



*Office of the Archbishop*

March 2008

The celebration of Confirmation in churches across the archdiocese is one of the great privileges of your bishops. When I focus on the opportunity and challenge of our church's evangelizing mission, my own enthusiasm for the task is renewed by welcoming through Confirmation the young women and men into partnership as disciples in mission together. The grace of the sacrament empowers them for mission and strengthens those of us who participate in this sacramental celebration.

The Presbyteral Council of the archdiocese continues to review the sacramental practices here across western Oregon with an eye to greater consistency in our many churches. Most recently they studied procedures in place with respect to the celebration of Confirmation. They recommended that I promulgate these policies and ask pastors to implement them with the help of their parishioners.

Here in the Archdiocese of Portland most Confirmations are celebrated during the beautiful season of Easter. As Jesus conferred the gift of the Holy Spirit upon his apostles that first Easter night, he now entrusts that gift to the church through the sacraments. Sacramental celebrations are joyful but also humbling experiences. We are glad because God touches the hearts of his people and we are humbled with the realization that the work entrusted to us is much more God's task than our own.

As the chief pastor of this archdiocese, I am most grateful to all those who devote themselves so generously and faithfully to preparing our young people for the reception of this sacrament and their empowerment for mission with the aid of the gifts of the Holy Spirit. May that same Holy Spirit guide us all on our journey of faith.

Sincerely yours in the Lord,

Most Rev. John G. Vlazny  
Archbishop of Portland in Oregon

## PREFACE

The Presbyteral Council of the Archdiocese of Portland charged its Sacramental Practices Committee to study pastoral practices regarding the celebration of the Sacrament of Confirmation. The committee adopted the following procedure:

- Identify areas/issues where the lack of common sacramental practice is considered by clergy to be problematic from a pastoral point-of-view and confusing to the faithful.
- Analyze these issues in light of the latitude/discretion allowed by Canon Law, liturgical documents, national and archdiocesan norms.
- Prepare proposals whereby the clergy of the archdiocese may identify those areas of common sacramental practice to which they would commit (covenant) themselves.

During the Archdiocesan Convocation of Clergy 2005 the assembled clergy identified areas for research and study. At the Archdiocesan Convocation of Clergy 2006 the assembled clergy reviewed the committee's report on the requirements of Canon Law, the Rite of Confirmation, national statutes and current archdiocesan policy.

This report was accepted by the Archdiocesan Presbyteral Council and submitted to Archbishop Vlazny on November 30, 2006

Members: Rev. Joseph S. McMahon, Rev. Kelly Vandehey, Rev. Donald Buxman, Rev. Timothy Mockaitis, Sr. Jeremy Gallet, SP.

## Confirmation

[Reference: *Catechism of the Catholic Church*]

**1286** In the Old Testament the prophets announced that the Spirit of the Lord would rest on the hoped-for Messiah for his saving mission. The descent of the Holy Spirit on Jesus at his baptism by John was the sign that this was he who was to come, the Messiah, the Son of God. He was conceived of the Holy Spirit; his whole life and his whole mission are carried out in total communion with the Holy Spirit whom the Father gives him “without measure.”

**1287** This fullness of the Spirit was not to remain uniquely the Messiah’s but was to be communicated to the *whole messianic people*. On several occasions Christ promised this outpouring of the Spirit, a promise which he fulfilled first on Easter Sunday and then more strikingly at Pentecost. Filled with the Holy Spirit the apostles began to proclaim “the mighty works of God,” and Peter declared this outpouring of the Spirit to be the sign of the messianic age. Those who believed in the apostolic preaching and were baptized received the gift of the Holy Spirit in their turn.

**1288** “From that time on the apostles, in fulfillment of Christ’s will, imparted to the newly baptized by the laying on of hands the gift of the Spirit that completes the grace of Baptism. For this reason in the *Letter to the Hebrews* the doctrine concerning Baptism and the laying on of hands is listed among the first elements of Christian instruction. The imposition of hands is rightly recognized by the Catholic tradition as the origin of the sacrament of confirmation, which in a certain way perpetuates the grace of Pentecost in the Church.”

**1289** Very early, the better to signify the gift of the Holy Spirit, an anointing with perfumed oil (*chrism*) was added to the laying on of hands. This anointing highlights the name “Christian,” which means “anointed” and derives from that of Christ himself whom God “anointed with the Holy Spirit.” This rite of anointing has continued ever since, in both East and West. For this reason the Eastern Churches call this sacrament *Chrismation*, anointing with chrism, or *myron* which means “chrism.” In the West, the term *Confirmation* suggests that this sacrament both confirms baptism and strengthens baptismal grace.

