



THE SACRAMENT OF CONFIRMATION IN THE DEANERIES OF THE DIOCESE OF HELENA

All-powerful God,
Father of our Lord
Jesus Christ,
by water and the
Holy Spirit you freed your
sons and daughters from
sin and gave them new life.
Send your Holy Spirit upon
them to be their Helper
and Guide. Give them the
spirit of wisdom and
understanding, the spirit
of right judgment and
courage, the spirit of
knowledge and reverence.
Fill them with the spirit of
wonder and awe
in your presence.

Rite of Confirmation #25

Ordinarily, in the Diocese of Helena, the Bishop will preside at the celebration of the sacrament of Confirmation with the youth of the parishes in each of the deaneries of the Diocese. These deanery celebrations will ordinarily occur during the Easter Season or during summer Ordinary Time. Scheduling for these deanery celebrations normally occurs in the fall of each year and is coordinated by the Bishop's Office.

Included in these guidelines are:

1. Selecting the Parish in each Deanery for the Celebration, page 3;
2. Responsibility of Host Parish, page 3;
3. Responsibility of each Participating Parish of the Deanery, page 5;
4. Determining Shared Financial Responsibilities, page 6;
5. Suggestions for the Selection of the Deanery Confirmation Preparation Team, page 6;
6. The Task of the Preparation Team, page 7;
7. General Liturgical Norms for the Celebration of the Sacrament of Confirmation in the Diocese of Helena, page 8;
8. Overview / Ritual Notes: The Confirmation Liturgy, page 13;
9. Contact, page 18;
10. Sample Text for the Rite of Confirmation, page 19.

Graphic Art: © Linda McCray. Designed for DIOCESE OF HELENA CHRISM MASS. All Rights Reserved. The Chrism Mass logo draws from rich symbolism in our Catholic tradition. To capture the flowing grace of a spiritual blessing, I have used the following symbols: a dove for the Spirit, olive leaves for anointing with precious olive oil, and a crosier for our Bishop's pastoral guidance.



Selecting the Parish in each Deanery for the Celebration

The deanery celebration of the sacrament of Confirmation with the Bishop provides the parishes of the deanery an opportunity to work together, share resources, build a sense of common purpose and develop continuing support of one another in the shared mission of the Church. The shared celebration is a strong sign of the unity of the Church gathered around the Bishop. The following principles are provided to support deanery preparations for the celebration.

Available dates and locations in the Bishop's schedule will be provided to the deans in the fall for the following spring celebrations of the sacrament in each deanery. Following discussions with each parish affected, and with the deanery, **the dean will confirm the date provided.** In cases where scheduling conflicts arise, the dean will contact the Bishop's Office for re-scheduling.

The host parish in the deanery must meet the following criteria:

- The selected parish is willing to serve as host and welcome the deanery.
- The selected parish facilities are adequate to provide sufficient and appropriate space for the liturgical celebration, including the number of candidates, sponsors, family members, friends and parishioners.
- The selected parish has adequate space for a reception following the celebration.
- It is not necessary that the host parish have candidates for Confirmation in a given year.
- The host parish may change from year to year depending on the number of candidates for the deanery celebration.

Responsibilities of the Host Parish

1. The host parish is willing to work with the Deanery Preparation Team (as described below) and to implement the celebration as determined by the team. The responsibilities of the host parish listed below could be shared by the other parishes in the deanery as determined by the Preparation Team.
2. **Prior to the scheduled date of the liturgy:**
The host parish assures that the following information for each candidate from the various parishes has been provided:

- ❖ **A list of the full name of each candidate (given first name, middle name, last name), date and place of baptism, full name of confirmation sponsor.** This list must be provided to the host parish **at least two weeks prior to the celebration.** Remember that it is most appropriate to be confirmed by one's baptismal name; if a "Confirmation name" is chosen, the parish list first indicates each candidate's full baptismal name and then identifies the "Confirmation name."
- ❖ **Prepare the host parish Confirmation register,** listing the names of everyone who is to be confirmed with the necessary information as described above. The Bishop may sign the register following Confirmation, if desired. **The Confirmation of each candidate must be officially recorded in the parish register of the host parish.**
- ❖ **The local parish of the candidates (not the host parish) notifies each candidate's church of baptism of the Confirmation in the usual manner.**
- ❖ **Name tags for each candidate should be provided by each parish** at least two weeks prior to the liturgy. The Preparation Team will design the type and style of the nametags for consistency. The host parish may need to remind the parishes to send their name tags. **On the name tag must appear: the baptismal name in large letters, then the surname in smaller letters; if there is a Confirmation name, it follows the baptismal name.**
- ❖ In collaboration with the Preparation Team, **the host parish arranges a time to have a rehearsal** for Confirmation. When there are candidates from the host parish, they should be prepared to lead the remainder of the group.
- ❖ The host parish provides a **reserved parking space for the Bishop.**
- ❖ It is also the responsibility of the host parish to **encourage its own parishioners to gather for the celebration.** Most especially parish leadership should be present (staff, pastoral council, finance council, liturgy team, and other ministry teams, etc.). The presence of the host parish leadership reflects the genuine hospitality of the entire parish to the other parishes of the deanery, and also extends particular hospitality to the Bishop.



