

Confirmation Preparation Sheet

DATE: _____ TIME: _____ PLACE: _____

Address: _____

Number of Candidates for Confirmation: _____ Average Age: _____

Contact Person: _____ E-Mail: _____

Work number: _____ Home number: _____

MINISTERS:

Concelebrants: _____

If there is no deacon, a single concelebrant should be chosen to: Proclaim the gospel, prepare the altar, assist the bishop in receiving the gifts, and assist with the fraction (if needed)

Deacon of the Word: _____ Deacon of the Altar: _____

Reader 1: _____ Reader 2: _____

Psalmist / Cantor: _____ Choir: _____

Server(s) / Acolyte(s)

Thurifer: _____ Boat: _____

Cross-bearer: _____ Book-bearer (hold Missal for bishop): _____

Candle-bearers: _____

Crosier-bearer: _____ Miter-bearer: _____

Server(s) assisting at the Altar: _____

Master of Ceremonies (assigned by diocese; the MC does not assist with communion): _____

Gifts: _____

EMHCs (only if not enough priests/deacons): _____

Please check if communion will be distributed under one species only (Hosts alone):

DETAILS:

Are there participation booklets? yes no

Where will the bishop vest for liturgy? Sacristy Other: _____

Will there be a public reception? yes no Time? _____ Where? _____

Will there be a meal for bishop? yes no Time? _____ Where? _____

Please let us know if the reception or meal is not at the church site.

Usual travel time from Davenport: _____ Where is the bishop to park? _____ (reserved space)

Photographs: No After Mass Before Mass (Time: _____) Where? _____

ORDER OF THE MASS*The Acclamations and Responses should normally be sung.*

Mass being celebrated: Ritual Mass of Confirmation Mass of the Day: _____
 Color: Red (preferred) White Color: _____

Introduction: No Yes; by whom: _____

INTRODUCTORY RITES Bow to the altar OR Genuflect to Tabernacle in Sanctuary

Opening Hymn: _____

Order of Procession (check those who will be present):

- Thurifer*
- Cross bearer and Candle bearers* (# _____)
- Confirmandi* (if did not process in before Mass)
- Sponsors* (if did not process in before Mass)
- Other server(s)* (# _____)
- Readers* (# _____)
- Deacon with book of the Gospels* (reader if no deacon)
- Other vested deacons* 2x2 (# _____)
- Concelebrating priests* 2x2 (# _____)
- Master of Ceremonies*
- Bishop*
- Assisting deacon(s)* (# _____)
- crozier-bearer* *miter-bearer*
- server who assists with the book*

It is preferred that the procession keep moving rather than all the ministers "lining up" in front to await the bishop.

The same is true for the recessional.

Additional groups (e.g. Knights of Columbus, banner-bearers) precede the thurifer, who waits for them to be in place before proceeding.

Incense Altar yes no

Act of Penitence: A (*Confiteor*): The Kyrie is then spoken sung
 B
 C (*Kyrie with tropes*; # _____)
 Tropes are proclaimed or sung by: _____
 Response is spoken or sung
 Sprinkling Rite (Sundays, esp. Easter Season; Accompaniment [NOT GLORIA]: _____)
 Water: Easter water (already blessed) water to be blessed
 Prayer at: Chair (sanctuary; after procession) Entrance (before procession)
Remember that there is also a prayer to close the sprinkling rite before the Gloria begins.

Gloria Sung Recited Omitted (if not required)

Collect: If Ritual Mass: A A(alt) B C If Mass of the Day: _____

LITURGY OF THE WORD (*please give the scripture citations and the lectionary numbers*)

[On days when the Ritual Mass is allowed, the readings may be taken from the Confirmation Lectionary, the Mass of the Day, or any combination thereof. On days that the Ritual Mass is not allowed, the readings are those from the Mass of the Day.]

