



Office for  
Worship

Catholic Diocese  
of Cleveland

# CONFIRMATION MASS LITURGY PREPARATION GUIDE

*This guide is intended to be of assistance to priests of the Catholic Diocese of Cleveland who have been delegated to confer the sacrament of Confirmation in their parishes, and to all pastors preparing Confirmation liturgies **during the COVID-19 pandemic.***

*Please use this Liturgy Preparation Guide in conjunction with the 2020 diocesan Confirmation Mass Liturgy Planning Form as you prepare your parish Confirmation liturgy.*

*Please contact the Office for Worship with any questions, clarifications, or for other assistance:  
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## **Document Abbreviations:**

<i>Order of Confirmation, 2016</i>	OC
<i>General Instruction of the Roman Missal, third typical edition, 2010</i>	GIRM
<i>USCCB, Guidelines for the Celebration of the Sacraments with Persons with Disabilities, Revised Edition, 2018</i>	GCSPD

# PREPARATION OF THE CONFIRMATION LITURGY

## Parish Involvement

The *Order of Confirmation* is not only for those to be confirmed, it is also a celebration for the whole parish; that is, the Confirmation of some members of the parish should ideally affect the life of the entire parish.

To the degree possible, those with disabilities should be included along with others during the preparation and celebration of the sacrament. At times, pastoral need may necessitate an accommodated setting and a simpler manner [for the liturgical celebration].<sup>1</sup>

Parish sacramental celebrations should be accessible to persons with disabilities and open to their full, active, and conscious participation, according to their capacity. Pastoral ministers should not presume to know the needs of persons with disabilities, but should rather – before all else – consult with them or their advocates.<sup>2</sup>

## Those PREVIOUSLY Confirmed/Chrismated

Any individuals who have already received the Sacrament of Confirmation/Chrismation and have been in continuing formation with the confirmandi are welcome to serve as Gift Bearers. They are **not** to stand for the renewal of baptismal promises. They may **not** approach the Celebrant during or immediately after the anointing. They may be presented to the Celebrant at the Announcements, following the Prayer After Communion. Please inform the Celebrant of their sacramental status.

## Liturgical Decorum

The dress of the candidates should be appropriate and modest for the festive and solemn occasion. White albs may be used, as a reminder of Baptism. The use of red Confirmation robes is inappropriate, since they are easily confused with graduation robes. Confirmation stoles are never used, since the stole is a liturgical vestment distinct to an ordained minister.

Please inform the candidates not to chew gum during Mass.

## Seating for Confirmandi and Sponsors

Confirmandi should be seated together with their family/household, physically distanced by a minimum of six feet from other families/households. Sponsors should sit physically distanced from their confirmand, or a family/household member of the confirmand may serve as proxy sponsor<sup>3</sup> during the anointing.

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<sup>1</sup> GCSPD, no. 18

<sup>2</sup> GCSPD, no. 3

<sup>3</sup> During the pandemic, a parent may stand as proxy for a Confirmation sponsor not in the same household, to avoid contagion issues.

## Ambo

**Only a single individual is to utilize the ambo in any given liturgy; therefore, for the duration of the pandemic, there should be only a single lector for each Mass.**

- The lector should not be included in the entrance procession.
- The lector should remove their mask prior to proclaiming the word of God and replace it afterwards.
  - Consider temporarily using disposable printed copies of the Scriptures, rather than the Lectionary.

## Photography

**For the time being a single parish photographer may take photos discretely during the Anointings. The celebrant will NOT be available after Mass for individual pictures.**

## Sacramental Recording

The pastor of the place of Confirmation must inform the pastor of the place of Baptism about the conferral of Confirmation, so that a notation may be made in the baptismal register.<sup>4</sup>

## Liturgical Options

All directives of the *Order of Confirmation* (2016), the *General Instruction of the Roman Missal, third typical edition* (2010), and other relevant Church documents are to be followed in planning the Mass in which the Sacrament of Confirmation will be celebrated.

On days when Ritual Masses may be celebrated, the Ritual Mass for Confirmation may be celebrated with its proper prayers. The Scripture readings may be taken from the *Order of Confirmation*, the Mass of the Day, or any combination thereof. During Eastertime, the first reading should be from the Acts of the Apostles.

