under the color of the vestment.
- The Bishop should have a worship aid or music hymnal at his chair.
- The Bishop prefers to use the parish vestments (chasuble and stole) for the Mass and so does not bring them with him.

Whenever the Ritual Mass of Confirmation is permitted, white or red vestments may be worn.

Violet vestments are to be worn on the Sundays of Lent. White or red vestments are preferred for the weekdays of the Lenten season unless the regulations dictate otherwise.

White vestments are to be worn when Confirmation is celebrated during the Easter Season.

- The Bishop will bring the Sacred Chrism. However, please have the parish supply of Chrism available in case of an emergency.
- The Bishop always has a Master of Ceremonies accompany him.
- Seven altar servers are optimal for a Pontifical Mass: thurifer, cross bearer, two servers, miter bearer, crozier bearer, and book bearer. **It is necessary to have at least six.** It is preferable that servers be those who are experienced and of junior or senior high school age. The Master of Ceremonies will meet with the servers prior to the liturgy to review the specific details of the Mass and Confirmation Rite.
- Three hand towels will be needed for three hand washings, as well as a plate with a few pieces of bread and lemon cut into quartered pieces.
- The confirmandi are to be seated in front pews of the Church. They should not be dispersed among the sponsors. Boys are to sit on one side and girls on the other side.
- Sufficient hosts, wine, chalices and ciboria, as well as purificators and corporals should be prepared in advance of the Mass by the pastor or the sacristan. The Bishop respectfully requests that the reserved Eucharist not be used for the communion of the faithful. Please prepare accordingly.
- The distribution of Holy Communion under both species is preferred if this is the custom of the parish.

LITURGICAL MINISTERS

Priests

- Concelebrants should wear the diocesan chasuble and stole, except for the Chaplains to the Bishop, who may be vested in chasubles similar to the Bishop's, if they are available.
- If possible, concelebrants should be seated together in the Sanctuary area with easy access to the altar for the *Eucharistic Prayer*.

Deacons

- Deacons who are functioning liturgically should wear dalmatics, if they are available, and be seated in the Sanctuary area. If a deacon is not present, a concelebrant proclaims the *Gospel* and assists at the altar. The Deacon of the Word will carry the Book of Gospels in procession.

Other Liturgical Ministers

- The cantor, the psalmist, the choir, lectors and, if needed, Extraordinary Ministers of Holy Communion, should be those trained members of the parish who normally carry out these roles in the parish.
- If there are not enough priests and/or deacons to distribute Holy Communion the Extraordinary Ministers should move to the altar after the Bishop receives Holy Communion from the chalice.
- The Cantor should lead the hymns and acclamations from the sanctuary area.
- The Psalmist should chant the psalm from the ambo if possible. The text of the Psalm must correlate to the translations provided in the Lectionary.
- The lectors should be adults, and no confirmand is to be a lector or reader of the *General Intercessions*.
- If a deacon is present, he should read the *General Intercessions*.

THE LITURGY

Introductory Rites

- Ideally, the confirmandi should be seated at least 5 minutes before the beginning of Mass.
- The procession for the Mass usually moves from the rectory to the church unless the layout of the parish complex or weather require otherwise.
- If there is a *Book of the Gospels* it should be carried in the procession by the deacon, or in the absence of a deacon, the concelebrant who will proclaim the Gospel. It should be carried ahead of other deacons and the priest-concelebrants. *The Book of the Gospels* is to be placed flat and closed upon the altar. *The Book of the Gospels* is not carried in the procession at the end of Mass.
- The *Entrance Hymn*, sung by all, should accompany the procession and introduce the congregation to the mystery of the season or the Sacrament of Confirmation. It is not necessary for all the hymns at this celebration to be strictly associated with the Holy Spirit. In fact, any hymn to the Holy Trinity is most appropriate and seasonal hymns, especially during the Easter season, should be sung.
- The *Gloria* should be sung at a Confirmation **(except on Sundays of Lent and Advent)**. The text must be faithful to the translation in the Missal.

Liturgy of the Word

- The Lectionary for Mass provides the Scripture readings and the chants between the readings for the celebration of the Sacrament of Confirmation. The Responsorial Psalm and the Gospel Acclamations

are to be sung. The text of the sung Responsorial Psalm must be faithful to the translation found in the Lectionary. Silence follows the First Reading, the Second Reading, and the Homily. The readings are to be proclaimed by experienced adults and not by the candidates. N.B. in the Easter Season, all the readings are from the New Testament with the first being from the Act of the Apostles. (CF #74, *Introduction to the Lectionary for Mass*.)