Readings: 1st Reading: _____ Responsorial Psalm: _____
 2nd Reading: _____ Gospel Acclamation: _____
 Gospel: _____ Incense: yes no

LITURGY OF CONFIRMATION**Presentation of the Candidates:** By: _____ *Candidates stand and say, "present."***Homily****Renewal of Baptismal Promises** (replaces Profession of Faith)**Laying on of Hands & Prayer of Consecration:** the bishop extends hands over the entire group
 the bishop lays hands on each candidate individually
(if the group is small enough and the liturgical space allows)**Anointing with Chrism:** The deacon holds chrism for bishop; if no deacon, then the pastor does so.**General Intercessions:** Intro / conclusion will be prepared by the bishopPetitions by: deacon (preferred) other: _____**THE LITURGY OF THE EUCHARIST: Mass Setting:** _____**Preparation of the Gifts & Altar**Hymn: _____ Collection: yes no Incense: yes noPrayer over Gifts: If Ritual Mass: A B C If Mass of the Day: _____**The Eucharistic Prayer**Preface: If Ritual Mass: Holy Spirit I II If Mass of the Day (specify): _____*Sanctus:* sung (preferred) spoken

The bishop uses EP III because of its reference to the Holy Spirit. Please note if another is to be used: _____

Memorial Acclamation sung (preferred) spoken
 Christ has died... Dying you destroyed... When we eat... Lord, by your cross...Great Amen sung (preferred) spoken**The Preparation for Communion**Lord's Prayer: sung (setting: _____) spoken*Agnus Dei:* sung (preferred) spoken**The Communion Rite** *Please bring the lavabo to the bishop after he returns to the chair.*

Communion Hymn: _____ Hymn after Communion or Silence: _____

Prayer after Communion: If Ritual Mass: A B C If Mass of the Day: _____**Concluding Rite**Concluding Remarks: yes (by whom: _____) noBlessing: simple blessing prayer over the people solemn blessing
(If the Ritual Mass is being used, the blessing will be taken from there; otherwise specify: _____)

Hymn: _____

Additional Participants in Recessional: confirmandi sponsors others none

The following norms apply to the celebration of Confirmation with the Bishop:

General

- It is strongly encouraged that those responsible for preparing the liturgy complete the liturgy preparation sheet electronically. Please make it clear if there are to be any variations from the usual pattern (for example, a server incensing the people instead of a deacon or concelebrant).
- The Liturgical Season during which the rite is being celebrated must be respected. For example, there is to be no instrumental music during Lent.
- The bishop will bring his own vestments (including stole and chasuble), ritual book (if needed, for example, for Confirmation), and the *vimpae* (see below); the parish will provide the Roman Missal (sacramentary), lectionary, and Book of the Gospels (if applicable). Please notify the Office of Liturgy if the bishop needs to bring the Book of the Gospels. The bishop will also bring his own chrism, to which some of the parish's chrism may be added if needed.
- If there are participation books, please print only the "assembly participation texts" and not the bishop's words or the readings (unless this is a bilingual liturgy, in which case the reading may be printed in the language not being used in the proclamation). A draft copy must be approved by the Office of Liturgy before the booklets are printed. Copyright laws must be observed for all reprinted music. If the participation books also list the dates on which the confirmandi have celebrated their other sacraments of initiation, First Confession is not to be listed.
- Letters from the candidates requesting Confirmation should be sent to the Pastor and not the Bishop. In turn, it is the Pastor who should present the candidates during the rite. If desired, the pastor may make the introductory comments and the catechist(s) read the names.
- The bishop will plan to arrive one hour prior to confirmation, unless other plans are made. He will proceed directly to the sacristy to review preparations for the liturgy and sign the sacramental books.
- The bishop will meet with the confirmandi and sponsors for about 15 minutes, to be completed 15 minutes before the liturgy.