On those days listed in nos. 1-4 of the Table of Liturgical Days, a Ritual Mass may not be celebrated. Click [HERE](#) to view a listing of days on which Ritual Masses are not permitted. On days when Ritual Masses are not permitted, the Mass of the Day is used with its own proper readings, prayers (orations), antiphons/hymns/songs, and vestment colors.

## Liturgical Ministers

Representatives of the different parish ministries should be involved in the celebration (i.e. lector/reader, cantor, altar server, usher). Within the Confirmation Mass, the role of those to be confirmed is "Candidate for Confirmation." Candidates for Confirmation should not usually be assigned additional ministerial roles in the Confirmation Mass, i.e. lector, altar server, extraordinary minister of Holy Communion, usher, or commentator. For the Candidates, the focus of the Confirmation liturgy is and should be receiving Confirmation.

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<sup>4</sup> OC, no. 14

## Worship Aids

**During the pandemic, congregational singing is STRONGLY discouraged. Any worship aids for Scriptures and responses are to be disposed of after Mass.**

A printed worship aid with congregational responses and hymns may be helpful to encourage full participation. If a worship aid is to be printed, the parish must be diligent in observing copyright law regarding the reprinting of music notation or liturgical texts.

Reprint of music notation or hymn/song texts not in the Public Domain requires the purchase of a reprint license from the license holder, and this license number must be included in the citation below the music/text, or in a single location within the worship aid (e.g., inside front cover or back cover).

Currently, the majority of the music used in parishes throughout the Catholic Diocese of Cleveland is copyrighted by one of four publishing companies: GIA, OCP, WLP, or CCLI. Three of these companies (GIA, OCP, & WLP) are now represented by the same copyright licensing agent, [OneLicense](#). Much independent Christian pop music is represented by [Christian Copyright Licensing International \(CCLI\)](#). Both licensing agents have online searchable databases of the song titles and composers they represent.

Use the following format for the citation of copyrighted musical works, either text alone or text and music notation:

Words: John Doe, © 1988 ABC Music Co.; Music: Jane Doe, © 1990 XYZ Publications.  
All rights reserved. Reprinted under LICENSE #123456789.

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Words: John Doe, © 1988 ABC Music Co.; Music: Jane Doe, © 1990 XYZ Publications.  
Public Domain.

Quotations from the Roman Missal do not require a reprint license, but require citation as follows:

Excerpts from the English translation of The Roman Missal © 2010, International Commission on English in the Liturgy Corporation. All rights reserved.

Quotations from the Lectionary do not require a reprint license, but require citation as follows:

Excerpts from the English translation of Lectionary for Mass © 1969, 1981, 1997, International Commission on English in the Liturgy Corporation. All rights reserved.

# ORDER FOR THE CONFERRAL OF CONFIRMATION WITHIN MASS

## INTRODUCTORY RITES

ENTRANCE SONG & PROCESSION  
[INCENSATION OF THE ALTAR]

**In light of current scientific and medical information on how coronavirus is spread, congregational singing and choral singing at public liturgies is STRONGLY discouraged. A physically isolated cantor may be used, but the goal of full, conscious, active participation of the faithful is defeated if the cantor replaces the congregation; therefore, the congregation should recite all responses. The cantor is best used to sing unfamiliar melodies at places during the liturgy that might under more normal circumstances be relegated to a schola or choir.**

SIGN OF THE CROSS & GREETING

PENITENTIAL ACT/~~SPRINKLING RITE~~

GLORIA

The hymn *Glory to God* is ~~sung or~~ said on Sundays outside the seasons of Advent and Lent, on Solemnities and Feasts, and at Ritual Masses, [even if the Ritual Mass is celebrated within the seasons of Advent or Lent].<sup>5</sup> (GIRM 53)

COLLECT

## LITURGY OF THE WORD

Great emphasis should be placed on the celebration of the word of God that introduces the Rite of Confirmation. For it is from the hearing of the word of God that the many-sided work of the Holy Spirit flows out upon the Church and upon each one of the baptized or confirmed and that the Lord's will is made known in the life of Christians.<sup>6</sup>

On days when Ritual Masses may be celebrated, the Scripture readings may be taken from the *Order of Confirmation*, the Mass of the Day, or any combination thereof. On days when Ritual Masses are not permitted, the Scripture readings are to be from the Mass of the Day. During Eastertide, the first reading should be from the Acts of the Apostles.

Click [HERE](#) to view a listing of days on which Ritual Masses are not permitted.

