

RITE OF CONFIRMATION
AT MASS ON A SUNDAY OF EASTER
BY A DELEGATED PASTOR
OF
ADULT (18+) BAPTIZED CATHOLICS
CATECHIZED THROUGH AN RCIA PROCESS
(REVISED OCTOBER 24, 2013)

Introduction

1. This document has been compiled from:

- The *Constitution on the Sacred Liturgy* (CSL)
- The *Roman Pontifical* (RP)
- The *Roman Missal* (RM)
- The *Rite of Confirmation* (RC)
- 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 are 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 at 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 pouring forth 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. (RC, 7-8)

In the Archdiocese of Newark, delegation is required for pastors to confirm adult (18+) baptized Catholics. Delegation must be requested in writing from the Regional Bishop (See appendix A, pg. 26). 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 anyone of the age of reason (7 or older) who is being fully initiated (that is, being baptized, confirmed, and receiving first Communion) at the Easter Vigil. This is done according to the RCIA, 206-243.

Delegation is **not** required for a priest to confirm when receiving a baptized Christian into the Catholic Church. This is done according to the RCIA, 473-498.

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 occur at any Sunday (Saturday evening) parish Mass or at an additionally scheduled Mass on Sunday. **Delegation is not given to confirm adult baptized Catholics at the Easter Vigil.**

Ordinarily, confirmation takes place within Mass in order to express more clearly the fundamental connection of this sacrament with the entirety of Christian initiation. The latter reaches its culmination in the communion of the Body and Blood of Christ. The newly confirmed should therefore participate in the Eucharist which completes their initiation. (RC, 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 RC, 20). The liturgical color is white, with the exception of red on the Solemnity of Pentecost. 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 present, 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. (RC, 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.

Canon 874

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

- 1/ be designated by the one to be baptized, by the parents or the person who takes their place, or in their absence by the pastor or minister and have the aptitude and intention of fulfilling this function;

2/ have completed the sixteenth year of age, unless the diocesan bishop has established another age, or the pastor or minister has granted an exception for a just cause;

3/ be a Catholic who has been confirmed and has already received the most holy sacrament of the Eucharist and who leads a life of faith in keeping with the function to be taken on;

4/ not be bound by any canonical penalty legitimately imposed or declared;

5/ not be the father or mother of the one to be baptized.

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

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. (RC, 9)

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

Confirmation Check List

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

Recording the Sacraments

After the ceremony, 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.

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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.

R: 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.

R: 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, this/these 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 faith as disciples of Jesus. In the Eucharist, they [he/she] complete(s) their [his/her] initiation as sharers 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:

**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.**

R: 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.**

R: 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:

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

All sing or say the following or some other suitable acclamation: Blessed be God.

Pastor:

**Praise to you, Lord Jesus Christ, the Father’s only Son,
for you offered yourself on the cross
that in the blood and water flowing from your side
and through 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 in you.**

All: Blessed be God.

The pastor concludes with the following prayer.

**You have called your children,
to this cleansing water,
that they may share in the faith of your Church
and have eternal life.
By the mystery of this consecrated water
lead them to a new and spiritual birth.
Through Christ our Lord.**

All: 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.**

R: 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,
one 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,
one 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,
one 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,
one 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,
one 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,
one God, for ever and ever.**

Seventh Sunday of Easter

**Graciously hear our supplications, O Lord,
so that we, who believe that the Savior of the human race
is with you in your glory,
may experience, as he promised,
until the end of the world,
his abiding presence among us.
Who lives and reigns with you
in the unity of the Holy Spirit,
one God, for ever and ever.**

Vigil of Pentecost

(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,
one 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,
one 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**.

HOMILY OR INSTRUCTION

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 *Rite of Confirmation*, 22. (See Appendix B)

RENEWAL OF BAPTISMAL PROMISES

15. After the homily the candidates stand and the pastor questions them.

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

Pastor:

Before you receive the Spirit, I ask you to renew the profession of faith you made in baptism, or your parents and godparents made in union with the whole Church.

Only the candidates respond to the following questions.

Do you renounce Satan and all his works and all his empty show?

Candidates: I do.

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

Candidates: I do.

**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?**

Candidates: I do.

**Do you believe in the Holy Spirit,
the Lord, the giver of life,
who came upon the Apostles at Pentecost
and today is given to you, sacramentally in Confirmation?**

Candidates: I do.

**Do you believe in the holy Catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and life everlasting?**

Candidates: I do.

The pastor accepts their professions of faith by proclaiming the faith of the Church.
The assembly may stand. [Deacon or pastor: Please stand.]

The pastor sings or says:

**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 sings or says: Amen.

For This is our faith, some other formula may be substituted, or the community may express its faith in a suitable song.

If the assembly is seated they are invited to stand.
[Deacon or Pastor: Please stand.]

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

16. The pastor may move to the place where confirmation will take place.
The pastor faces the people and with hands joined sings or says:

**My dear friends,
in baptism God our Father gave the new birth
of eternal life
to his chosen son(s) and daughter(s).
Let us pray to our Father
that he will pour out the Holy Spirit
to strengthen his son(s) and daughter(s) with his gifts
and anoint them [him/her] to be more like Christ the Son of God.**

The candidates may be invited to kneel.