Responsibility of each participating Parish of the Deanery

1. **Each parish of the deanery with candidates for Confirmation supports the effort and ministry of the host parish.** The parishes collaborate with the designated Preparation Team and **assists the host parish with any financial needs.** These needs are presented in advance by the Preparation Team to the parishes—most likely at a deanery meeting—and all the parishes reach consensus on the shared expenses and the manner of sharing them.
2. **It is the responsibility of the local parish to collect baptismal certificates for their candidates** and to provide the host parish with a copy or with the appropriate information.
3. **At least two weeks prior to the date of Confirmation, the local parish mails the following to the Bishop's Office:**
 - (a) **Letters from each candidate to the Bishop requesting the sacrament of Confirmation.** The custom of having the candidates write a letter to the Bishop requesting Confirmation is a worthwhile one. In order to ensure that the Bishop is able to read the letters and possibly be able to comment about them when he is in the parish, please mail the letters to the Bishop's Office so that they **arrive two weeks before the date of the Confirmation.** Please collect all the letters at the parish and mail them together in one envelope marked "Confirmation letters" on the outside. Please **do not place the letters in individual envelopes.**
 - (b) **A Confirmation certificate for each candidate from the parish to be signed by the Bishop.**
4. **Two weeks prior to the date of Confirmation, each local parish sends to the deanery host parish:**
 - (a) **A list of the full names of each candidate (given first name, middle name, last name), date and place of baptism; full name of Confirmation sponsor).** Remember that it is most appropriate to be confirmed by one's baptismal name; if a "Confirmation name" is chosen, the list first indicates each candidate's full baptismal name and then identifies the "Confirmation name."
 - (b) **Name tags for each Candidate.** Put the baptismal name in large letters, then the surname in smaller letters; if there is a Confirmation name, it follows the baptismal name. **The type and style for the name tags is coordinated by the Preparation Team for consistency.**

5. **Each parish enters in its own parish Confirmation register** the name of each person from the parish receiving Confirmation, with a note regarding the actual place/parish of the celebration of the sacrament. **The local parish is also responsible to notify their candidates' church of baptism in the usual manner.** The Confirmation of each candidate must be **officially recorded in the parish register of the host parish.**
6. It is also the responsibility of each parish of the deanery to **encourage parishioners to gather for the celebration.** Most especially parish leadership should be present (staff, pastoral council, finance council, liturgy team, and other ministry teams, etc.). The presence of the leadership of the parishes and parishioners demonstrates the importance with which the parish views the sacrament of Confirmation and the value it places on the support of young parish members celebrating the sacrament. This also extends particular hospitality to the Bishop.

Determining Shared Financial Responsibilities

A multi-parish deanery celebration of the sacrament of Confirmation presumes a need for some financial expenditure. It is important that all expenses are reviewed and approved by the parishes participating. Expenses, for example, could include: printing of a worship aid; food, etc. for a reception and/or meal if that is desired; costs associated with preparing the liturgical environment at the host parish; etc. **It is recommended that expenses be allocated to each participating parish based on the number of *confirmandi* from the parish. It cannot be presumed that the host parish carries the financial burden.**

Suggestions for the Selection of the Deanery Confirmation Preparation Team

In collaboration with the deanery, the dean appoints the Preparation Team for the Confirmation liturgy. It is recommended that this team consist of the following persons:

- ❖ The dean or a person he appoints to represent the deanery;
- ❖ The pastor/administrator of the host parish or his representative;
- ❖ The liturgy/music coordinator of the host parish;
- ❖ At the discretion of the dean, others in the deanery skilled in liturgy and liturgical music;
- ❖ The deanery Youth Ministry Coordinator (or a representative of the participating parish youth ministries);
- ❖ Two or three representatives of the *confirmandi*, chosen if possible from participating parishes in the deanery.

The Task of the Preparation Team

Using this document as its guide, the team makes certain that the necessary expectations are fulfilled:

- ❖ Selection of the host parish, page 3;
- ❖ Responsibilities of the host parish, page 3;
- ❖ Responsibilities of each parish in the deanery, page 5;
- ❖ Collaboration with the deanery to determine the financial responsibility of each participating parish, page 6;
- ❖ Review and application of the expectations for the liturgy as outlined in this document (cf. General Liturgical Norms for the Liturgy of Confirmation, page 8)
- ❖ Work closely with the host parish.



General Liturgical Norms for the Celebration of the Sacrament of Confirmation in the Diocese of Helena

Hospitality

An environment of warm and deliberate hospitality should be the norm for all liturgical celebrations. The Preparation Team and the host parish are responsible to assure a welcoming environment for all who gather for the celebration of the Sacrament.

The Bishop

The dean, in collaboration with the pastor/administrator of the host parish, communicates, well in advance with the Bishop's Office regarding hospitality for the Bishop. Depending on the day and time of the liturgy, this may include a meal and/or evening accommodations. When Confirmation is in the evening, the dean, in collaboration with the host parish, provides a light meal for the Bishop and others (if desired), such as priests who will be present and parish staff members. **The Bishop does not eat red meat or pork.** The Bishop prefers that this be a small group in a relaxed setting. Please allow sufficient time so the meal is not rushed. The Preparation Team and the host parish make certain that a reserved parking space is available for the Bishop when he arrives.

Ministers of Hospitality

The ordinary ministers of hospitality in the local parish should be present to assist in providing a welcoming environment for all who gather. Persons from the other participating parishes could also assist in this important ministry. They should be present and visible early to assist in providing directions for the *confirmandi* and their sponsors, parents, etc. They welcome the assembly, distribute the worship aid, give directions for seating, and remain visible and present during the entire liturgy.

Reception following the liturgy

It is presumed that a reception for the newly confirmed, their sponsors, parents and the assembly occur immediately after the liturgy. The Bishop desires to spend time with the parish community and the newly confirmed. The Bishop usually will return to the church after the concluding procession for a few minutes after the ceremony so that pictures with the newly confirmed can be taken. He remains vested so that those confirmed can have a meaningful remembrance of this important day in their lives.

Expenses for the reception should be shared by all participating parishes as determined by the Preparation Team.

The *Confirmandi*

It is recommended that the *confirmandi* and their sponsors arrive **at least forty-five minutes prior to the beginning of the liturgy**. They should gather in a place other than the main worship space. The Preparation Team determines the appropriate amount of time needed for reviewing the liturgy with the *confirmandi* and sponsors. It is of particular importance that the *confirmandi* and sponsors be reminded of the need for their “full, conscious and active participation” in the liturgy (“the norm to be considered before all else.”). This may require a review of the selected music and perhaps even a rehearsal of the music with the candidates, sponsors and parents. **The Bishop will NOT meet with candidates, sponsors and parents before the Confirmation Mass.**

Appropriate Dress

The serious nature of the sacrament requires particular attention to appropriate dress for both the *confirmandi* and their sponsors. This is a “dress-up” occasion, and it has become necessary to define the meaning of this expectation. For women, low-cut dresses or short skirts are not acceptable. For men, open shirts, jeans or athletic shoes are not acceptable. For both men and women, dress should be semi-formal. **It is an important responsibility of the Preparation Team to address this matter with the candidates, their parents and sponsors.**

The Gathering Assembly

The Ministers of Hospitality welcome the gathering assembly and assist with seating when necessary. It is **highly recommended that a printed worship aid be prepared and provided** for all in the assembly to assist in the “full, conscious and active participation” of all. When hymnals or other missals are used, a clear invitation to participate is often necessary, along with a printed sheet or “songboard” indicating the location of the music in the books. Announcements prior to each hymn or sung response are not appropriate. In order to facilitate the important principle of “full participation,” it may be necessary, at the discretion of the preparation team, to rehearse the music with the assembly.

