

ORDER OF CONFIRMATION
WITHIN MASS ON A SUNDAY OF EASTER
BY A DELEGATED PASTOR
OF
ADULT (18+) BAPTIZED CATHOLICS
CATECHIZED THROUGH AN RCIA PROCESS
(REVISED FEBRUARY 1, 2023)

Introduction

1. This document has been compiled from:

- The *Constitution on the Sacred Liturgy* (CSL)
- The *Roman Pontifical* (RP)
- The *Roman Missal* (RM)
- The *Order of Confirmation* (OC)
- The *Rite of Christian Initiation of Adults* (RCIA)
- The Archdiocesan Guidelines for Confirmation of Adolescents

It is for use by pastors¹ who have been delegated to celebrate the Sacrament of Confirmation with adult baptized Catholics (18+ years of age) in the Archdiocese of Newark.

Those to be confirmed are to have been catechized in a process modeled on the *Rite of Christian Initiation of Adults*. (See RCIA 400ff, “Preparation of Uncatechized Adults for Confirmation and Eucharist.”)

As in the case of catechumens, the preparation of these adults requires a considerable time, during which the faith infused in baptism must grow in them and take deep root through the pastoral formation they receive. A program of training, catechesis suited to their needs, contact with the community of the faithful, and participation in certain liturgical rites is needed in order to strengthen them in the Christian life. (RCIA, 401)

The fulfillment of this norm is required to receive delegation.

This rite should be read, prepared and, if necessary, rehearsed some time before the actual Confirmation is to take place. It is designed to be printed and placed in an appropriate ceremonial binder for use in the liturgy. It includes all the texts needed at the chair and for the celebration of Confirmation within Mass. Texts for use at the altar are found in the *Roman Missal*.

¹ Parish administrators and university/college chaplains may also receive delegation to confirm adult baptized Catholics. For the purposes of this document, the term “pastor” refers to pastors/administrators/chaplains.

The Minister of Confirmation

2. The ordinary minister of Confirmation is the Bishop. Normally a Bishop administers the Sacrament to make a clear reference to the first outpouring of the Holy Spirit on Pentecost: after the Apostles were filled with the Holy Spirit, they themselves gave the Spirit to the faithful through the laying on of hands. However, the Bishop may delegate the faculty to confirm to pastors of the place where Confirmation is conferred or places where the candidates belong. (OC, 7-8)

A Priest **cannot validly confirm** without the faculty to do so given either by the law itself or by delegation from the Bishop. **Delegation is required for pastors to confirm adult (18+) baptized Catholics.** Delegation must be requested **in writing from the Regional Bishop.** (See appendix A) The delegation to confirm **cannot** be sub-delegated or transferred by the pastor. The Pastor with delegation **is to preside at the Mass** during which the Sacrament of Confirmation is celebrated.

Delegation is not required for a priest to confirm a **catechumen** (the age of reason, 7 or older). **All catechumens are to be fully initiated** (that is, **baptized, confirmed, AND receive first Communion**) at the Easter Vigil. This is done according to the RCIA, 206-243. The faculty to confirm in this situation is granted **by the law itself.** (See RCIA, 232)

Delegation is not required for a priest to confirm when receiving a baptized Christian into **full communion of the Catholic Church.** This is done according to the RCIA, 473-498. The faculty to confirm in this situation is granted **by the law itself.** (See RCIA, 481)

When to Celebrate Confirmation

3. Delegation for the celebration of Confirmation is given solely for the Sundays of Easter, including Easter Sunday and Pentecost. Confirmation may be celebrated at any Sunday (Saturday evening) parish Mass or at an additionally scheduled Mass on Sunday. **Delegation will not be given to confirm adult baptized Catholics at the Easter Vigil.**

As a rule, Confirmation takes place **within Mass** in order to express the fundamental connection of this Sacrament with the entirety of Christian initiation, which reaches its culmination in the Communion of the Body and Blood of Christ. The newly confirmed therefore participate in the Eucharist which completes their initiation. (OC, 13)

Therefore, Communion should be given, especially to the newly confirmed, under both species.