Ministers

- In order to express the full sacramentality of the Church, it is encouraged that at least one deacon be present to assist the bishop. This should be the deacon assigned to the parish. If he is not available, or if the parish does not have a deacon, then the pastor should try to arrange for a deacon from the deanery to attend. If no deacon is available, then the pastor (or another concelebrating priest) will take the deacon's parts, as described in the diocese's *Policies Relating to Concelebration of the Eucharistic Liturgy*.
- The Master of Ceremonies (MC) is assigned by the Office of Liturgy. Pastors are reminded that the MC is to direct the servers and ensure that all is properly prepared for the liturgy. Once the servers are prepared by the MC they are not to be instructed differently. Likewise, once the MC has prepared the credence table and ritual books, they are not to be changed. See §210.5 below.
- The parish should ideally provide five servers (if incense will be used, there should be one additional server dedicated to that ministry); a minimum of three are needed. The servers should be seated as a group with the MC, who will meet with the servers 45 minutes before Mass begins. If the seating must be split, the MC should sit with the miter-, crosier-, and book-bearers.
 - If there are enough servers to assign two as miter and crosier-bearers, they will usually wear the *vimpa* (a cloth, worn in a manner similar to a humeral veil, that covers the hands of the servers in order to help prevent oils from getting on the miter and crosier; the bishop will bring the *vimpae* if they are to be used).

- Servers are usually assigned as follows:

Number of Servers	Without Incense	With Incense
Three	1. Cross bearer / book bearer 2. Candle bearer / miter / altar server 3. Candle bearer / crosier / altar server	As without incense. Server #1 assists with incense, but it is not carried in the entrance and exit processions.
Four	1. Cross bearer / altar server 2. Book bearer / altar server 3. Miter-bearer 4. Crosier-bearer	As without incense. Server #1 assists with incense, but it is not carried in the entrance and exit processions.
Five (preferred if no incense)	1. Cross bearer / book bearer 2 & 3. Candle bearer / altar server 4. Miter-bearer 5. Crosier-bearer	1. Thurifer 2. Cross bearer / altar server 3. Book bearer / altar server 4. Miter-bearer 5. Crosier-bearer
Six (preferred if incense used)	1. Cross bearer 2. Book bearer 3 & 4. Candle bearer / altar server 5. Miter-bearer 6. Crosier-bearer	1. Thurifer 2. Cross bearer / Book bearer 3 & 4. Candle bearer / altar server 5. Miter-bearer 6. Crosier-bearer
Seven	1. Cross bearer / Book bearer 2 & 3. Candle-bearers 4 & 5. Altar servers 6. Miter-bearer 7. Crosier-bearer	1. Thurifer OR 1. Thurifer 2. Cross bearer 2. Boat 3. Book bearer 3. Cross/Book 4 & 5. Candle bearer / altar server 6. Miter-bearer 7. Crosier-bearer

- Liturgical ministers for the celebration ought to be taken from those who have been appropriately formed for their specific ministry.
 - It is strongly encouraged that the confirmandi NOT exercise any other ministry at this Mass.
 - However, if the confirmandi are being asked to take on any liturgical role (such as proclaiming the readings), it is the responsibility of the parish to ensure that they are able to exercise that ministry worthily and well. (For example, if a candidate is to proclaim the readings, he or she should be a well-trained reader and have had ample opportunity to practice the readings and receive appropriate feedback in preparation for the liturgy.)

Choice of Mass / Liturgical Texts

- All presidential texts must come from the Roman Missal (Sacramentary) or Rite of Confirmation. The readings must come from the Lectionary approved for use in the United States.
- Either the Ritual Mass of Confirmation or the Mass of the Day is celebrated (except as noted below).
 - If the Ritual Mass is chosen:
 - The orations are taken from the Ritual Mass for Confirmations; options A, B, and/or C may be used in any combination.
 - One of the Prefaces of the Holy Spirit is used (P54 or P55).
 - The readings may be taken from the Confirmation Lectionary (volume IV of the Lectionary, #764-768), the Mass of the Day, or any combination thereof.
 - The vestments may be red or white.
 - If the Mass of the Day is chosen:
 - The orations and Preface are from the Mass of the Day.
 - The readings may be taken from the Confirmation Lectionary (volume IV of the Lectionary, #764-768), the Mass of the Day, or any combination thereof.
 - The vestments are the color of the day.
 - The Solemn Blessing or Prayer over the People for Confirmation may be used at the dismissal.