Liturgical Season

Attention to the liturgical season during which Confirmation is celebrated is an important and essential element in the preparation process. **It is most appropriate that Confirmation be celebrated during the Easter Season.** Ordinarily this is when the deanery celebrations occur in the Diocese of Helena. Confirmation may be celebrated at other times, although **Confirmation is NOT celebrated during the season of Lent**, and it is **recommended that Confirmation not be celebrated during the season of Advent.**

The following liturgical norms apply:

The ritual Mass for Confirmation is used (see appropriate texts in the Roman Missal and Lectionary), except that the Mass of the Day is used when Confirmation occurs on the Sundays of Advent, the Sundays of Easter, or on solemnities, such as Pentecost or Trinity Sunday.

Sundays of Easter: Prayers for appropriate Sunday of Easter
Preface I-V for Easter
Readings for appropriate Sunday of Easter

Pentecost/Trinity: Prayers and Preface for Pentecost/Trinity
Readings for Pentecost/Trinity

Other Days of the Easter Season, Weekdays after Pentecost, Sundays of the Year
Prayers for Confirmation {Ritual Masses: 4}
Preface for Pentecost or Holy Spirit
Readings for Confirmation {Lectionary, Vol. IV: 764 – 768}
(or Easter weekday, if appropriate)

Sundays of Advent: Prayers, Preface, and Readings for appropriate Advent Sunday

Liturgical Environment

Preparation of the environment of the worship space for the celebration of Confirmation is an important element of the liturgy. Care should be taken to ensure that the preparations evoke a sense of “noble simplicity” in which the fullness of the symbols of the liturgy are strong, clear, genuine and beautiful. Font, Altar, Ambo and Cross are unencumbered. The liturgical season is honored.

As preparations for the liturgy advance, the normative practices of the local parish as it celebrates the Sunday liturgy are ordinarily respected and maintained. When a departure is deemed necessary, dialogue with the pastor/administrator of the local parish is essential.

The Sacred Chrism

A prominent place in the sanctuary should be prepared for the Chrism, which may be brought forward in the entrance procession. It should be clearly visible to all in the assembly and should be in a worthy container. The parish should use the Chrism received from the Chrism Mass that year. If the Preparation Team determines that the amount of Chrism is not adequate for the number of *confirmandi*, an additional amount can be obtained from the Bishop’s Office.

Bishop’s Crosier and Miter

The Bishop will bring the crosier and stand and miters. The crosier is in a carrying case and needs to be assembled. There should be a small table near the Bishop’s Chair in the sanctuary on which the miter can be placed.

Vestments

The Bishop will bring his own vestments (alb, stole, chasuble). If a sufficient number of stoles is not available for concelebrating priests, please contact the Chancery **at least two weeks prior to the liturgy** for matching stoles.

Sound System

A good working sound system is essential, unless the church is very small. Well in advance, please check the microphone and sound system to ensure that batteries are fresh and the system functions properly.

Liturgical Music

Preparation of the music for the Confirmation liturgy is guided by the principles that are common to all liturgical celebrations and informed by the liturgical documents, especially the *Constitution on the Sacred Liturgy (CS)* and *Sing to the Lord: Music in Divine Worship (SL)* (USCCB, 2008).

- “The full and active participation by all the people is the aim to be considered before all else.” (SC #14)
- Singing is one of the primary ways that the assembly of the faithful participates in the liturgy (SL #26).
- Leadership of the assembly is entrusted to competent music ministers who are ordinarily acknowledged as leaders in their own parishes. The cantor and/or psalmist is able to confidently lead the assembly in the sung Word of God. Membership in the Confirmation choir reflects the multi-generational choirs of the parishes of the deanery. A wide range of instruments may accompany the assembly, depending on the resources of the deanery.
- Musical choices reflect the paschal nature of the Confirmation liturgy and are accessible to the entire assembly. It is inappropriate to choose music that is only familiar to the host parish or is focused only in a particular genre, especially popular perceptions of what is characteristic of “youth” music. The multi-cultural nature of the diocese, especially regarding Native American and Latino populations, is also respected where appropriate.
- All the sung acclamations of the Mass are honored, i.e., the Gloria, Psalm, Gospel Acclamation, and the acclamations of the Eucharistic Prayer. Since the Confirmation liturgy in the Diocese of Helena is ordinarily a deanery celebration, it is important for parishes to strive, over time, to reach some commonality among Mass settings. Music for the Confirmation liturgy also presumes a gathering hymn sung by all and a song during the Communion procession. Other choices may also be made, according to local custom.

Liturgical Ministers

Master of Ceremony/Assistant to the Bishop

Trained Masters of Ceremony are available in each deanery of the diocese and should be utilized for this liturgy. (For a list of these persons please contact the Diocesan Office).

If not available, another lay-woman or man should serve in this ministry. The Master of Ceremony is vested in an alb. A deacon or priest may also serve in this ministry if others are not available. **For a copy of the Diocesan Guidelines for Masters of Ceremony, contact Fr. Ed Hislop, Chair, Diocese of Helena Liturgical Commission.**

Ministers of Hospitality (refer to page 8 of this document)

The Deacon.

The deacon fulfills the ministry of deacon at the liturgy, and only that ministry. If two deacons are present, one serves as Deacon of the Gospel, the other as Deacon of the Altar.