Because the celebration occurs during the Easter Season, the prayers, preface and readings are always taken from the occurring Sunday of Easter. The readings are of the day (see OC, 20). The liturgical color is white, except on Pentecost, when it is red. The hymns chosen should reflect the Easter Season. Music should not be chosen solely on the basis of the celebration of Confirmation.

Offices and Ministries of Confirmation

4. The liturgical celebration of Confirmation should reflect the festive and solemn character required. There should be a full complement of ministries (Deacon, readers, servers, hospitality) and music ministry including a cantor to lead the people in song.

As with all liturgical celebrations of the Church, “the full, conscious and active participation of the people is the aim to be considered before all else.” (CSL, 14) Preparations should be made in advance for visitors attending the liturgy to insure a solemn celebration of the Sacrament. Information regarding photography and electronic etiquette could be announced before Mass or included in the worship aid. All present should be strongly encouraged to participate in the entire celebration.

The candidates should fully participate in the entire liturgy with specific focus on their role as recipients of the Sacrament. They need to focus on what is happening to them and on the celebration of the Sacrament. They should not be fulfilling other roles in the liturgy such as serving or proclaiming the readings or intercessions. Those who normally function as liturgical ministers should fulfill these ministries and not the confirmation candidates.

Note that **only the delegated pastor may lay on hands and confirm**. Concelebrants may not anoint any of the candidates. (See 2, above) Deacons are not ministers of the Sacrament of Confirmation and may **never** anoint candidates for Confirmation.

Sponsors

5. As a rule, there should be a sponsor for each of those to be confirmed. These sponsors bring the candidates to receive the Sacrament, present them to the minister for the anointing, and will later help them to fulfill their baptismal promises faithfully under the influence of the Holy Spirit whom they have received.

It is desirable that the godparent at Baptism, if available, also be the sponsor at Confirmation. This expresses more clearly the relationship between Baptism and Confirmation. Nonetheless the choice of a special sponsor for Confirmation is not excluded. (OC, 5)

From the 1983 Code of Canon Law

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;

- 2º 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;
- 3º 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;
- 4º not be bound by any canonical penalty legitimately imposed or declared;
- 5º not be the father or mother of the one to be baptized.

Confirmation Names

6. The rite is silent regarding the practice of taking a new name at Confirmation. The candidates may retain their baptismal name rather than choose another. This is pastorally and liturgically preferred as it better manifests the unity between Baptism and Confirmation. However, a special Christian name may be chosen if desired. A Christian name should be derived from the name of a saint, blessed, holy person from the Bible, virtue, religious feast or symbol.

The Celebration of the Sacrament

7. The Sacrament of Confirmation is conferred through the anointing with Chrism on the forehead, which is done by the laying on of hands, and through the words: BE SEALED WITH THE GIFT OF THE HOLY SPIRIT. (OC, 9)

The Chrism is consecrated by the Bishop in the Mass that is celebrated during holy week for this purpose. (OC, 10) Only a bishop may consecrate the Sacred Chrism.

Confirmation Check List

- Mass Vestments
- Nametags for the candidates
- Proper vesture for clergy
- Sacred Chrism
- Order of Confirmation* (cf. below)
- Roman Missal*
- Requisites for communion under both kinds
- Requisites for washing of hands after anointings

Recording the Sacraments

After the liturgy, the names of those confirmed and other pertinent information need to be recorded in the parish register(s); the register of Confirmation and where appropriate, the register of First Eucharist. Notification of reception of the Sacrament(s) should be sent to the parish of Baptism.

THE ORDER OF CONFIRMATION
AT MASS ON A SUNDAY OF EASTER
BY A DELEGATED PASTOR
OF
ADULT (18+) BAPTIZED CATHOLICS
CATECHIZED THROUGH AN RCIA PROCESS

THE INTRODUCTORY RITES

8. When the people are gathered, the pastor approaches the altar while the entrance song is sung. When he has arrived at the altar, he reverences the altar and goes to the chair. When the song is completed, the pastor with the people standing, makes the sign of the cross.

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

✠ Amen.

