



DIOCESE OF SALT LAKE CITY

CEREMONIAL GUIDELINES FOR CONFIRMATION WITHIN THE MASS

These guidelines are provided to help the parish plan the confirmation liturgy and only deal with the details for the celebration of the sacrament of confirmation within Mass. These guidelines may be pastorally adapted to suit the needs of the worship space.

These ceremonial guidelines presuppose familiarity with the *Rite of Confirmation (RC)*, the accompanying apostolic constitution of Pope Paul VI (*AC*) and the relevant sections of the *National Directory for Catechesis (NDC)*.

The ceremony embodies not only the conferral of the sacrament, but a “festive and solemn liturgical service” in which the “whole people of God, represented by the families and friends of the candidates and by members of the local community, will be invited to take part . . . and will express its faith in the fruits of the Holy Spirit.” (*RC* 4).

These ceremonial guidelines also assume that the sacrament of confirmation will be conferred within Mass in “order to express more clearly the fundamental connection of this Sacrament with the entirety of Christian Initiation” (*RC* 13).

At the end of these guidelines you will find a form to be filled out and returned to the Bishop’s Office no later than ten days prior to the date for confirmation.

When planning the confirmation ceremony, please remember that the celebration of the sacrament is rather lengthy. Please do not make unnecessary additions which will unduly prolong the Mass.

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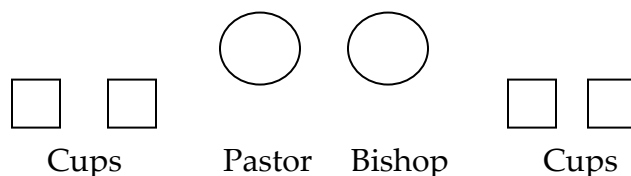
Abbreviations

AC	<i>Apostolic Constitution on the Sacrament of Confirmation</i>
c.	Canon
cc.	Canons
CIC	<i>1983 Codex iuris canonici (Code of Canon Law)</i>
CB	<i>Ceremonial of Bishops</i>
GIRM	<i>General Instruction of the Roman Missal</i>
RC	<i>Rite of Confirmation</i>
STL	<i>Sing to the Lord: Music in Divine Worship</i>

1. MINISTERS

- 1.1. The Bishop is the ordinary minister of confirmation. The Bishop's role signifies "a more evident relationship to the first pouring forth of the Holy Spirit on Pentecost" and "the close bond which joins the confirmed to the Church." (RC 7) "In the person of the bishop, with the presbyters gathered round him, the Lord Jesus Christ, the High Priest, is present in the midst of the faithful," (Ceremonial of Bishops, 8) therefore, the bishop is a sign of communion or unity in the diocese. "Through the preaching of the Gospel and in the power of the Spirit the bishop calls men and women to faith or confirms them in the faith they already have" (CB 6).
- 1.2. The Pastor should concelebrate the Mass with the bishop.
- 1.3. Other Clergy, especially those serving the candidates' parish(es) and neighboring parishes, should be encouraged to concelebrate the Mass as a further sign of the supportive presence of the entire community of the Church. When a deacon participates, all should be aware of his particular role, which includes proclaiming the gospel, the prayers of the faithful, assisting the bishop during the preparation of the altar and the gifts and the eucharistic prayer, and serving as a minister of the cup during the communion procession.
- 1.4. Extraordinary Ministers of Holy Communion should be present in sufficient numbers to facilitate the distribution of communion. As a sign of the parish commitment to the candidates, the parish clergy – priests as well as any deacon assigned to the parish – should participate. This is an occasion when communion under both species is most appropriate. It is recommended that parishes prepare to have communion distributed under both species. It is recommended that there be two ministers with chalices for each minister that is distributing consecrated hosts.

N.B. There should be four (4) Ministers of the Cup; two placed on either side of the bishop and pastor's Communion stations. For example:



- 1.5. Lectors should be properly prepared and familiar with the public address system so that they can proclaim the Word as a living witness. It is recommended that sponsors or parents be selected to proclaim the readings to the parish community. The lector should be appropriately dressed for Mass.
- 1.6. Acolytes/Servers: Three to four acolytes/servers should be appointed for the ceremony. Two should act as servers of the Mass and the others would serve as bearers of the cross, the *Sacramentary*, the miter, and the pastoral staff. They should be assembled and vested at least 30 minutes before the ceremony to be instructed by the bishop's master of ceremonies.
- 1.7. Master of Ceremonies: The bishop will ordinarily be accompanied by his own master of ceremonies who will train the acolytes/servers immediately before Mass, arrange the *Pontifical* and the oil stock. The pastor or his delegate should be prepared and available to work with the master of ceremonies on the final preparations.