**1302** It is evident from its celebration that the effect of the sacrament of confirmation is the full outpouring of the Holy Spirit as once granted to the apostles on the day of Pentecost.

**1303** From this fact, confirmation brings an increase and deepening of the baptismal grace:

- It roots us more deeply in the divine filiation which makes us cry, “Abba! Father!” (Romans 8:15);
- It unites us more firmly to Christ;
- It increases the gifts of the Holy Spirit in us;
- It renders our bond with the Church more perfect (*Lumen gentium 11*);
- It gives us a special strength of the Holy Spirit to spread and defend the faith by word and action as true witnesses of Christ, to confess the name of Christ boldly, and never to be ashamed of the Cross (Council of Florence – 1439; *Lumen Gentium 11, 12*)

At confirmation, we learn the implications of this new life in the Holy Spirit:

*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 [1] wisdom and [2] understanding,  
the spirit of [3] right judgment and [4] courage,  
the spirit of [5] knowledge and [6] reverence.  
Fill them with the spirit of [7] wonder and awe in your presence.*

*[Rite of Confirmation]*

## **Confirmation of Catholics who have been baptized [as infants], instructed in the faith, and received their first communion**

[Reference: *Archdiocesan Policy and Guidelines for Confirmation Preparation, Rite of Confirmation*]

### ***Adolescents/Youth***

**Age:** In the United States Baptized Catholics are to be prepared for the sacrament of confirmation between the ages of seven and sixteen. In the Archdiocese of Portland, the preferred age for confirmation is set as those students who are freshman or sophomores in high school.

**Preparation Program:** The preparation of High School students for confirmation is planned and carried out by the individual parish or a group of parishes within the parameters established by the *Archdiocesan Policy and Guidelines for Confirmation Preparation*.

**Liturgy:** Confirmation is celebrated by one of the bishops at a parish celebration, or with a group of parishes within the vicariate, or at the Cathedral in accord with the Roman Ritual and archdiocesan guidelines.

### ***Adults***

**Preparation Program:** The amount and kind of preparation is determined by the particular situation of the person seeking confirmation and by the parish priest and pastoral team.

**Liturgy:** Confirmation is celebrated by one of the bishops at an annual celebration in the Cathedral or with the High School students in a parish celebration of the sacrament of confirmation. A parish priest may also request the Archbishop's permission to confirm members of his parish.

**Marriage:** Baptized Catholics preparing for Marriage in the Church who have not been Confirmed should be given the opportunity and encouragement to prepare for and receive the sacrament of confirmation (Canon 1065§1). Confirmation, however, is not required for one to enter validly into marriage.

## **Anointing of the Sick**

[Reference: *Pastoral Care of the Sick: Rites of Anointing and Viaticum*]

In danger of death, provided the bishop is not easily available or is lawfully impeded, the law gives the faculty to confirm to the following: pastors and parochial vicars; in their absence, associate pastors; priests who are in charge of special parishes lawfully established, administrators, substitute priests, and assistant priests (coadjutors); in the absence of all of the preceding, any priest who is not under censure or canonical penalty.

If the sick person is to be strengthened by the sacrament of confirmation, nos. 238, 246, 276, 290, and 291 of this ritual should be consulted. (*General Introduction, Pastoral Care of the Sick: Rites of Anointing and Viaticum*).

## **Rites of Christian Initiation of Adults**

[Reference: *National Statutes for the Catechumenate*]

### ***Catechumens***

Catechumens are to receive the sacrament of confirmation during the same ceremony in which they are baptized and receive first communion. The same priest/bishop who baptizes them is also to confirm them.

### ***Candidates for Full Communion***

Baptized non-Catholic Christians who are received into Full Communion with the Catholic Church are to receive the sacrament of confirmation at the same ceremony in which they join the Church. The same priest/bishop who receives the profession of faith and gives them Communion is to confirm them—even if they have been previously “confirmed” in their respective non-Catholic churches.

### ***"Un-catechized" Adults***

Baptized Catholics who have not received their first communion and have not been instructed in the faith may participate in the RCIA preparation and ceremonies as indicated in the Ritual. They may receive the sacrament of confirmation at the Easter Vigil with the Catechumens and Candidates for Full Communion, the parish priest being the minister of the sacrament.