Then the pastor, extending his hands, greets the people:

**The grace of our Lord Jesus Christ,
and the love of God,
and the communion of the Holy Spirit
be with you all.**

✠ And with your spirit.

The pastor introduces the liturgy mentioning the importance of Confirmation in these or similar words.

**My friends, we have come together on this joyous occasion
to celebrate the Eucharist during which
the Sacrament of Confirmation will be conferred.
In Baptism, these [this] candidate(s)
became our brother(s) (and) sister(s) in Christ.
Through Confirmation,
they [he/she] will be strengthened by the Holy Spirit
to give witness to their [his/her] faith as (a) disciple(s) of Jesus.
In the Eucharist, they [he/she] complete(s) their [his/her] initiation
as (a) sharer(s) with us in the Body of Christ.**

SPRINKLING RITE

9. The sprinkling rite may take the place of the Penitential Act on the Sundays of Easter. If the sprinkling takes the place of the Penitential Act, it is not repeated after the renewal of baptismal promises. If a Penitential Act from the *Roman Missal* is used, then a sprinkling may take place with the renewal of baptismal promises. (If the water has already been blessed see (B), below.)

(A) RITE FOR THE BLESSING AND SPRINKLING OF WATER (DURING EASTER TIME)

With a vessel containing the water to be blessed before him, the pastor calls upon the people to pray in these or similar words:

**Dear brothers and sisters,
let us humbly beseech the Lord our God
to bless this water he has created,
which will be sprinkled on us
as a memorial of our baptism.
May he help us by his grace
to remain faithful to the Spirit we have received.**

And after a brief pause for silence, he continues with hands joined:

**Lord our God,
in your mercy be present to your people's prayers,
and, for us who recall the wondrous work of our creation
and the still greater work of our redemption,
graciously ✠ bless this water.**

**For you created water to make the fields fruitful
and to refresh and cleanse our bodies.
You also made water the instrument of your mercy:
for through water you freed your people from slavery
and quenched their thirst in the desert;
through water the Prophets proclaimed the new covenant
you were to enter upon the human race;
and last of all,
through water, which Christ made holy in the Jordan,
you have renewed our corrupted nature
in the bath of regeneration.**

**Therefore, may this water be for us
a memorial of the baptism we have received,
and grant that we may share
in the gladness of our brothers and sisters
who at Easter have received their Baptism.
Through Christ our Lord.**

℟. Amen.

The pastor sprinkles himself and the ministers, then the clergy and people. An appropriate song is sung.
When he returns to the chair, the pastor faces the people with hands joined and says:

**May almighty God cleanse us of our sins,
and through the celebration of this Eucharist
make us worthy to share at the table of his Kingdom.**

℟. Amen.

(B) THANKSGIVING OVER WATER ALREADY BLESSED (DURING EASTER TIME)

If the water has already been blessed, the following “Thanksgiving over Water” from RCIA 222 should be used.

**Dear brothers and sisters,
let us implore the mercy of God.
May this rite of sprinkling
revive in us the grace of baptism
through which we have been immersed
in the redeeming death of the Lord,
that we may rise with him to new life.**

Pause for silent prayer. Then, facing the font (or vessel) containing the blessed water, the pastor says:

**Blessed are you, God the Father almighty,
for you have created water to cleanse and give life.**

All sing or say the following or some other suitable acclamation:

Blessed be God.

Pastor:

**Blessed are you, God the Only Begotten Son,
Jesus Christ,
for you poured forth water with blood from your side,
so that from your Death and Resurrection
the Church might be born.**

All: Blessed be God.

Pastor:

**Praise to you, God the Holy Spirit,
for you anointed Christ at his baptism
in the waters of the Jordan,
that we might all be baptized into you.**

All: Blessed be God.

The pastor concludes with the following prayer.

**By the mystery of this blessed water,
graciously lead to spiritual rebirth
your servants,
whom you have called to this cleansing
in the faith of your Church,
that they may have eternal life.
Through Christ our Lord.**

℟ Amen.