2. CANDIDATES

- 2.1. Number: The number of candidates should be small enough so that the candidates, their sponsors, and their families and some representatives of the parish community can be present and participate in the celebration.

If the number of candidates in a given year is larger than can be comfortably accommodated in one ceremony, it would be advisable to have the sacrament of confirmation conferred at a different time (either on the same day or on different days). The group should be divided randomly, not by school/CCD, or boy/girl, or even alphabetically.

If the number of candidates in a parish is small, one or more parishes may decide to celebrate the sacrament together at a central location or at the cathedral church.

- 2.2. Dress: The dress encouraged for the candidates should reflect the spirit of the ceremony and be respectful of the sacred liturgy. It should not give the impression of a graduation, nor should the manner of dress be a distraction to the candidates or the congregation. Appropriate, simple, dress is recommended.

If the candidates are properly catechized, it is appropriate for them to wear a white garment, such as an alb or choir robe, which symbolizes their baptism. This garment should be simple and truly signify the dignity and promises made in baptism.

N.B. The custom of wearing stoles with the candidates' names written on them is *not* appropriate and is therefore, prohibited. The stole is a liturgical vestment, which should be worn only by the bishop, priest, or deacon.

- 2.3. Names: In order to express the intimate relationship of confirmation with all the sacraments of initiation (AC) it is recommended that the candidates use the name given to them at their baptism for confirmation. However, if there is a desire, on the part of the candidate (not the catechist or parent(s)), to select the name of a saint because of his or her virtuous life, the candidate should reflect on and research the importance of this particular saint's role in the church and society and his or her influence upon the candidate.

If a nametag is provided for each candidate, the name should be printed large enough and placed conspicuously enough so that the bishop can read it easily when administering the sacrament of confirmation.

- 2.4. Seating: It is encouraged that the candidate be seated next to his or her sponsor during the ceremony to better express the role of the sponsor in the spiritual life of the candidate. If circumstances allow, the family should also be encouraged to sit next to or near the candidate. This would be a clearer visual sign that the candidate is a part of the faith community and avoid the visual image of a graduation. If it is very difficult to have sponsors sitting next to the candidates, a second option would be to have the sponsors seated in the row behind each row of candidates. In this case, the family would also be seated in some other area of the church.

3. SPONSORS

- 3.1. The ordinary practice is for a candidate to have an individual sponsors for (RC 5). It is desirable that one of the candidate's godparents from baptism be the sponsor at confirmation to better express the relationship between baptism and confirmation (RC 5). Parents cannot function in the role of a

sponsor at confirmation (*CIC* 893 §1, which refers to c. 874 §1 – 5). In the event that a sponsor cannot be present at the ceremony, a parent certainly could present his or her child and, in effect, act as a proxy for the sponsor.

- 3.2. Pastors will ensure that the sponsor, chosen by the candidate, is spiritually qualified for the office (*RC* 6). The sponsor should be sufficiently mature for this role, belong to the Roman Catholic Church, and be a fully initiated member (baptism, confirmation, and eucharist) of the Church. The sponsor must be a person of faith, who actively participates in the liturgical life of the Church (i.e. attends Sunday Eucharist, etc).
- 3.3. The sponsor should be of an age and living proximity that will enable the sponsor to be present to the candidate as he/she grows in the life of faith. The custom of having a proxy sponsor for someone who is and will continue to be separated by long distances from the candidate is discouraged.
- 3.4. Ideally, the sponsor should participate in the entire preparation process for confirmation with the candidate. The sponsor also should participate in a formation process for sponsors.
- 3.5. When it is time for the candidate to receive the sacrament, the sponsor will present the candidate to the bishop by name using the following formula. The sponsor should be instructed to speak loudly and clearly.

Bishop **N.** I present to you **N.** for the sacrament of confirmation

N.B. The presentation of the candidate by the sponsor is the bishop's preference, but for serious pastoral reasons the parish coordinator or pastor may decide to only use nametags.