### ***Children of catechetical age***

Children who are old enough to receive first communion should not be baptized as infants. They must receive catechetical instruction and should be included in Rites of Christian Initiation for Adults or in appropriate adaptations of these Rites. They are to receive confirmation and first communion during the same ceremony in which they are baptized.

The parish sacramental preparation program for first communion or confirmation may be adapted to their situation. They should be subsequently encouraged to participate in the High School confirmation program and receive a blessing from the bishop when their classmates are confirmed.

## **Related Issues**

### ***The chrism oil used for the celebration of confirmation***

The chrism used for anointing during confirmation must always be consecrated by a bishop, and should have been consecrated recently. This is true even when a priest may be the minister of the sacrament of confirmation (c. 880§2). The oil used is to be pressed from olives or other plants. Only in cases of necessity should old oils be used (c. 847).

Although canon law makes provision for a presbyter to bless oils used for the Anointing of the Sick and for Catechumens in cases of necessity, this is not provided for with regard to the sacred chrism, even in danger of death situations.

Furthermore, the priest should secure the sacred chrism from his own diocesan bishop to stress the link between the priest and the diocesan bishop as principal shepherd of the particular church.

### ***Where the celebration of the sacrament of confirmation takes place***

The normal place for celebrating the sacrament of confirmation is in a church and during the celebration of the eucharist (c. 881). Based on the normative rite of the initiation of adults, confirmation should occur where the baptism is celebrated.

Maintaining the connection of the celebration of confirmation with the eucharist serves to strengthen the Christian understanding of the Rites of Initiation: baptism, confirmation and eucharist.

For a just and reasonable cause, confirmation may be celebrated outside the celebration of the eucharist and in “any worthy place” (c. 881). A reasonable cause to confirm outside the context of the celebration of the eucharist would be the confirmation of children who have not yet reached the age of reason (seven) so as to receive the eucharist (c. 97§2). “Any worthy place” should be understood as any place that would maintain the dignity of the sacrament celebrated.

### ***The minister of confirmation***

Canon 882 states that the ordinary minister of confirmation is a bishop or a presbyter who has been granted this faculty by universal law (by means of

liturgical law or the Code of Canon Law) or by special grant of the competent authority (see c. 884).

Those who possess the faculty to confirm by the law itself:

- 1) those equivalent in law to a diocesan bishop within their jurisdiction (territorial prelature, territorial abbacy, apostolic vicariate, apostolic prefecture – c. 368: presbyters presiding over particular churches not yet raised to the status of a diocese);
- 2) a priest, by virtue of office or mandate (for those priests who do not hold an ecclesiastical office, such as pastor) of the diocesan bishop, baptizes one who is no longer an infant or admits an already baptized person into full-communication of the Catholic Church;
- 3) any priest may confirm in danger of death (c. 883, 1-3°).

Canon 863 reserves to the diocesan bishop the baptism of adults who have completed their fourteenth year. This does not indicate that the bishop must baptize all adults fourteen years and older, but they are to be presented to him so that should he wish to celebrate the sacraments of initiation he will have the opportunity to do so. The *General Archdiocesan Faculties for Pastors and Parochial Vicars* [#3] give pastors and parochial vicars of the Archdiocese the faculty to baptize and immediately confirm all adults.

The diocesan bishop may grant one or more specific priests the faculty to administer the sacrament of confirmation who do not already have the faculty by the law itself when called for by necessity (c. 884§1). Circumstances that would call for the granting of such a faculty might include the large number of persons to be confirmed in the diocese, the illness of the bishop, great distances, etc.

By exception, a bishop, or a priest given the faculty to confirm either by the law or by mandate, may in single cases associate another priest to himself to administer the sacrament (c. 884§2). This may be done only for a “grave cause.” This would imply the large number of those to be confirmed. Those concelebrating confirmation with the aforementioned are to extend hands over the candidates together with the principal celebrant but they do not join in praying the prayer (Rite of Confirmation 45).

### ***Who may be confirmed***

Every baptized person, not yet confirmed in the Catholic Church may be confirmed (c. 889§1). Since confirmation, like baptism imprints a character, it cannot be repeated (c. 845§1).

In the Latin Church, outside the danger of death, a person must have the use of reason, or have completed their seventh year (c. 97§2), be appropriately instructed, properly disposed and able to renew the baptismal promises (c. 889§2). Only in cases where the danger of death is present are these requirements not binding on the one to be confirmed.

There exists an obligation on the part of the faithful to be confirmed at the proper time. The obligation binds the faithful in general, but in a particular way parents and pastors of souls are bound to make sure candidates are properly prepared and encouraged to approach the sacrament at the proper time.