The pastor sprinkles himself and the ministers, then the clergy and people. An appropriate song is sung. When he returns to the chair, the pastor faces the people with hands joined and says:

**May almighty God cleanse us of our sins,
and through the celebration of this Eucharist
make us worthy to share at the table of his Kingdom.**

℟ Amen.

GLORIA

10. The Gloria in excelsis (Glory to God in the highest) is said or sung.

**Glory to God in the highest
and on earth peace to people of good will.
We praise you, we bless you,
we adore you, we glorify you,
we give you thanks for your great glory,
Lord God, heavenly King,
O God, almighty Father.
Lord Jesus Christ, Only Begotten Son,
Lord God, Lamb of God,
Son of the Father,
you take away the sins of the world,
have mercy on us;
you take away the sins of the world,
receive our prayer;
you are seated at the right hand of the Father,
have mercy on us.
For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High, Jesus Christ,
with the Holy Spirit,
in the glory of God the Father. Amen.**

COLLECT

11. The Collect is from the occurring Sunday.

Let us pray.

All pray in silence with the pastor for a while. Then the pastor, with hands extended, says the Collect:

Easter Sunday (Mass during the day)

**O God, who on this day,
through your Only Begotten Son,
have conquered death
and unlocked for us the path to eternity,
grant, we pray, that we who keep
the solemnity of the Lord's Resurrection
may, through the renewal brought by your Spirit,
rise up in the light of life.
Through our Lord Jesus Christ, your Son,
who lives and reigns with You
in the unity of the Holy Spirit,
God, for ever and ever.**

Second Sunday of Easter

**God of everlasting mercy,
who in the very recurrence of the paschal feast
kindle the faith of the people you have made your own,
increase, we pray, the grace you have bestowed,
that all may grasp and rightly understand
in what font they have been washed,
by whose Spirit they have been reborn,
by whose Blood they have been redeemed.
Through our Lord Jesus Christ, your Son,
who lives and reigns with You
in the unity of the Holy Spirit,
God, for ever and ever.**

Third Sunday of Easter

May your people exult for ever, O God,
in renewed youthfulness of spirit,
so that, rejoicing now in the restored glory of our adoption,
we may look forward in confident hope
to the rejoicing of the day of resurrection.
Through our Lord Jesus Christ, your Son,
who lives and reigns with You
in the unity of the Holy Spirit,
God, for ever and ever.

Fourth Sunday of Easter

Almighty ever-living God,
lead us to a share in the joys of heaven,
so that the humble flock may reach
where the brave Shepherd has gone before.
Who lives and reigns with you
in the unity of the Holy Spirit,
God, for ever and ever.

Fifth Sunday of Easter

Almighty ever-living God,
constantly accomplish the Paschal Mystery within us,
that those you were pleased to make new in Holy Baptism
may, under your protective care, bear much fruit
and come to the joys of life eternal.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you
in the unity of the Holy Spirit,
God, for ever and ever.

Sixth Sunday of Easter

**Grant, almighty God,
that we may celebrate with heartfelt devotion
these days of joy,
which we keep in honor of the risen Lord,
and that what we relive in remembrance
we may always hold to in what we do.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you
in the unity of the Holy Spirit,
God, for ever and ever.**

The Ascension of the Lord (Vigil Mass)

**O God, whose Son today ascended to the heavens
as the Apostles looked on,
grant, we pray, that, in accordance with his promise,
we may be worthy for him to live with us always on earth,
and we with him in heaven.
Who lives and reigns with you
in the unity of the Holy Spirit,
God, for ever and ever.**

The Ascension of the Lord (Mass during the Day)

(For an alternate Collect see the *Roman Missal*)

**Gladden us with holy joys, almighty God,
and make us rejoice with devout thanksgiving,
for the Ascension of Christ your Son
is our exaltation,
and, where the Head has gone before in glory,
the Body is called to follow in hope.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you
in the unity of the Holy Spirit,
God, for ever and ever.**

Pentecost Sunday (Vigil Mass)

(For an alternate Collect see the *Roman Missal*)