- 3.6. The sponsor should be familiar with the ceremony so that he/she can actively and comfortably participate. During the ceremony, the sponsor should be seated next to each candidate (cf. #2.4). Also, the sponsors should receive communion with the newly confirmed, not waiting until they have received first.

4. PARENTS

- 4.1. At the time that a candidate is accepted into the confirmation process, the parents and the candidates should receive adequate information and formation concerning:
- An understanding of the renewal of the sacraments, especially the sacraments of baptism, confirmation, and eucharist
 - The goals of the parish process of formation for confirmation
 - An overview of the theology and history of the sacrament
 - What is expected of parents and sponsors during the formation process
 - The selection of a name and the advisability of using one's baptismal name
 - The selection of a sponsor – qualifications and responsibilities
 - The manner of dress for the candidates at the ceremony
- 4.2. Parents and families of the candidates are encouraged to participate in the confirmation ceremony. There should be sufficient room in the church to accommodate the families. If the number of candidates would prohibit this, it is recommended that the group be split and be confirmed at different ceremonies.
- 4.3. Parents should have an active role in the ceremony of confirmation. It is recommended that representatives of the parents take part in the Prayers of the Faithful (General Intercessions), if there is not a deacon present, and the Preparation of the Gifts to signify their desire to continue to help the candidates grow in faith. Finally, all families should be encouraged to receive communion at the ceremony.
- 4.4. Parents should be reminded that the taking of pictures of the candidates during the ceremony can be distracting both to the candidates and the assembly. Any pictures that are taken should be done unobtrusively and without flash bulbs. There will be an opportunity to take a picture with the bishop after the ceremony.

5. IMMEDIATE PREPARATIONS

- 5.1. The altar should be prepared for Mass with the candles lit. In addition to the normal preparations for Mass, the following should be prepared and ready for use during the confirmation ceremony:
- A microphone in the sanctuary, preferably with a long cord (or cordless) so that the bishop will have the opportunity to move among the candidates for confirmation during his homily.
 - A chair for the bishop placed in a prominent place in the sanctuary
 - A pitcher of water, basin, hand towel, and a dish with lemon slices for the bishop to wash his hands after anointing. The bishop will wash his hands at the credence table.
 - Chairs for the following people:
 - The chaplains to the bishop
 - Concelebrating priests
 - Master of ceremonies and the servers (preferably located on the same side of the sanctuary, near the credence table)
 - Bowl and water for sprinkling rite (*optional see liturgy planning form*)
- 5.2. The following should be ready for use during the procession and the ceremony:
- A processional cross
 - Candles for procession
 - *Optional* Thurible and incense boat
 - *Book of the Gospels*
 - Sacred chrism in case the bishop needs to replenish his stock
- 5.3. Deacons present are normally chaplains to the bishop. In the absence of deacons the pastor and one other priest may assist. The pastor and associates are encouraged to concelebrate the eucharist.
- 5.4. The bishop's vestments (stole and chasuble) should be laid out in the place where the bishop and concelebrants will vest. Though the bishop usually brings his own alb and cincture, it is recommended that an amice, alb, and cincture be provided in case they are needed.

Vestment Color:

- Red or White is worn by the bishop and concelebrants if the **Ritual Mass for Confirmation and/or Christian Initiation** is celebrated

- Violet is worn by the bishop and concelebrants if confirmation is celebrated on Sundays of Advent, Lent, or on All Souls Day
- White or Gold is worn by the bishop and concelebrants if confirmation is celebrated on Sundays of Easter, during the Octave of Easter, or on Solemnities in which the color is white
- Green may be worn by the bishop and the concelebrants on Sundays or weekdays of Ordinary Time if he chooses

N.B. The *general norms governing Ritual Masses* should be followed (cf. *CB Appendix III* and *GIRM* 346, 347, 359, 372, and 377).

- 5.5. If there are concelebrating priests, make sure that the appropriate vesture is available for them.
- 5.6. It is important that the pastor should have the statistics card (*see appendix*) prepared beforehand; place the card on the vestments so that the bishop will have it before the ceremony.
- 5.7. Kindly reserve a parking place near the church and place of vesting for the bishop's vehicle.