FIRST READING

RESPONSORIAL PSALM

SECOND READING

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<sup>5</sup> GIRM, no. 53

<sup>6</sup> OC, no. 13

[INCENSATION OF THE ALTAR]

GOSPEL READING

## **ORDER FOR THE CONFERRAL OF CONFIRMATION**

### **PRESENTATION OF THE CANDIDATES**

21. After the gospel...the pastor or another priest, deacon, or catechist presents the candidates for Confirmation, according to the custom of the region.

The parochial vicar, director of religious education or confirmation preparation catechist approaches the microphone to present the candidates for Confirmation. They may use these or similar words:

**Fr. N., we present to you these baptized young men and women who have prepared for and are now ready to receive the Sacrament of Confirmation.**

The candidates are called. If possible, each candidate is called individually by their baptismal name. Each candidate stands as his/her name is called, may respond "Present," and remains standing until the entire group has been presented. If there are very many candidates, they are not called by name, but all candidates together simply stand, and then are seated again for the homily.

### **HOMILY OR INSTRUCTION**

22. The celebrant then gives a brief homily, by which, shedding light on the readings, he leads, as if by hand, those to be confirmed, their sponsors and parents, and the whole gathering of the faithful to a deeper understanding of the mystery of Confirmation.

**RENEWAL OF BAPTISMAL PROMISES** *Replaces the Creed*

23. After the homily the celebrant questions those to be confirmed, who stand (confirmandi only, not the entire assembly), as he says:

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

Together, all those to be confirmed reply:

I do.

**Celebrant:**

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

Together, all those to be confirmed reply:

I do.

**Celebrant:**

**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?**

Together, all those to be confirmed reply:

I do.

**Celebrant:**

**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?**

Together, all those to be confirmed reply:

I do.

Celebrant:

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

Together, all those to be confirmed reply:

I do.

The celebrant 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 gathering of the faithful gives its assent by replying:

Amen.

#### LAYING ON OF HANDS

**For the time being, the Laying on of Hands should be done without physical contact, regardless of the number of individuals being confirmed.**

24. Then the celebrant 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.**

And all pray in silence for a short time.

The entire community is to offer silent prayer for the candidates during the laying on of hands. This is a time of sacred silence.



## PRAYER OF CONSECRATION

25. The celebrant either lays hands on each candidate individually (*if the group is small enough and the liturgical space allows*), or extends his hands over all those to be confirmed, (as do the priests who are associated with him), and sings or 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.

*R/*. Amen.

## ANOINTING WITH CHRISM

- Physical distancing of a minimum of six feet should be maintained.
- Immediately upon reaching the Celebrant, without prompting and in a loud, clear voice, the sponsor/proxy should say the candidate's name.
- The celebrant may administer the holy oil with the thumb or with a cotton ball or swab. If the thumb is used, wipe and sanitize hands between each anointing. If a cotton ball or swab is used, collect these for burial or burning after the liturgy.
- The Sign of Peace should be exchanged without physical contact.
- Following the Anointings, the celebrant should use hand sanitizer or wash their hands.

26. The sacred Chrism is brought ... to the Celebrant. Each of those to be confirmed goes to the Celebrant, or the Celebrant goes to each of those to be confirmed, in a manner customary the parish. The sponsor who presents the person to be confirmed places his/her right hand on the shoulder of the one to be confirmed and says the name of the one to be confirmed to the Celebrant.

27. The celebrant 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 replies:

Amen.

The celebrant adds:

**Peace be with you.**

The newly confirmed:

And with your spirit.

~~During the anointing a suitable chant may be sung.~~ Care must be taken that the music remains a supportive background for the liturgical rite and must never overshadow the words or action.

After all have been confirmed, the Celebrant washes his hands according to parish custom.

## UNIVERSAL PRAYER

30. The Universal Prayer follows, in this or a similar form.

**Celebrant:**

**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 or minister:**

**For these his servants,  
whom the gift of the Holy Spirit has confirmed:  
that, planted in faith and grounded in love, they  
may bear witness to Christ the Lord  
by their way of life,  
let us pray to the Lord.**

**R/. Lord, hear our prayer.**

**Deacon or minister:**

**For their parents and sponsors:  
that by word and example  
they may continue to encourage  
those whom they have sponsored in the faith to  
follow in the footsteps of Christ,  
let us pray to the Lord.**

**R/. Lord, hear our prayer.**

Deacon or minister:

For the holy Church of God,  
together with **N.** our Pope, **N.** our  
Celebrant, and all the Celebrants:  
that gathered by the Holy Spirit,  
the Church may grow and increase in unity of faith  
and love until the coming of the Lord,  
let us pray to the Lord.