**Grant, we pray, almighty God,
that the splendor of your glory
may shine forth upon us
and that, by the bright rays of the Holy Spirit,
the light of your light may confirm the hearts
of those born again by your grace.
Through our Lord Jesus Christ, your Son,
who lives and reigns with You
in the unity of the Holy Spirit,
God, for ever and ever.**

Pentecost (Mass during the Day)

**O God, who by the mystery of today's great feast
sanctify your whole Church in every people and nation,
pour out, we pray, the gift of the Holy Spirit
across the face of the earth
and, with the divine grace that was at work
when the Gospel was first proclaimed,
fill now once more the hearts of believers.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you
in the unity of the Holy Spirit,
God, for ever and ever.**

LITURGY OF THE WORD

12. All of the readings are those of the occurring Sunday of Easter. See the *Lectionary for Mass*, 42-63. The Liturgy of the Word takes place as usual **until after the Gospel is proclaimed**.

SACRAMENT OF CONFIRMATION

PRESENTATION OF THE CANDIDATES

13. After the Gospel, the pastor stands at the chair. Another priest or deacon or catechist presents the candidates for confirmation from a place other than the ambo (e.g., cantor stand), according to the custom of the place.

Will the candidates for confirmation please stand.

[Pause. The names may be called if they are few.]

Reverend Father,
the parish community of **N**.
presents these candidates [this candidate]
for the Sacrament of Confirmation.

Those who know them [him/her]
judge them [him/her] to be sincere in their [his/her] desire.

They have [he/she has] participated in the parish RCIA process
and have [has] shared in the fellowship and prayer
of their [his/her] brothers and sisters.

It is my privilege to present them [him/her] to you.

The Pastor accepts the candidates saying:

**In the name of Jesus Christ and his Church,
I accept you and I pray that the Sacrament
which you are about to receive,
will strengthen your faith
and assist the growth of the Kingdom of God among us.**

Then the congregation gives its assent by **applause**.

THE HOMILY OR ADDRESS

14. The pastor then gives a brief homily. He should explain the readings and so lead the candidates, their sponsors and families, and the whole assembly to a deeper understanding of the mystery of confirmation. The homily may be taken from the *Order of Confirmation*, 22. (See Appendix B)

THE RENEWAL OF BAPTISMAL PROMISES

23. After the Homily the pastor questions those to be confirmed, who stand.

[Deacon or other minister: Candidates for confirmation, please stand.]

[Pastor:

**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.]**

Only the candidates respond to the following questions.

Pastor:

**Do you renounce Satan,
and all his works and empty promises?**

Together, all those to be confirmed reply:

I do.

Pastor:

**Do you believe in God,
the Father almighty,
Creator of heaven and earth?**

Those to be confirmed:

I do.

Pastor:

**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.

Pastor:

**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.

Pastor:

**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 assembly may stand.

[Deacon or other minister: Please stand.]

The Pastor 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 whole congregation 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.

Where it is customary, the candidates may be sprinkled with holy water while an appropriate song is sung. If the sprinkling rite has taken the place of the Penitential Act, the sprinkling is not repeated.

THE LAYING ON OF HANDS

24. Then the pastor 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.**

All pray in silence for a while.

25. The pastor lays hands over all those to be confirmed. The pastor 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.**

℟. Amen.

THE ANOINTING WITH CHRISM

26. The sacred Chrism is brought by the Deacon or other minister to the pastor. Each of those to be confirmed goes to the pastor; or, if appropriate, the pastor 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 pastor; or the one to be confirmed alone says his (her) own name.

27. The pastor 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 responds:

Amen.

The pastor says:

Peace be with you.

The newly confirmed responds:

And with your spirit.

28. Within the Archdiocese of Newark, the pastor does not associate priests with himself in conferring the Sacrament.

29. During the anointing a suitable song may be sung. After the anointing the pastor washes his hands.

30. The Universal Prayer follows.

All are seated at the conclusion of the Universal Prayer.

THE UNIVERSAL PRAYER

18. All stand. The following or other intercessions created for the occasion may be added to the regular Sunday intercessions.

Pastor:

**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:

For N. and N., his servant(s),
whom the gift of the Holy Spirit has confirmed:
that, planted and grounded in love,
they [he/she] may bear witness to Christ the Lord
by their [his/her] way of life,
let us pray to the Lord.