6. MUSIC

- 6.1. The celebration of confirmation is a parish-community event, in which music plays an integral part. "Singing is one of the primary ways that the assembly of the faithful participates actively in the Liturgy" (*STL* 26); therefore, the candidates and the entire congregation should participate. Please provide the necessary hymn texts in order to facilitate participation by everyone gathered. A leader of song should assist with congregational participation.
- 6.2. The hymns chosen should reflect the content and theme of the Scriptures as well as the nature of the sacramental celebration. Hymns focusing on the Holy Spirit, witness/discipleship, initiation, church, and baptism are appropriate. The music selected should also reflect the nature of the season, solemnity, and the day on which confirmation is celebrated.
- 6.3. Congregational and choral music are preferred to solo singing, which is highly discouraged. Recorded music is prohibited during any sacramental

celebration. Candidates should also be prepared to fully participate in the singing. The music leader or catechist is encouraged to teach them the music and rehearse the music before the liturgy.

- 6.4. It would be appropriate (and encouraged) to have a small committee of those being confirmed help in the planning of the liturgy. This is a good way to continue catechesis and facilitate participation.
- 6.5. Music should contribute to the ceremony without unduly prolonging it.
- 6.6. If there is to be music during the conferral of the sacrament, it should not begin until after the laying on of hands and its proper prayer is completed (cf. RC 25). The type of music selected should be played softly in the background so as not to distract from the conferral of the sacrament. It may have a simple text, such as *Veni, Creator Spiritus* or a simple refrain from the Taizé tradition (*Veni Sancte Spiritus*).
- 6.7. Any music that is printed for this occasion should have the explicit permission of the copyright holder. (You may obtain more information about this by contacting the Office of Liturgy)
- 6.8. Congregational music is encouraged during the distribution of Holy Communion. Following the distribution of Holy Communion, when the bishop and chaplains return to their chairs, there should be a period of silent reflection and prayer when no music is sung. This is not a time for a choral “meditation” or solo singing.
- 6.9. After this period of silence, there may be a Song of Thanksgiving or Praise, but not a choral meditation, solo piece, or “meditation” song. The time after communion is a time for thanksgiving and praise and, therefore, it is a time for congregational singing (*GIRM* 88 and *STL* 196).

7. CONFERRAL OF THE SACRAMENT

- 7.1. Presentation of the Candidates: After the Gospel is proclaimed, the pastor or primary catechist should present the candidates for confirmation. The words used to present the candidates should briefly express how the candidates have prepared for confirmation. The name of each person is

then called out so the assembly can see who will be receiving the sacrament (CB 461).

A formula such as this may be used:

“Bishop N., the parish community of N. wishes to present to you its young men and women who have been preparing to receive the sacrament of confirmation. Each candidate has prepared for this sacrament over a period of ____ months. During this time, they have participated in a retreat and have expressed their desire to receive the sacrament of confirmation. Their parents, their sponsors, and their teachers, together with the whole parish community attest to their readiness and are happy to present them to you at this time as candidates for the sacrament of confirmation.”

Then the names are called out.

As the name of each candidate is called out, the candidate should stand in his or her place until each person’s name has been called. After all the candidates’ names have been called they are invited to sit for the homily

It is also recommended that there be a way for all those gathered to signify that they affirm that these candidates are called to be received fully into the church and also affirm their continued support and prayer for the newly confirmed. After all the names have been called out, a sung acclamation, such as, an “**Alleluia**” or “**Thanks be to God,**” or something similar, is most appropriate to signify the assembly’s affirmation.

- 7.2. The bishop then gives the homily. He may do this in a dialogue form (RC 18). It would be helpful to have a microphone equipped with a long cord (or cordless if that’s available) so that the bishop will have the opportunity to move among the candidates during his homily.

Candidates and sponsors should be prepared to share their reflections on the sacrament of confirmation in light of the Scriptures used at the Mass.

The homily, even though a dialogue, is not a time for quizzes, testing, or “stumping” the candidates. The homily is a time to break open the word and shed light on its relationship to the lives of those gathered.

It is most appropriate to reflect on the Scriptures (*lectio divina*) with your students before the liturgy so they are able to respond and participate with confidence. This will also reinforce the connection of Scripture and our life lived with the graces received in baptism, confirmation, and eucharist. The Diocesan Office of Liturgy can provide resources to help with this study and reflection.