Other Liturgical Ministers

Incense bearer (when incense is used)

Cross-Bearer

Assistants for the Blessing and Sprinkling of Water

Servers

Ministers of the Word

At least three persons are necessary: one person for each reading and one for the General Intercessions (see below). Provided they can read well, are confident and are **properly prepared** for that liturgical ministry, it is appropriate, but not necessary, that candidates proclaim the Scripture readings and the petitions for the General Intercessions. The readers **must consist of both men and women**. Preparation and rehearsal for this ministry is essential and not optional. Appropriate and at least “semi-formal” dress is a requirement. They should have been readers in their parish for at least one year. For the General Intercessions, one person may lead the prayers of intercession, or several—one person for each prayer. The criteria listed above also apply.

Presentation of the Gifts

Confirmandi, sponsors, parents or a combination of these persons may present the gifts of bread and wine. Great care must be taken to assure that **an adequate amount of both bread and wine is prepared. Communion is not to be taken from the tabernacle.** All in the assembly have the clear option to receive both the eucharistic bread and wine. All the cups necessary for communion may be prepared and placed on the Gifts Table at the church entrance and the option used at the Chrism Mass may be utilized, i.e. all the cups needed are brought forward, filled with wine, to the bishop at the Presentation of Gifts. This allows a greater number of persons to participate in the Presentation. **This will require preparation and practice to assure that the procession of Gifts is dignified and ordered.**

Extraordinary Ministers of Holy Communion

It is most appropriate that Ministers of Holy Communion from the host parish serve in this ministry. It is less appropriate that *confirmandi* serve in this ministry at this Mass.

OVERVIEW / Ritual Notes

THE CONFIRMATION LITURGY

Introductory Rites

The Bishop utilizes the “**Rite of Blessing and Sprinkling Holy Water,**” including the renewal of baptismal promises, at the beginning of the liturgy. The Bishop conducts the rite from the sanctuary area (unless the parish has a significant font at the church entrance; then it is appropriate that the liturgy begin there, remembering the need for a good sound system). A server/minister holds the book for the prayers that begin the sprinkling rite. The Bishop wears the miter and may carry the crosier throughout the sprinkling rite. Once the sprinkling is completed, the Bishop returns to his place at the Chair. The crosier is taken to its place; the miter is put in its place.

“The Gloria is sung or said on SUNDAYS outside Advent and Lent, and also on Solemnities and Feasts, and at particular celebrations of a more solemn character” (GIRM # 53). **When Confirmation is celebrated on a Sunday, solemnity or feast, the Gloria is sung. When it is celebrated on other days (outside Advent and Lent) it may be sung, though not required.**

A server/minister holds the book for the opening prayer.

Liturgy of the Word

When the Bishop sits for the readings, a server brings the miter for him.

After the deacon or priest who will read the Gospel receives a blessing from the Bishop, the Bishop removes the miter, which is taken to its place by the server. The Bishop stands and receives the crosier from a server and holds it throughout the reading of the Gospel. When the Gospel has concluded, the deacon or priest brings the Gospel Book to the Bishop, who reverences the Book of the Gospels with a kiss. The Bishop retains the crosier as the candidates are called forward.

Naming the Candidates

Following the Gospel, all are seated. The pastor/pastoral administrator (and, if appropriate, the pastoral staff person most directly responsible for Confirmation preparation) comes to the microphone. Each candidate is called by name and introduced to the Bishop. He/she stands as his/her name is called (please allow each candidate to stand before calling the next individual). Candidates remain standing until Bishop asks them to be seated.

The pastor/pastoral administrator gives a brief overview of the preparation program and assures the Bishop that the candidates are prepared. The pastor/pastoral administrator (and staff person) return to their seats.

The Homily

The Bishop may speak directly to the candidates and will ask them to be seated; the Bishop preaches the homily. In the course of his homily, the Bishop will point to the renewal of baptism which took place at the beginning of the liturgy.

At the conclusion of the homily, the Bishop will move to the center in front of the altar.

The Sacrament of Confirmation

The candidates and their sponsors stand. The server or minister holds the book while the Bishop prays:

My dear friends, ... and anoint them to be more like Christ the Son of God.

All pray in silence for a moment.

After a moment of silence, the Bishop removes his miter, and a server takes the miter to its place. Another server/minister holds the book, and the Bishop prays with hands raised over the candidates:

**All-powerful God, Father of our Lord Jesus Christ,
by water and the Holy Spirit**

...

**Fill them with the spirit of wonder and awe in your presence.
We ask this through Christ our Lord.**

THE LAYING ON OF HANDS

The laying on of hand **begins in profound silence**. After the first few *confirmandi* have come forward, **quiet instrumental music may begin or an appropriate hymn may be sung quietly** by the choir or the assembly.

The candidates come forward one by one, without their sponsors. The Bishop will impose hands on the head of each candidate. **Please be certain to instruct the candidates to move forward so they are directly in front of the Bishop and he does not have to reach out to impose hands; they should move into place while the preceding person has hands imposed.** It is appropriate that **concelebrating priests also impose hands on each candidate after the Bishop, without words or comment** to the candidate. Candidates are instructed to move to the concelebrating priests after the Bishop imposes hands. After hands are imposed, each candidate returns to his/her place.

The **miter and crosier are brought to the Bishop**. The **Chrism is brought to the dean**, who will hold it up, presenting it to the community using the words provided in the attached Ritual (“**Behold the Sacred Chrism...**”), and **then gives the Chrism to the Deacon or Minister who holds the bowl for the Bishop as he anoints**. A server should be near the bishop with a soft towel so the Bishop can wipe excess Chrism from his hands.

Any music during the time of anointing should be very quiet so people can hear the dialogue for each (candidate’s name, etc. – see below). This is not a time for the assembly to sing.

Candidates and sponsors come forward in two lines. The sponsor places his/her right hand on the shoulder of the candidate. The candidate speaks his/her name loudly so the Bishop can hear: “**My name is NN., and I wish to be confirmed.**”

It is highly recommended that candidates select their baptismal names as their Confirmation names. However, an individual may select the name of one of the Church’s saints, if appropriate, giving his/her baptismal name and then the Confirmation name. e.g., my name is “baptismal name” “confirmation name” [“John Michael” or “Alice Mary. “]

Wearing nametags is required so there is no doubt about the name. The nametag contains in large letters the baptismal name, followed by the Confirmation name, if different, with the last name in small letters at the bottom of the nametag.