- If possible the deacon will proclaim the Gospel. (In his absence a concelebrant should be chosen to perform the deacon functions.) The deacon or concelebrating priest asks for the Bishop's blessing before the Gospel. After reading the Gospel, without reverencing the book himself, he brings the book open to the Bishop, so that the Bishop may reverence the book. The Bishop may bless the assembly with the Book of the Gospels. (The assembly should remain standing for this blessing.)

Sacrament of Confirmation

- After the proclamation of the Gospel, the *Presentation of the Candidates* is made by the Pastor. A model for this presentation (which may be adapted) is included in this mailing. **The candidates alone stand** as they are presented for the Sacrament of Confirmation. The congregation meanwhile is seated. After the Presentation of the Candidates, the Pastor should ask the candidates to be seated.
- The Bishop will deliver the Homily and will enter into dialogue with the confirmandi at this time.
- The *Renewal of Baptismal Promises* takes place between the Bishop and the candidates. The candidates stand alone with the Bishop, who will extend his hands at the Laying on of Hands. The congregation remains seated.
- For the *Anointing with Chrism* the deacon [or in his absence a concelebrant] brings the Sacred Chrism to the Bishop. The candidates come forward two by two, and **stand** in front of him since he will stand for the anointing. The candidates will come forward two by two. Please ensure that the candidates stand close enough to the Bishop so he may reach them. As soon as one child is confirmed, the child next in line fills his or her place, so that there are always two candidates standing before the Bishop. Two chaplains will announce the name of the candidates to the Bishop.
- All candidates should know by heart their responses to the Bishop's words for the Sacrament of Confirmation:

Bishop: Be sealed with the Gift of the Holy Spirit.
Bishop: Peace be with you.

Candidate: Amen.
Candidate: And with your spirit.

- During the anointing, a suitable hymn should be sung.
- The *General Intercessions*, which are prepared by the parish, follow the anointing with Chrism and are introduced and concluded by the Bishop. The deacon or lector reads or sings the petitions.

Liturgy of the Eucharist

- Sufficient hosts for all and some wine should be brought forward by the newly-confirmed who should be instructed to go to the Bishop once the altar is prepared. [Please await the signal of the Master of Ceremonies before proceeding to the Bishop with these gifts.] A hymn or instrumental music may accompany the *Preparation of the Altar and the Gifts*. The Bishop will incense the gifts and the altar. The deacon (or in his absence a concelebrant) should incense the Bishop, the clergy and the congregation. **The music for the Offertory should accompany these incensations and conclude only when the deacon has incensed the congregation.**
 - Please note that only bread, wine and, if desired, gifts for the poor may be presented. Symbols flowers, pictures, etc. are not to be presented.
- The Eucharistic Acclamations are to be sung and must be faithful to the translation in the *Roman Missal*.

- The pastor should designate the ministers of Holy Communion and should notify them about their stations before the Mass begins. There should be sufficient ministers of Holy Communion so that its distribution is not unduly prolonged and can be carried out reverently.

Concluding Rite

- Any remarks that are made by the Pastor are to take place only *after* the post-communion prayer is completed. If such remarks are to be made, the Pastor is kindly asked to inform the Master of Ceremonies before Mass.

Recessional

- When the Recessional Hymn begins, the Knights of Columbus, if present, will move to the front of the church to begin the recession followed immediately by the liturgical procession. The newly-confirmed will recess immediately behind the liturgical procession.

PHOTOGRAPHY

Group Picture

- The Bishop prefers that if a photographer is there to take a group picture, if possible the picture be taken 10 minutes before the Mass begins in the parish hall or at the front of the church in daylight.

Pictures During Mass

- A photographer or other members of the assembly may take pictures during the Mass if this is able to be done discreetly and in cooperation with the directives of the Master of Ceremonies. Please ask that no flash be used during the ceremony.

Individual Pictures after Mass

- When Mass is ended, the Bishop recesses to the doors of the church where he will have an opportunity to greet the newly confirmed and the congregation. After the Bishop has greeted the congregation, he will be happy to have his picture taken informally with any of the newly-confirmed if they approach him at this time. It is requested that families take only **one photo** at this time.

CELL PHONES

- Prior to the start of Mass, an announcement should be made asking all present to silence cell phones.

RESPONSE FORM

- Please complete the enclosed Response Form and return by mail or fax two weeks before the celebration of the Sacrament of Confirmation.

If a Worship Aid is being prepared it must include the secured copyright permissions for the music reprinted in it.