- 7.3. Renewal of Baptismal Promises: The bishop leads the renewal of the baptismal promises, for which the candidates stand. At the conclusion of these promises, the bishop gives his assent to the profession of faith and proclaims the faith of the Church. The congregation responds with a confident “Amen,” which can be sung or spoken.
- 7.4. Laying on of Hands: The bishop, putting his pastoral staff and miter aside, extends his hands over the candidates who are standing in their places.
- 7.5. Anointing: The bishop, taking his miter, goes and stands at the entrance of the sanctuary or to the place where confirmation will be conferred. As the first candidate approaches the bishop, the congregation is seated.

The anointing regularly takes place at the entrance of the sanctuary with the candidates standing to receive the sacrament. It is no longer necessary to have the boys confirmed first and then the girls.

It is recommended that the candidates wear nametags, with their confirmation name printed clearly for the bishop to read (cf. #2.3)

At the time for the candidate to receive the sacrament, the sponsor will present the candidate to the bishop by name using the following formula. The sponsor should be instructed to speak loudly and clearly (CB 466).

Bishop N. I present to you N. for the sacrament of confirmation (cf. #3.5)

Since the bishop will anoint the candidate on the forehead, the forehead should be unobstructed. The bishop may also pour the sacred chrism on

the top of the head while making the sign of the cross; therefore, the candidates' hair should be simply done.

The candidates should approach the bishop two by two without genuflecting or bowing. One at a time, the candidates will step in front of the bishop to receive the sacrament.

As they stand in front of the bishop, at the entrance to the sanctuary, the sponsor places his/her right hand on the shoulder of the candidate. The bishop anoints the forehead (or pours the chrism on the top of the head), saying: "**N.** be sealed . . ." The newly confirmed responds, "Amen." The bishop then says, "Peace be with you." The newly confirmed replies, "And also with you." At this point the bishop will **shake** the candidate's hand as a sign of peace and joy.

The candidates should be instructed to not wipe off the oil, but allow it to be absorbed or rubbed into the skin. Again, this will be an opportunity for mystagogical catechesis after the ceremony.

As soon as one is confirmed, he/she returns to his/her seat, and his/her place is immediately taken by the next person in line.

The bishop washes his hands after the anointing. For this purpose, the following should be provided at the credence table: lemon, water, basin, and a hand towel.

8. MASS

- 8.1. Concelebrants: Mass most often is concelebrated with the bishop as the principal celebrant. If someone else celebrates the Mass, the bishop presides over the Liturgy of the Word and gives the blessing at the end of Mass.

Priests who have a pastoral role with the confirmandi should be invited to concelebrate. In this connection it is important to keep in mind that a concelebrant is necessarily restricted in his activity – a priest *should not* concelebrate if he must be Master of Ceremonies, song leader, or general director of the celebration.

- 8.2. Entrance procession: The entrance procession should be arranged as follows:
- Censer bearer (*thurifer*) carrying a censer (*thurible*) with burning incense (*optional*)
 - Server or acolyte carrying the cross with the image/corpus facing the front
 - Two candle-bearers on either side of the processional cross
 - *Optional:* The confirmandi (if they will walk in the procession)
 - *Optional:* Extraordinary Ministers of Holy Communion and Lector(s) (if they will walk in the procession)
 - the deacon carrying the *Book of the Gospels*
 - If there is no deacon, a lay person is permitted to carry the *Book of the Gospels* in procession – the book is placed flat on the altar. The book should never be standing on the altar or propped up by a book stand, etc.
 - Concelebrant(s), two by two if there are more than one
 - *Master of Ceremonies* (if there is one)
 - the bishop
 - *If there are chaplains to the bishop* these (two deacons) follow behind the bishop
 - Finally, the ministers who assist with the book, the miter, and the pastoral staff (unless this is taken care of by the Master of Ceremonies)
- 8.3. If a deacon assists at the celebration, he leads the petitions of the penitential rite.
- 8.4. Sprinkling Rite: The sprinkling rite is an appropriate addition to the celebration because it links baptism with confirmation, especially during the Paschal Season. The sprinkling rite replaces the penitential rite. The Kyrie is also omitted.
- Also, there should be appropriate music to accompany this beautiful ritual and it is never to be done during the Gloria. A bowl, water, branches or asperges will need to be prepared for the bishop. The deacon should accompany the bishop as he processes around the church. The deacon can hold the container with water so the bishop is free to move about and douse the congregation with the waters of refreshment.
- 8.5. The Gloria is sung, except in the seasons of Advent and Lent.