- The Ritual Mass of Confirmation may be used EXCEPT on Solemnities; Sundays of Advent, Lent, and the Easter Season; the weekdays of Holy Week and the Easter Triduum; the Days in the Easter Octave; All Souls and Ash Wednesday. On those days, the prayers, preface, and readings are all taken from the Mass of the Day; and the vestments are the color called for on that day.

Environment

- The sacred chrism should be displayed in a place of honor in the sanctuary for the ritual, but not on the altar. It may be carried in as a part of the entrance procession.
- During the Easter Season, the Paschal Candle is located next to the ambo and is lit for the liturgy. While not expressly called for in the rite, parishes may also choose to use the Paschal Candle for their confirmation liturgies outside of the Easter Season (except during Lent) as a way to highlight the connection between these two sacraments.

Introductory Rites

- It is preferred that the procession keep moving rather than all the ministers “lining up” in front.
- If incense is used:
 - The thurible (with incense added) is carried in the entrance procession only if the altar is being incensed as part of the introductory rites.
 - The thurible is not carried in the exit procession (Chrism Mass and Holy Thursday the exceptions).
 - It is preferred that if incense is to be used it ought to be used at all three points in the liturgy (altar at the entrance rite, Book of the Gospels, gifts and people).
- Consider having the confirmandi (and sponsors) process into the church with instrumental music a few minutes before the start of Mass. Once in place, the liturgical ministers can enter with the opening hymn.
- Under no circumstances are the confirmandi to wear stoles. The stole is a symbol of ordained ministry, not of initiation.
- The Sprinkling Rite, suggested for use during Sunday Mass (especially in the Easter Season), may also be an appropriate way to link Confirmation and Baptism.
 - Therefore, even if confirmation is being celebrated on a weekday, the Bishop grants permission for the use of the sprinkling rite (outside of Lent).
 - If water blessed at Easter is used, the adapted rite ought to be used (see below).
- The Gloria is usually reserved for Sundays, Feasts, and Solemnities; however, it is also allowed “at special celebrations of a more solemn character” (GIRM §53). Therefore, parishes may choose to use the Gloria as long as the principle of progressive solemnity is respected.

Liturgy of the Word

- The first reader should not begin with the proclamation until the bishop has received the miter.
- The Gospel Acclamation begins as the reader reaches his or her place in the assembly. Do not wait for the bishop to move to begin the Acclamation.
- All are to remain standing until the bishop kisses the Book of the Gospels.
- Only one person should proclaim the intercessions. As with the readers, they should be properly prepared. If intercessions are prepared by the parish, they should follow the norms below.

Rite of Confirmation

- The bishop normally lays hands over the candidates as a group; if the number of candidates is small (12-15 or so) he is willing to lay hands on the candidates individually.
- The bishop's voice should be clearly heard during the anointing. Therefore, either there should be no music during the anointing or it should be quiet enough that the bishop's voice is not obscured.
- In addition, parishes should be attentive to how the rite is choreographed. The assembly should have a clear view of the liturgical action. For example, the practice of having the candidates stand as a row in their pew is discouraged as it obstructs the view of those behind them. Likewise, parishes should consider having the candidates process up the side aisles and approach the bishop from each side, and then return to their places down the center aisle.
- For the anointing, the candidates come forward with their sponsors, stand before the bishop, and either the candidate or the sponsor gives the confirmation name. Sponsors stand behind the candidates, placing their right hand on the right shoulder of the candidate. The procession should keep moving without undue delay.
- The parish should provide a lemon (cut in wedges, or lemon juice) for the bishop to wash his hands after the anointing; he will do so prior to removing his miter.

Liturgy of the Eucharist

- In preparing the altar, there should be an extra corporal for any additional vessels being used. The items required for the Liturgy of the Eucharist should not be placed on the altar before Mass.
- When the gifts are presented to the bishop, the monetary gifts should be presented first so they can be handed off to a server, leaving the bishop free to carry the bread if necessary.
- Concelebrants approach the altar after the Prayer over the Gifts (*not* after the Preface).
- There is to be no instrumental music during the Eucharistic Prayer.
- Sufficient bread and wine should be consecrated so that all may receive Communion from what is consecrated at that Mass. Recourse to the reserved Sacrament should take place only in an emergency.
- The servers should bring the *lavabo* to the bishop after he returns to the chair after communion.