The Bishop says the name as he anoints the candidate. **Instruct the candidates to stand directly in front of the Bishop so that he does not have to reach out to anoint them** – and to move into place while the preceding person is being anointed.

The Bishop makes the sign of the cross on the forehead of the candidate saying:

“Name, be sealed with the gift of the Holy Spirit.”

The candidate responds: “Amen.”

The Bishop says: “Peace be with you.”

The candidate responds: “And also with you.”

The candidate and sponsor return to their places.

Once all have been confirmed, the **crosier is returned to its place**. The Bishop invites those present to acknowledge with joy those who have been confirmed.

The Bishop washes his hands (generally a bowl containing soapy water accompanied by a rough towel is best).

The Bishop moves to stand at the Chair. Bishop removes his miter and server takes it to its place.

The General Intercessions

The Bishop prays the prayer to begin and conclude the General Intercessions; a reader (perhaps one of those just confirmed or several of them) or the deacon proclaims the petitions. Following the concluding prayer of the Intercessions the Bishop is seated and receives the miter.

Presentation of the Gifts

The Procession of Gifts (bread and wine) follows the General Intercessions. Ordinarily the procession is accompanied by an appropriate hymn or instrumental music.

Gifts are ordinarily presented by representatives of the newly confirmed.

Care is taken to ensure that a sufficient amount of bread/hosts and wine is prepared for communion. (NOTE: communion is not to be distributed from the tabernacle.) All the cups/chalices needed for communion may be filled prior to the liturgy and placed on the “Gifts Table” at the church entrance. **Care is taken to ensure that there is a sufficient amount of wine so that all who choose to receive from the Cup may do so.**

The Procession of Gifts may follow the model used at the Chrism Mass; i.e., each cup and plate of bread brought forward to the Bishop. **Incense, when used,** leads the Procession of Gifts.

Gifts are ordinarily brought to the Bishop at the Chair, while he remains seated. He hands them to deacon and servers who take them to the altar.

The miter is removed when the Bishop moves to the altar after receiving the gifts.

The deacon prepares the Gifts at the altar. The Incense-Bearer stands to the side of the altar. The Bishop incenses the gifts and altar; the **deacon incenses the Bishop and then the assembly.**

The **zuchetto (red skull cap)** is removed at the time of the Preface. It should be placed on the Bishop’s Chair, not left on the altar.

Liturgy of the Eucharist

The Eucharistic Prayer is prayed in the usual manner. All acclamations are sung by the assembly.

Communion Rite

The Sign of Peace

Care is taken to assure that the Sign of Peace is done in a dignified manner and not over-extended. Catechesis on the meaning and manner of the Sign of Peace should be given to the *confirmandi* prior to the beginning of liturgy.

Communion

The Communion rite proceeds as normally done at the host parish. It is presumed that all receive from both the Eucharistic Bread and Eucharistic Cup. **Eucharist is NOT taken from the tabernacle for communion.**

The communion hymn is an integral part of the communion rite. It is sung by all the people as they process to communion, and continues throughout the entire communion rite. A **simple refrain which all the people can sing** is normative.

Purification/cleansing of vessels. This is to occur **after Mass at a side table**, in accord with the General Instruction of the Roman Missal, #163: (“...it is also permitted, especially if there are several vessels to be purified, to leave them suitably covered on a corporal, either at the altar or at the credence table, and to purify them immediately after Mass”).

After Communion, the Bishop is seated and puts on the zucchetto (the red “skull cap”).

Prayer after Communion. The Prayer after Communion concludes the Communion rite, but is not the concluding prayer of Mass. Therefore, **any announcements, etc. follow the Prayer after Communion.**

The Bishop stands to pray the Prayer after Communion; a server/minister holds the book.

Announcements

Following the Prayer after Communion, any announcements are made. **Announcement are not given prior to the Prayer after Communion.**

Concluding Rites / Sending Forth

At the time for the Final Blessing, the Bishop puts on the **miter** and introduces the Solemn Blessing. He will use the Solemn Blessing from his Confirmation ritual, which should be held by a server/minister.

Just prior to “May almighty God bless you,” **the crozier is given to the Bishop** who holds it while he blesses the people, and then carries it in procession out of the church.

If there is a **deacon**, he gives the dismissal; otherwise the Bishop does so. Then the closing hymn begins.

It is appropriate that those who have been confirmed precede the Bishop in leaving the church.

Usually the Bishop will stand at the main entrance to greet people.

The Bishop will return to the Church so that pictures may be taken with the newly confirmed with the Bishop still vested. Following those pictures, he will remove his vestments prior to going to the reception.

The parish reception follows the ceremony. The Bishop will take this time to greet those confirmed and their families, to take pictures with those who wish, and to greet members of the parish.

Contact

Please contact Fr. John Robertson (406.442.5820; 1.800.584.8914 or the Bishop's Office (jhaddon@diocesehelena.org) to work out arrangements for meals, staying overnight, parking, etc. Please be aware that Bishop's specific arrival and departure times may depend on other items on his calendar.

For liturgical questions, concerns, etc., please contact Fr. Ed Hislop (406.721.2405 or 406.721.1675 or edwrdjhspl@aol.com OR S. Mary Jo Quinn, SCL (406.721.2405 or maryjoq@blessedtrinitymissoula.org).

THANK YOU.



SAMPLE TEXT FOR THE RITE OF CONFIRMATION



In the Diocese of Helena, when there is a significant font at the church entrance, the gathering rites may be adapted in the following manner:

Confirmation candidates gather at the font, evenly on each side as numbers and space permit. The priests, deacon/s and assisting ministers stand on either side of Bishop.

Sponsors are seated prior to the opening rites. When the Candidates are seated, their sponsors will be seated behind them.

When all is ready, the assembly is welcomed and invited to stand and turn toward the font (see *Introduction and Welcome*, following). All sing the refrain of the Gathering Hymn and then, from the font, the Opening Rites begin.