- 8.6. The *Sacramentary* should be ready for the bishop to use, with all the proper places marked.
- 8.7. One of the Ritual Masses for Confirmation should be used (*Sacramentary* pp. 834-837), unless the sacrament is celebrated on the Sundays of Advent, Lent or Easter, solemnities, Ash Wednesday, and the weekdays of Holy Week, which have their own proper texts that must be used (RC 57).
- 8.8. Liturgy of the Word: The readings may be taken in whole or in part from the Mass of the day or from the texts for confirmation in the *Lectionary* (Nos. 764-768) (RC 20).

The readings of the Mass of the day are always used on Sundays (all liturgies on a Sunday, including the evening, and the Saturday evening Mass), the Sundays of Advent, Lent, and the Paschal Season, solemnities, Ash Wednesday, and the weekdays of Holy Week (RC 57).

Lectors should be chosen and prepared ahead of time so that they know how to use the public address system and can proclaim the Word of God well. It is recommended that sponsors, parents, or other members of the parish be chosen to be lectors at the Mass for confirmation.

The lectors should either be located near the ambo, or instructed when to approach the ambo so that the celebration will proceed smoothly.

The deacon or one of the concelebrants should be designated to proclaim the gospel. The conferral of the sacrament will take place after the homily.

- 8.9. Profession of Faith: The Creed is omitted in the Rite of Confirmation since the candidates renewed their baptismal promises before the conferral of the sacrament (CB 470).
- 8.10. General Intercessions: The intercessions follow the conferral of the sacrament. The normal minister for the intercessions is the deacon. If there is no deacon present, representatives of the families of the newly confirmed, their teachers, or sponsors may be chosen to read the intercessions. The bishop introduces the intercessions and concludes them with prayer. The intercessions should be general, except for the prayer for the newly confirmed.

Those reading the intercessions should be located near the ambo, or instructed on when to approach the ambo to avoid a prolonged delay or confusion (usually the minister approaches the ambo and/or stands near it while the bishop is washing his hands after the anointing). Once the bishop has returned to his chair, the lector should stand in front of the ambo and begin reading the intercessions after the bishop has formally introduced them.

Those who read the intercessions should be instructed to remain in their place in the sanctuary until after the bishop has finished the concluding prayer to avoid unnecessary movement and distraction during the collect.

- 8.11. Presentation of the Gifts: Representatives of the families of the newly confirmed, their sponsors, teachers, and the newly confirmed may bring up the gifts.
- 8.12. Eucharistic Prayer: The bishop or the master of ceremonies may assign parts of the Eucharistic Prayer to individual concelebrants. All concelebrants should carefully note those portions rubrically assigned to “Celebrant alone” and “All concelebrants.” When saying those parts for all concelebrants, those concelebrating should keep their voices low so as to permit the bishop’s voice, as principal celebrant, to be heard.
- 8.13. Sign of Peace: During the sign of peace, representatives from the community can be selected to approach the sanctuary to share the sign of peace with the bishop and concelebrants. The newly confirmed, sponsors, and family members are to be chosen beforehand and practice where they will go to share in the sign of peace.
- 8.14. Communion: There should be a number of people assigned to assist the bishop with the distribution of communion. In addition to the concelebrants, there may need to be Extraordinary Ministers of Holy Communion. All the ministers should be familiar with the particular worship space of the parish and commissioned ministers.¹

¹ Please see *The Rites vol. II*, (Collegeville: Liturgical Press, 1991), 142 – 152 or *Book of Blessings*, (Collegeville: Liturgical Press, 1989), 709 -720.

Communion under both species should be distributed. There should be two cup ministers for every minister of the Eucharistic Bread.

- 8.15. Dismissal: After the **Prayer After Communion** and before the final blessing, the bishop will address the congregation. Beforehand, the bishop and pastor can agree which of them will make acknowledgements of catechists, liturgist, musicians, and others who merit recognition for the preparation of the ceremony. If many are to be named, it is often better for the pastor to recognize them, and the bishop to add his words of thanks at the end. This would also be the time for the people to be invited to the reception by the pastor or a member of the parish.

These announcements should be *extremely* brief and not take away from the importance of the sacraments just celebrated. The liturgy is not the proper place or time to reward people for their ministry. The most appropriate place for these well deserved acknowledgements is in the parish bulletin or at the reception that follows Mass. We must always remember it is Christ whom we honor at the liturgy.

A special blessing or prayer over the people is said at the end of Mass (*Sacramentary* 835).