Concluding Rites

- Concelebrants do not venerate the altar at the conclusion of Mass.
- Especially with larger groups, it is better that they process out after the liturgical ministers have reached the back of the church; this approach prevents a back-up in the rear of the church as well as ministers processing out in a half-empty church.

Photography

- There should be no still or video photography during the liturgy itself. The parish should make sure that participants are informed of this practice ahead of time; a reminder should be placed in the participation book.
- The bishop is willing to take photographs with the confirmandi before or after the liturgy. If after, the bishop will usually return to the sanctuary for pictures unless another suitable place is prepared in the reception area for photography. Photographs before the liturgy are preferred for those parishes far from Davenport and for those Masses celebrated late in the day.

Sprinkling Rite with Easter Water

See the diocesan website (<http://www.davenportdiocese.org/lit/liturgylibrary/litEasterSprinklingRite.pdf>) for more details.

AN EASTER SPRINKLING RITE

At the chair or at the back of the church (door, font):

Bishop: In the name of the Father, and of the Son, and of the Holy Spirit.

All: Amen.

Bishop: Peace be with you.

All: And also with you.

Bishop: Dear friends, this water will be used to remind us of our baptism. Let us give thanks to God, and ask God to keep us faithful to the Spirit he has given us.

Lord God almighty, hear the prayers of your people: we celebrate our creation and redemption. You chose water to show your goodness when you led your people to freedom through the Red Sea and satisfied their thirst in the desert with water from the rock. Water was the symbol used by the prophets to foretell your new covenant with man. You made the water of baptism holy by Christ's baptism in the Jordan: by it you give us a new birth and renew us in holiness. May this water remind us of our baptism and let us share the joy of all who have been baptized at Easter. We ask this through Christ our Lord.

All: Amen.

If beginning at the back of the church, the entrance procession and entrance hymn then begin as usual. The bishop sprinkles the people as he makes his way to the sanctuary. The entrance hymn may be prolonged to accommodate the sprinkling of those seated along side aisles if necessary.

After sprinkling (at the chair):

Bishop: May almighty God cleanse us of our sins, and through the eucharist we celebrate make us worthy to sit at his table in his heavenly kingdom.

All: Amen.

The Gloria follows, and then the Collect.

Preparing the Prayer of the Faithful

In the composition of the Prayer of the Faithful, the following points should be kept in mind:

1. “As a rule, the series of intentions is to be” (GIRM #70) for:
 - a. The needs of the universal church
 - b. Public authorities and the salvation of the whole world
 - c. People burdened by any kind of difficulty
 - d. The local faith community / assembly
2. The petitions are not prayers themselves; we are naming groups for the assembly to pray for; therefore, one of the following patterns is usually used:
 - a. For...that... (announcing who and what to pray for)
 - b. That... (announcing what to pray for)
 - c. For... (announcing who to pray for)
 - d. After the petition, the deacon should pause and make eye contact with the assembly and then say, “We pray to the Lord” (or the equivalent). Eye contact should be maintained as the people respond, in keeping with the dialogic nature of the prayer.
3. Please note that these are “general” intercessions
 - a. They ought to be petitions that the assembly can, by and large, agree on.
 - b. They ought not become a “mini-homily” or a place to make a particular point.
 - c. They ought not single out individuals, but may include individuals as part of a group. Likewise a particular group—such as those newly confirmed—ought to be specifically mentioned at that Mass.
 - d. They should not be secret (“For a special intention”); otherwise the assembly cannot rightly give its assent.
4. They are petitions, not prayers of thanksgiving; the great prayer of thanksgiving follows shortly.
5. The response by the people should be a general prayer that God would hear the invocation (e.g., Lord, hear our prayer; Lord, have mercy)—not a separate petition or other statement. If the people are not familiar with the response, it should be announced before the intercessions and/or be included in a participation aid.