At the font, following the final refrain of the Gathering Hymn, the Bishop greets the assembly and begins the Renewal of Baptism Promises. Following the Renewal, with care and seriousness, the candidates sign themselves as they enter at the font with the waters of baptism.

When the liturgy does not begin at the font, the procession enters, ordinarily with the candidates, as the Gathering Hymn is sung. Then, from the Chair, the Bishop begins the liturgy with the Rite of Blessing and Sprinkling of water, as described in the Roman Missal, Appendix II, pp. 1453-1456. When this option is chosen, the Renewal of the Promises of Baptism ordinarily follows the Homily of the Mass as provided in the Rite of Confirmation.

The use of incense is optional. If used, it is carried in the Entrance Procession. The altar is incensed at the beginning of Mass, although this is usually not done if the Blessing of Water begins at a font located at the entrance of the church.

Graphic Art: © Linda McCray. Designed for DIOCESE OF HELENA CHRISM MASS. All Rights Reserved. The Chrism Mass logo draws from rich symbolism in our Catholic tradition. To capture the flowing grace of a spiritual blessing, I have used the following symbols: a dove for the Spirit, olive leaves for anointing with precious olive oil, and a crosier for our Bishop's pastoral guidance.

Introduction and Welcome

Host pastor, or his designate, welcomes the assembly.

**Host Pastor: Good evening/afternoon.
Welcome to *(name of parish)* and to this celebration
of the sacrament of Confirmation.
We welcome the young men and women from
(name the parishes of the Deanery present).
We extend a special welcome
to Bishop George Thomas.**

(When the liturgy begins at the font...)

**What we have done at the font on Easter
we must bring to life today.
As we stand and sing
the refrain of the gathering hymn,
let us turn toward the font of life.**

✠ The Sign of the Cross

**Bishop Thomas: In the Name (+) of the Father,
and of the Son, and of the Holy Spirit.**

All: Amen.

Bishop Thomas: Peace be with you.

All: And with your spirit.

RENEWAL OF THE PROMISES OF BAPTISM

**Bishop Thomas: My friends,
these young men and women come
requesting the sacrament of Confirmation.
Their journey of faith began at their baptism
and continues today as they are strengthened
in this sacrament.**

**I ask each of them now
to renew the promises of their baptism,
to turn from sin and the darkness,
and to promise to serve God faithfully
in the holy Catholic Church.**

**I ask all of you to also
renew the promises of your baptism,
so these candidates may know
they are not alone on the journey of faith.**

The following Renewal of Baptismal Promises is taken from the Rite of Confirmation During Mass from the 2011 Edition of The Roman Pontifical. The Bishop may choose to adapt the Renewal of Baptismal Promises.

Bishop Thomas:

- ❖ Do you renounce Satan,
and all his works,
and all his empty show?**

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

- ❖ **Do you believe in Jesus Christ,
his only Son, our Lord;
who was born of the Virgin Mary,
suffered death and was buried,
rose from the dead,
and is seated at the right hand of the Father?**

- ❖ **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?**

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

© 2011 Edition of the Roman Pontifical

**This is our faith. This is the faith of the Church.
We are proud to profess it in Christ Jesus our Lord.**

All: Amen.

Bishop Thomas: (turning toward the *confirmandi*):

**Brothers and sisters,
I invite you to mark yourselves again
with the waters of Baptism
in the name of the Father and of the Son
and of the Holy Spirit.**

When there is a Sprinkling Rite, water is poured into the bowls. The Bishop, priests and other ministers sprinkle the assembly during the Gathering Hymn. The procession enters in the following order, except the Bishop and designated priests/ministers, who sprinkle the assembly as they enter.

The Gathering Hymn begins.

Cross

Deacon carrying the Book of the Gospels (if it is used)

(the Lectionary is not carried in the procession)

Minister carrying the Sacred Chrism

Candidates (two by two)

(As the candidates enter, they mark themselves, with care and seriousness,
with holy water from the Font with the Sign of the Cross.)

Concelebrating Priests

Bishop Thomas

Master/s of Ceremony

*(NOTE: Master's of Ceremony have been trained by the diocese in each deanery.
For a list of these persons contact the Diocesan Office)*

The Cross is taken to its place. The Book of the Gospels (if used) is placed on the altar. The Chrism is placed on a special table near the Ambo (which should be decorated with candles and flowers).



Gathering Hymn

When the Bishop arrives at the altar, the miter is removed and handed to the Master/s of Ceremony, who also take the crosier to its place.

The Bishop and concelebrating priests bow and reverence the altar, then all move to their places. Care is taken so that the Gathering Hymn continues until all are in place.

When there is a sprinkling rite, after the Gathering Hymn concludes, the Bishop then says:

**Bishop Thomas: 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.**

© 2011 Third Edition of the Roman Missal



When the Gloria is sung, it begins immediately, without an introduction.

“The Gloria is sung or said on Sundays outside Advent and Lent, and also on Solemnities and Feasts, and at particular celebrations of a more solemn character” (GIRM # 53).

When Confirmation is celebrated on a Sunday, solemnity or feast, the Gloria is sung.

When it is celebrated on other days (outside Advent and Lent), it may be sung, though not required.

The Gloria

Opening Prayer (Collect)

The ritual Mass for Confirmation is used (see appropriate texts in the Roman Missal and Lectionary), except that the Mass of the Day is used when Confirmation occurs on the Sundays of Advent, the Sundays of Easter, or on solemnities (such as Pentecost/Trinity).

The prayer is offered at the Chair; an Assisting Minister holds the book.

Bishop Thomas: **Let us pray.**
(a time of silence follows)

LITURGY OF THE WORD

The ritual Mass for Confirmation is used (see appropriate texts in the Roman Missal and Lectionary), except that the Mass of the Day is used when Confirmation occurs on the Sundays of Advent, the Sundays of Easter, or on solemnities (such as Pentecost /Trinity).

The Bishop sits down and receives the miter.

The First Reading

Responsorial Psalm

The Second Reading

THE GOSPEL

ALLELUIA! ALLELUIA! ALLELUIA!