- 8.16. Recessional: The ministers and the bishop will process out of the church. The newly confirmed and their sponsors, can either be in the procession out of the church or they can remain in their places until the bishop has left the church. The newly confirmed and the congregation should be instructed to make the sign of the cross when the bishop blesses them as he passes them. The order of the procession at the conclusion of the liturgy is:

- Censer bearer (*thurifer*)
- Cross
- Two candle-bearers on either side of the processional cross
- *Optional*: The Confirmandi
- *Optional*: The Lector(s) and the Extraordinary Ministers of Holy Communion
- Deacon(s)
- Concelebrants
- Master of Ceremonies (if there is one)
- Bishop

The pastor should escort the bishop to the place for the reception. The newly confirmed will follow the bishop out and go directly to the location for the reception.

9. RECORDS

- 9.1. The confirmation register should include the name of the bishop, the confirmed, parents, and sponsor, as well as the date and place of the celebration.
- 9.2. Notation is also to be made in the Baptismal Register and/or sent to the church (parish) of baptism whether that is in Utah or some other state.
- 9.3. The Diocese of Salt Lake City maintains a central diocesan file of data recording the reception of baptisms, confirmations, marriages, and of deaths.
- 9.4. Accurate maintenance of this central sacramental file requires the cooperation of every pastor and administrator. The file does not replace the parish/mission registers for these sacramental events.
- 9.5. With the implementation of the ParishSOFT[®] Software System, all parishes in the diocese must input all sacramental records into their Family Directory database. Parishes/Missions should sync with the diocese at least once a month; weekly is preferred for larger parishes. For questions, please contact the Chancellor's Office, or the Projects Coordinator's Office.

Ceremonial Guidelines for the Sacrament of Confirmation Within the Mass for the Diocese of Salt Lake City, have been prepared by the Diocesan Office of Liturgy and adapted from the *Ceremonial Guidelines for the Sacrament of Confirmation Within Mass* from the Archdiocese of San Francisco (March 2001).

Appendix

PARISH PREPARATIONS
FOR THE CELEBRATION OF THE SACRAMENT OF CONFIRMATION
(A CHECKLIST)

A. Prior to the Day of Confirmation

1. ____ The *Liturgy Planning Form* has been sent to the bishop's office
2. ____ The songs chosen for the Mass are known by the candidates and congregation
3. ____ The texts for the Rite are taken from the approved texts
4. ____ The candidates and their sponsors have rehearsed for their parts in the ceremony
5. ____ The *Statistics Card* has been prepared to give to the bishop
6. ____ The various ministers for the ceremony have been contacted, trained, and have practiced:
 - a. ____ Priests who will concelebrate
 - b. ____ Extraordinary Ministers of Holy Communion
 - c. ____ Lectors
 - d. ____ Servers/Acolytes for the ceremony (6)
 - e. ____ The musicians, etc

B. THE DAY OF THE CEREMONY

1. Sanctuary
 - a. ____ Altar prepared for Mass (Candles, microphones, etc)
 - b. ____ Credence table with the following:
 - i. ____ Bowl and pitcher of water, lemon, and a towel,
 - ii. ____ Sacramentary, corporal, purificators, and vessels needed for Mass
 - iii. ____ bowl of water, branch, or asperges for the sprinkling rite (*optional*)
 - c. ____ Ambo prepared with the following:
 - i. ____ Microphone with a long cord (or wireless) for use during the homily
 - ii. ____ The *Lectionary* with the readings correctly marked
 - iii. ____ the intercessions
 - d. ____ Chairs for the following

- i. _____ The bishop and deacons
 - ii. _____ The Master of Ceremonies and servers
(on the same side of the sanctuary,
preferably near the credence table)
 - iii. _____ Concelebrating priests
 - iv. _____ Reserved places for visiting clergy
2. Church
- a. _____ Reserved places for the candidates and their sponsors
 - b. _____ Table with gifts to be presented at the Offertory
 - c. _____ Wine and ciboria
3. Place where the bishop will vest
- a. _____ Vestments for the bishop (stole, chasuble, as well as, amice, alb and cincture)
 - b. _____ Vestments for concelebrating priests
 - c. _____ Card with statistics placed on the bishop's vestments
 - d. _____ Candles, processional cross, thurible and incense for the servers
 - e. _____ Sacred Chrism
 - f. _____ Place for the bishop to park