**R/.** Lord, hear our prayer.

Deacon or minister:

For the whole world:  
that all people, who have one Maker and Father,  
may acknowledge one another as brothers and sisters,  
without discrimination of race or nation,  
and with sincere hearts seek the Kingdom of God,  
which is peace and joy in the Holy Spirit,  
let us pray to the Lord.

**R/.** Lord, hear our prayer.

Celebrant:

O God, who gave the Holy Spirit to your Apostles  
and willed that through them and their successors  
the same Spirit be handed on to the rest of the faithful,  
listen favorably to our prayer,  
and grant that your divine grace,  
which was at work when the Gospel was first proclaimed,  
may now spread through the hearts of those who believe in you.  
Through Christ our Lord.

**R/.** Amen.

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## LITURGY OF THE EUCHARIST

31. After the Universal Prayer the Liturgy of the Eucharist is celebrated according to the Order of Mass with these changes:

- a) the Creed is omitted, since the Profession of Faith has already taken place.
- b) some of the confirmed may join those who bring forward the offerings;
- c) when the Roman Canon is used, the proper form of the *Hanc igitur* (Therefore, Lord, we pray) is said, OC no. 58. When Eucharistic Prayer II or Eucharistic Prayer III is used, the proper forms for these Prayers are said, OC no. 58.

### PREPARATION OF THE ALTAR & PRESENTATION OF GIFTS

The altar is prepared in the usual way. Only bread and wine and gifts for the poor or the church are received. **Offertory processions should be suspended. The gifts of bread and wine should be brought to the altar simply from the credence table in the sanctuary or near the altar.**

EUCCHARISTIC PRAYER ACCLAMATIONS - Holy, Holy, Holy; Mystery of Faith; Amen: **Should be recited for the time being.**

### COMMUNION RITE

#### THE LORD'S PRAYER

Sung or recited according to the parish custom.

"Great importance is ... to be attached to ... the Lord's Prayer...because it is the Spirit who prays in us and in the Spirit the Christian says: 'Abba, Father.'"<sup>7</sup>

#### RITE OF PEACE

#### FRACTION OF THE BREAD / LAMB OF GOD

*Should be recited for the time being.*

**For the time being, Communion is only to be distributed under the form of bread. Communion may be distributed under the forms of both species at the Confirmation Mass. Sufficient bread and wine should be prepared for communion so that the entire assembly can receive both the Body and Blood of Christ. Two chalices containing the Blood of Christ should be used for each minister distributing the Body of Christ, though the norm of the parish should be followed.**—Vessels which will contain the sacred elements are to be made of or lined with precious metal.<sup>8</sup>

The celebrant, priests, and deacons are to distribute as they are ordinary ministers of the Eucharist. When there is need, duly commissioned extraordinary ministers of Holy Communion should be utilized. There should be sufficient ministers of Communion that the entire distribution of Communion takes less than 15 minutes.

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<sup>7</sup> OC, no. 13

<sup>8</sup> GIRM, no. 328



## COMMUNION SONG<sup>9</sup>

~~[SONG OF PRAISE—optional]~~

~~If desired, a psalm or canticle of praise or a hymn may be sung by the whole congregation.<sup>10</sup>~~

## PRAYER AFTER COMMUNION

### CONCLUDING RITE

If there are any announcements, they are made at this time.

Facing the people, the celebrant extends his hands and sings or says:

**The Lord be with you.**

The people answer:

And with your spirit.

33. Instead of the usual blessing, the following Solemn Blessing [A] or the Prayer over the People [B] is used at the end of Mass.

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<sup>9</sup> GIRM, no. 87

<sup>10</sup> GIRM, no. 88

## **Solemn Blessing [A]**

The deacon or celebrant gives the invitation in these or similar words:

**Bow down for the blessing.**

The Celebrant, 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.**

The celebrant adds immediately:

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

**R/. Amen.**



## **PRAYER OVER THE PEOPLE [B]**

Instead of the preceding formula of Blessing, the Prayer over the People may be used. The deacon or minister gives the invitation in these or similar words:

**Bow down for the blessing.**

The celebrant extends his hands over the people and sings or 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.

The celebrant adds immediately:

**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.**

**R/.** Amen.