For their [his/her] family(ies), sponsor(s), and godparent(s):
that by word and example
they [he/she] may continue to encourage
those whom they [he/she] have [has] sponsored in the faith
to follow in the footsteps of Christ,
let us pray to the Lord.

THE LITURGY OF THE EUCHARIST

19. As a rule, Confirmation takes place within Mass in order that the fundamental connection of this Sacrament with all of Christian initiation may stand out more clearly. Christian initiation reaches its culmination in the Communion of the Body and Blood of Christ. The newly confirmed therefore participate in the Eucharist, which completes their Christian initiation. (OC, 13)

Some of the newly confirmed may join those who bring the gifts to the altar.

When Eucharistic Prayers I, II, or III are used, the proper intercessions are said as indicated (cf. The *Roman Missal: Ritual Masses, "For the Conferral of Confirmation"*).

Communion should be offered under both species. The priest ministers the Body of Christ. When a deacon assists, he ministers the Blood of Christ. Extraordinary ministers of holy Communion are used as needed.

If the newly confirmed are receiving Communion for the first time, "Before saying 'this is the Lamb of God' the [pastor] may briefly remind [them] of the preeminence of the Eucharist, which is the climax of their initiation and the center of the whole Christian life." (See RCIA, 243) These or similar words may be used:

[N. and N.,] the Eucharist completes your initiation into the Body of Christ. It sustains us each Sunday on our journey of faith. It is the center and heart of the whole Christian life. (Raising the host and chalice), Behold the Lamb of God...

First Communicants should receive the Eucharist before the assembly; the Body of Christ from the pastor and the Blood of Christ from the deacon.

PRAYER AFTER COMMUNION

20. The Prayer After Communion is that of the occurring Sunday.

Let us pray.

All pray in silence unless silence has just been observed.

Easter Sunday (Mass during the day)

**Look upon your Church, O God,
with unfailing love and favor,
so that, renewed by the paschal mysteries,
she may come to the glory of the resurrection.
Through Christ our Lord.**

Second Sunday of Easter

**Grant, we pray, almighty God,
that our reception of this paschal Sacrament
may have a continuing effect
in our minds and hearts.
Through Christ our Lord.**

Third Sunday of Easter

**Look with kindness upon your people, O Lord,
and grant, we pray,
that those you were pleased to renew by eternal mysteries
may attain in their flesh
the incorruptible glory of the resurrection.
Through Christ our Lord.**

Fourth Sunday of Easter

**Look upon your flock, kind Shepherd,
and be pleased to settle in eternal pastures
the sheep you have redeemed
by the Precious Blood of your Son.
Who lives and reigns for ever and ever.**

Fifth Sunday of Easter

Graciously be present to your people, we pray, O Lord,
and lead those you have imbued with heavenly mysteries
to pass from former ways to newness of life.
Through Christ our Lord.

Sixth Sunday of Easter

Almighty ever-living God,
who restore us to eternal life in the Resurrection of Christ,
increase in us, we pray, the fruits of this paschal Sacrament
and pour into our hearts the strength of this saving food.
Through Christ our Lord.

The Ascension of the Lord (Vigil Mass)

May the gifts we have received from your altar, Lord,
kindle in our hearts a longing for the heavenly homeland
and cause us to press forward,
following in the Savior's footsteps,
to the place where for our sake he entered before us.
Who lives and reigns for ever and ever.

The Ascension of the Lord (Mass during the Day)

Almighty ever-living God,
who allow those on earth to celebrate divine mysteries,
grant, we pray,
that Christian hope may draw us onward
to where our nature is united with you.
Through Christ our Lord.

Pentecost Sunday (Vigil Mass)

**May these gifts we have consumed
benefit us, O Lord,
that we may always be aflame with the same Spirit,
whom you wondrously poured out on your Apostles.
Through Christ our Lord.**

Pentecost Sunday (Mass during the Day)

**O God, who bestow heavenly gifts upon your Church,
safeguard, we pray, the grace you have given,
that the gift of the Holy Spirit poured out upon her
may retain all its force
and that this spiritual food
may gain her abundance of eternal redemption.
Through Christ our Lord.**

THE CONCLUDING RITES

ANNOUNCEMENTS

21. Announcements, if any, are made at this time.

SOLEMN BLESSING

22. Pastor:

The Lord be with you.