GOSPEL PROCESSION (when incense is used)

- (1) When the Gospel Acclamation begins, all stand except the Bishop.
- (2) A server with the censor and another with incense go to the Bishop.
- (3) The Bishop puts incense in the censor.
- (4) When there is a deacon, he comes forward and asks the Bishop for a blessing; when there is no deacon, a priest (the pastor, dean or other selected priest) comes forward and is blessed by the Bishop.
- (5) Following the blessing, the Bishop removes the miter, hands it to the MC, and then stands. The Bishop then receives the crosier from the MC.

- (6) The deacon or priest who will read the Gospel then goes to the altar and raises the Book of the Gospels if one is being used; if not, then the deacon or priest moves directly to the Ambo.
- (7) A server carrying the censor leads the deacon or priest carrying the Gospel book, as determined at rehearsal, to the ambo. When there is no Book of the Gospels, the lectionary is not processed.
- (8) When the Gospel Acclamation concludes, the deacon or priest introduces the Gospel and then incenses the book.
- (10) The deacon or priest returns the censor to the server, who remains at the ambo.
- (11) At the conclusion of the Gospel, the sung Acclamation is repeated IMMEDIATELY after the words, "The Gospel of Lord."
- (12) While the Acclamation continues, the deacon or priest takes the Gospel book to the Bishop who reverences it (NOTE: If the Gospel is being proclaimed from the lectionary, it is not taken to the Bishop to reverence. This action/gesture is ordinarily reserved for the Book of the Gospels).
- (13) The deacon or priest places Book of the Gospels (if it is being used) on the altar and returns to his chair.
- (14) Following the proclamation of the Gospel, the MC receives the crosier from the Bishop, who in turn receive the miter from the MC. All are seated.

CALLING OF THE CANDIDATES FOR CONFIRMATION

Dean:

I invite the representatives of the gathered parishes to come forward to announce the names of those chosen for the sacrament of Confirmation.



Representative for each community come forward together to a microphone not at the Ambo. The candidates from each parish are then named. As their names are called, they stand and remain standing until all in a given parish are named; then that group is seated, and the next group is named.

The MC receives the miter from the Bishop.

HOMILY

Bishop Thomas

Following the homily, there is a time of silence.

If the RENEWAL OF BAPTISMAL PROMISES did not occur at the beginning of the liturgy, it follows the homily.

LAYING ON OF HANDS

If the Bishop has worn the miter during the homily, he removes it and gives it to the MC. The Bishop then moves to the center in front of the altar. The candidates and their sponsors stand. A server or minister holds the Presider Guide while the Bishop prays with hands joined:

Bishop Thomas: **My dear friends,
in baptism God our Father
gave the new birth of eternal life
to his chosen sons and daughters.
Let us pray to our Father
that he will pour out the Holy Spirit
to strengthen his sons and daughters
with his gifts
and anoint them to be more like Christ
the Son of God.**

SILENT PRAYER OF THE ASSEMBLY

Following the time of silence, the prayer continues.



The Bishop (along with all priests) raises both hands over the candidates. The deacon, MC or server continues to hold the book

**Bishop Thomas: All-powerful God,
Father of our Lord Jesus Christ,
by water and the Holy Spirit
you freed your sons and daughters
from sin and gave them new life.**

**Send your Holy Spirit upon them
to be their helper and guide.
Give them the spirit
of wisdom and understanding;
the spirit of right judgment
and courage;
the spirit of knowledge and reverence.
Fill them with the spirit
of wonder and awe in your presence.**

**We ask this through Christ our Lord.
Amen.**

The Bishop receives the miter from the MC. The candidates come forward WITHOUT SPONSORS and stand before the Bishop two at a time. The Bishop lays hands on each candidate. This ritual action takes place in silence as it begins. After the first few candidates have come forward, instrumental music may begin or the choir and/or the assembly may sing an appropriate hymn quietly.

Concelebrating priests participate in the Laying on of Hands. They should stand near the Bishop and candidates should move to them next, after the Bishop has imposed hands (CB #464). The priests impose hands in silence and without comment.

Following the imposition of hands, the candidates return to their places in the assembly.

ANOINTING WITH CHRISM

Following the Laying on of Hands, the Bishop remains at the center in front of the altar. The miter and crosier are brought to the Bishop.

Then the deacon, dean or host pastor brings the Chrism before the assembly, raising it high and saying:

Deacon, dean or
host pastor:

**Behold the sacred Chrism,
the grace of Christ,
consecrated by our bishop
and sent to us for the anointing
of the baptized in the Holy Spirit.**



Chrism is poured from the large container into a smaller dish and brought to the Bishop. The deacon assists in preparing the Chrism. Quiet instrumental music is appropriate; it may be a continuation of the music during the Laying on of Hands. It is important that the assembly can hear the words of the Bishop.

A server should stand nearby with a purificator so the Bishop may occasionally wipe excess Chrism from his hand.

The candidates and their sponsors come forward. While one candidate is being confirmed, the next candidate and sponsor move forward to stand a short distance away. They move before the Bishop as the previous candidate and sponsor move away.

The sponsor places his/her right hand on the shoulder of the candidate. The candidate will speak his/her own name. Each candidate wears a name tag so there is no confusion regarding the name (NOTE: The baptismal name appears first. If a "confirmation name" has been chosen, though this is NOT recommended, then that name follows the baptismal name.)

The sponsor places his/her right hand on the candidate's shoulder.

Candidate: My name is NN., and I wish to be confirmed.

**Bishop Thomas: NN., be sealed with the gift
of the Holy Spirit.**

Candidate: Amen.

Bishop Thomas: Peace be with you!

Candidate: And with your spirit.

After all have been anointed and returned to their places:

**Bishop Thomas: Let us acknowledge with joy
those who are confirmed today.**

All applaud. As the applause begins to conclude, all sing the Alleluia.

ALLELUIA! ALLELUIA! ALLELUIA!

During the singing of the Alleluia, the MC takes the crosier to its place and servers come to the Bishop so that he may wash his hands. The Alleluia continues until this is completed and the Bishop has returned to the Chair. The Bishop removes the miter.