[Deacon or pastor: Candidates please kneel.]

All pray in silence for a short time.

The pastor alone lays hands upon all the candidates (by extending hands over them).
The pastor sings or says:

**All powerful God, Father of our Lord Jesus Christ,
by water and the Holy Spirit
you freed your son(s) and daughter(s) from sin
and gave them [him/her] new life.
Send your Holy Spirit upon them [him/her]
to be their [his/her] Helper and Guide.**

**Give them [him/her] the spirit of wisdom and understanding,
the spirit of right judgment and courage,
the spirit of knowledge and reverence.
Fill them [him/her] with the spirit of wonder and awe
in your presence.
Through Christ our Lord.**

R: Amen.

THE ANOINTING WITH CHRISM

17. The deacon or other assisting minister brings the Chrism to the pastor. Each candidate goes to the pastor, or the pastor may go to the individual candidates. The one presenting the candidate places his (her) right hand on the latter's shoulder and gives the candidate's name to the pastor; or the candidate may give his (her) own name.

The pastor dips his right thumb in the chrism and 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.

During the anointing a suitable song may be sung if there are many to be confirmed.
The music should not be too loud or distract from the dialogue between the pastor and the candidates.

After the anointing the pastor, standing either at the chair or credence table, discreetly washes his hands.

The Profession of Faith is omitted, since it has already taken place.

GENERAL INTERCESSIONS

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

Pastor:

My dear friends, let us be one in prayer to God our Father as we are one in the faith, hope, and love his Spirit gives.

Deacon:

For **N.** and **N.**, confirmed by the gift of the Spirit, that they give witness to Christ by lives built on faith and love: *We pray...*

For their families, sponsors, and godparents who led the newly confirmed in faith, that by word and example they may always encourage them to follow the way of Jesus Christ: *We pray...*

LITURGY OF THE EUCHARIST

19. Confirmation ordinarily 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. (RC, 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.

Seventh Sunday of Easter

Hear us, O God our Savior,
and grant us confidence,
that through these sacred mysteries
there will be accomplished in the body
of the whole Church
what has already come to pass in Christ her Head.
Who lives and reigns for ever and ever.

Vigil of Pentecost

**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

(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.**

CONCLUDING RITE

ANNOUNCEMENTS

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

SOLEMN BLESSING

22. Pastor:

The Lord be with you.

R: 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.**

R: Amen.

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

R: Amen.

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

R: Amen.

And he blesses all the people adding:

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

R: Amen.

Or:

PRAYER OVER THE PEOPLE

Pastor:

The Lord be with you.

R: 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.**

R: 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.**

R: Amen.

Or:

The Solemn Blessing of the Easter Season may be used

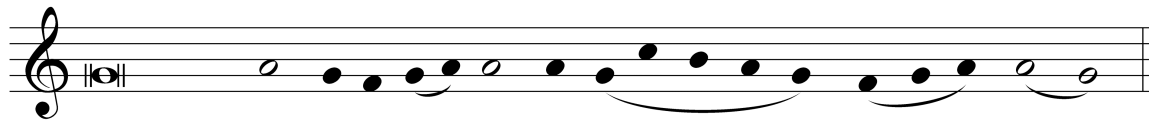
DISMISSAL

Deacon:

Go in peace, glorifying the Lord by your life.

R: Thanks be to God.

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



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

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Or:

Deacon:

Go in peace, Alleluia, Alleluia.

R: 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.

HOMILY OR INSTRUCTION

23. The following homily comes from the *Rite of Confirmation*, #22. The Pastor may use these or similar words:

On the day of Pentecost the apostles received the Holy Spirit as the Lord had promised. They also received the power of giving the Holy Spirit to others and so completing the work of baptism. This we read in the Acts of the Apostles. When Saint Paul placed his hands on those who had been baptized, the Holy Spirit came upon them, and they began to speak in other languages and in prophetic words.

Bishops are successors of the apostles and have this power of giving the Holy Spirit to the baptized, either personally or through the priests they appoint.

In our day the coming of the Holy Spirit in confirmation is no longer marked by the gift of tongues, but we know his coming by faith. He fills our hearts with the love of God, brings us together in one faith but in different vocations, and works within us to make the Church one and holy.

The gift of the Holy Spirit which you are to receive will be a spiritual sign and seal to make you more like Christ and more perfect members of his Church. At his baptism by John, Christ himself was anointed by the Spirit and sent out on his public ministry to set the world on fire.

You have already been baptized into Christ and now you will receive the power of his Spirit and the sign of the cross on your forehead. You must be witnesses before all the world to his suffering, death, and resurrection; your way of life should at all times reflect the goodness of Christ. Christ gives varied gifts to his Church, and the Spirit distributes them among the members of Christ's body to build up the holy people of God in unity and love.

Be active members of the Church, alive in Jesus Christ. Under the guidance of the Holy Spirit give your lives completely in the service of all, as did Christ, who came not to be served but to serve.