℟ And with your spirit.

Deacon:

Bow down for the blessing.

The pastor, 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.**

℟ 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.**

℟ 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.**

℟ 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.**

℟ Amen.

Or:

PRAYER OVER THE PEOPLE

Pastor:

The Lord be with you.

℞ And with your spirit.

Deacon:

Bow down for the blessing.

The pastor, with hands extended over the newly confirmed and 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 for ever and ever.**

℞ Amen.

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

℞ Amen.

Or:

The Solemn Blessing of the Easter Season may be used

DISMISSAL

Deacon:

Go forth, the Mass is ended.

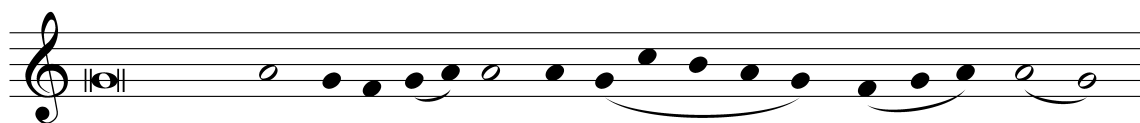
Or: Go and announce the Gospel of the Lord.

Or: Go in peace, glorifying the Lord by your life.

Or: Go in peace.

℟️ Thanks be to God.

On Easter Sunday, the Second Sunday of Easter and on Pentecost Sunday, the Deacon or Pastor may chant the Easter Dismissal.



The musical notation is a single staff in treble clef with a key signature of one flat (B-flat). It begins with a double bar line and a repeat sign. The melody consists of a series of notes: a half note G4, a quarter note A4, a quarter note B4, a quarter note C5, a quarter note B4, a quarter note A4, a quarter note G4, a quarter note F4, a quarter note E4, a quarter note D4, a quarter note C4, a quarter note B3, a quarter note A3, a quarter note G3, and a final half note F3. The notes are grouped with slurs: a slur under the first four notes (G4-A4-B4-C5), a slur under the next four notes (B4-A4-G4-F4), a slur under the next four notes (E4-D4-C4-B3), and a slur under the final four notes (A3-G3-F3-F3).

Go in peace, al-le-lu - ia, al - le - lu - ia.
Thanks be to God, al-le-lu - ia, al - le - lu - ia.

Text © 2010, ICEL.

Or:

Deacon:

Go in peace, Alleluia, Alleluia.

℟️ Thanks be to God, alleluia, alleluia.



Worship Office

Archdiocese of Newark

Pastor (or Administrator or Chaplain) Request for Delegation to Confirm Baptized Catholics (18+)
Pastors, Administrators or Chaplains must request in writing delegation to confirm baptized Catholics (18+) from the Regional Bishop using this form or a letter containing the information below.
The completed form is to be sent to the Regional Bishop.

1. Name of Church and City where Confirmation will be celebrated

2. Date(s) of the Sunday(s) of Easter when Confirmation will be celebrated

3. Name of confirming Pastor/Administrator/Chaplain to be delegated

I the undersigned Pastor/Administrator/Chaplain request delegation for

_____ to confirm.

Reason: Language Other (please specify) _____

4. Names of adults to be confirmed at this celebration (use additional sheets if necessary)

By signing below, I testify that the above named are baptized Catholics, 18 years or older, and have participated in a process of formation for Confirmation based on the catechumenate.

Signature of Pastor/Administrator/Chaplain / Date

Church, City and Phone

Delegation is hereby granted:

Signature of Regional Bishop / Date

Appendix B

THE HOMILY OR ADDRESS

23. The following homily comes from the *Order of Confirmation*, 22. The Pastor may use 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 manifested 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 together 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 (a) member(s) 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 forehead(s). 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 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 (a) living member(s) 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.