After the singing of the Alleluia, the General Intercessions begin.

GENERAL INTERCESSIONS

The deacon or another person may lead the prayers of intercession, or several from the newly confirmed—men and women, one person for each petition. Readers should be well prepared.

GENERAL INTERCESSIONS (SAMPLE)

Bishop Thomas: **To the God whose care embraces
each daughter and son in need,
let us pray to the Lord.**

Reader: **That the Church, the household of God, may feel
the healing embrace of the risen Christ and be strengthened
for the work of conversion and transformation.
We pray to the Lord.**

ALL: **Lord, hear our prayer.**

Reader: **That the rains of God's justice and peace will fall
upon every land, and every place where there is
war, violence and genocide:
may the spirit of justice and reconciliation
permeate the world. We pray to the Lord.**

ALL: **Lord, hear our prayer.**

Reader: **That all who, by lives of service,
make themselves friends to those in need,
may be signs to us of Christ,
who laid down his life for his friends.
We pray to the Lord.**

ALL: **Lord, hear our prayer.**

Reader: **That the young women and men,
anointed with the grace of Christ,
here and throughout the Diocese of Helena,
may be enlivened, encouraged and strengthened
by the Gifts of the Holy Spirit. We pray to the Lord.**

ALL: **Lord, hear our prayer.**

Reader: **That those who have died in the peace of Christ,
especially people of the parishes gathered here,
may be part of the new creation,
as God in Christ makes all things new. We pray to the Lord.**

ALL: **Lord, hear our prayer.**

The reader/s remain at the ambo until the Bishop concludes the prayer.

Concluding Prayer

Bishop Thomas:

**O God,
the author and source of all light,
you gaze into the depths
of our inmost hearts.**

**Never permit the powers of darkness
to hold your people captive,
but open our eyes
by the grace of your Spirit,
that we may be able to look on your Son
and see the One you sent
to illumine the world,
so that, seeing, we may believe
and worship Jesus as the Lord,
forever and ever. Amen.**

Following the concluding Prayer, the Bishop receives the miter and is seated.



Preparation of Table/Presentation of Bread and Wine

As the altar is prepared, the deacon removes the Book of the Gospels from the altar and places it in an appropriate place of honor.

PROCESSION OF BREAD AND WINE

The Gifts are ordinarily presented by representatives of the newly confirmed. Care is taken to ensure that a sufficient amount of bread/hosts and wine is prepared for communion, and that there is a sufficient amount of wine so that all who choose to receive from the Cup may do so. Communion is NOT to be distributed from the tabernacle. All the cups/chalices needed for communion may be filled prior to the liturgy and placed on the Gifts Table at the church entrance.

The procession for the Gifts may follow the model used at the Chrism Mass; i.e, each plate of bread and each cup of wine is brought forward to the bishop. Incense, when used, leads the procession of gifts.

The Gifts are ordinarily brought to the Bishop at the Chair, while he remains seated. The Bishop hands them to the deacon and servers, who take them to the altar. The deacon prepares the Gifts at the altar.

The incense bearer stands to the side of the altar. The Bishop incenses the Gifts and altar; the deacon incenses the Bishop and then the assembly.

The Bishop removes the miter when he prepares to move to the altar.

Music during the Presentation of the Gifts:

LITURGY OF THE EUCHARIST

At the altar, the Bishop will remove the zucchetto (red skull cap); the MC takes it to Chair.

The ritual Mass for Confirmation is used (see appropriate texts in the Roman Missal and Lectionary), except that the Mass of the Day is used when Confirmation occurs on the Sundays of Advent, the Sundays of Easter, or on solemnities such as Pentecost or Trinity Sunday.

Please mark the Sacramentary/Lectionary for the Offertory Prayer, Preface and Readings:

Sundays of Easter: Prayers for appropriate Sunday of Easter
Preface I-V for Easter
Readings for appropriate Sunday of Easter

Pentecost/Trinity: Prayers and Preface for Pentecost/Trinity
Readings for Pentecost/Trinity

Other Days of the Easter Season, Weekdays after Pentecost, Sundays of the Year
Prayers for Confirmation {Ritual Masses: 4}
Preface for Pentecost or Holy Spirit
Readings for Confirmation {Lectionary, Vol. IV: 764 - 768}
(or Easter weekday, if appropriate)

Sundays of Advent: Prayers, Preface and Readings for appropriate Advent Sunday

All acclamations are sung

COMMUNION RITE

The Lord's Prayer

The Sign of Peace

Care is taken to assure that the Sign of Peace is done in a dignified manner and not over-extended. Catechesis on the meaning and manner of the Sign of Peace needs to be provided to the confirmandi prior to the liturgy.

Breaking of the Bread

The Communion rite proceeds as normally done at the host parish. It is presumed that all receive both the Eucharistic Bread and Eucharistic Cup. Eucharist is NOT taken from the tabernacle for communion.

Communion Procession

Communion hymn:

Following communion there is a time silent reflection.

“PURIFICATION/CLEANSING OF VESSELS.” In the Diocese of Helena, this is to occur after Mass at a side table. This is in accord with the General Instruction of the Roman Missal, #163. (“...it is also permitted, especially if there are several vessels to be purified, to leave them suitably covered on a corporal, either at the altar or at the credence table, and to purify them immediately after Mass”).

Prayer after Communion

An Assisting Minister holds the book.

Bishop Thomas: **Let us pray.**
(a time of silence follows)

Announcements

The host pastor or dean gives any announcements; e.g., invitation to the reception, etc.

Sending Forth

The Bishop receives the Miter.

Prayer over the People and Final Blessing

An Assisting Minister holds book

Deacon: Bow down for the blessing.

**Bishop Thomas: 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 forever and ever.**

© 2011 Edition of the Roman Pontifical

All: Amen.

The Bishop receives the crosier.

**Bishop Thomas: And may the blessing of almighty God,
the Father ††, and the Son ††,
and the Holy †† Spirit,
come down on you
and remain with you forever.**

All: Amen.

Deacon: Go in the peace to love and serve the Lord.

All: Thanks be to God.

Sending Forth Hymn

The Diocese of Helena