The proper time for confirmation, or the normative age, according to canon 891, is about the age of discretion (age seven or older). The conference of bishops may determine another age. Exceptions can be made to the normative age or the age determined by the conference of bishop in danger of death or in the presence of some other grave cause.

### ***Who may be a sponsor for confirmation***

Although a sponsor is not necessary for the sacrament of confirmation, canon 892 suggests that as far as possible one should be present. The role of sponsor is to “take care that the confirmed behaves as a true witness of Christ and faithfully fulfills the obligations inherent in this sacrament.”

The Rite of Confirmation proposes that each person to be confirmed should have a particular sponsor present.

To be a sponsor the following conditions must be fulfilled: 1) designated by the one being confirmed unless his/her age would not allow for making such a choice, then by the parents or one who takes their place; 2) completed the sixteenth year of age (unless an exception has been granted by the pastor for a just cause); 3) be a confirmed Catholic who has received first eucharist and lives a life in keeping with the role of sponsor; 4) is not bound by a canonical penalty legitimately imposed or declared; and 5) is not the parent of the one being confirmed (c. 874§1, 1-5°).

The one who fulfills the role of sponsor in baptism is the preferred sponsor for confirmation.

# APPENDICES

1. *Apostolic Constitution on the Sacrament of Confirmation* by Pope Paul VI that promulgated the new ritual for Confirmation called for by the Second Vatican Council on August 15, 1971.
2. *Rite of Confirmation: Introduction [praenotanda]*
3. *National Statutes for the Catechumenate* published by the National Conference of Catholic Bishops in 1986 to accompany the revised Rites of Christian Initiation.
4. *Archdiocesan Policy and Guidelines for Confirmation Preparation* published in 2003 for the Archdiocese of Portland along with the current Archdiocesan Liturgical Guidelines for Confirmation.
5. *General Archdiocesan Faculties for Pastors and Parochial Vicars in the Archdiocese of Portland.*

# APPENDIX ONE

*Apostolic Constitution on the Sacrament of Confirmation*

## APOSTOLIC CONSTITUTION ON THE SACRAMENT OF CONFIRMATION

PAUL, BISHOP

Servant of the Servants of God for an Everlasting Memorial

The sharing in the divine nature received through the grace of Christ bears a certain likeness to the origin, development, and nourishing of natural life. The faithful are born anew by baptism, strengthened by the sacrament of confirmation, and finally are sustained by the food of eternal life in the eucharist. By means of these sacraments of Christian initiation, they thus receive in increasing measure the treasures of divine life and advance toward the perfection of charity. It has rightly been written: "The body is washed, that the soul may be cleansed; the body is signed, that the soul too may be fortified; the body is overshadowed by the laying on of hands, that the soul may be enlightened by the Spirit; the body is fed on the body and blood of Christ, that the soul may be richly nourished by God."<sup>1</sup>

Conscious of its pastoral charge, the Second Vatican Ecumenical Council devoted special attention to these sacraments of initiation. It prescribed that the rites should be revised in a way that would make them more suited to the understanding of the faithful. Since the Rite of Baptism for Children, revised at the mandate of the Council and published at our command, is already in use, it is now fitting to publish a rite of confirmation, in order to show the unity of Christian initiation in its true light.

In fact, careful attention and application have been devoted in these last years to the task of revising the manner of celebrating this sacrament. The aim of this work has been that "the intimate connection of this sacrament with the whole of Christian initiation may stand out more clearly."<sup>2</sup> But the link between confirmation and the other sacraments of initiation is more easily perceived not simply from the fact that their rites have been more closely conjoined; the rite and words by which confirmation is conferred also make this link clear. As a result the rite and words of this sacrament "express more clearly the holy things they signify and the Christian people, as far as possible, are able to understand them with ease and take part in them fully, actively, and as befits a community."<sup>3</sup>

For that purpose, it has been our wish also to include in this revision what concerns the very essence of the rite of confirmation, through which the faithful receive the Holy Spirit as a Gift.

The New Testament shows how the Holy Spirit was with Christ to bring the Messiah's mission to fulfillment. On receiving the baptism of John, Jesus saw the Spirit descending on him (see Mk 1:10) and remaining with him (see Jn 1:32). He was led by the Spirit to undertake his public ministry as the Messiah, relying on the Spirit's presence and assistance. Teaching the people of Nazareth, he showed by what he said that the words of Isaiah, "The Spirit of the Lord is upon me," referred to himself (see Lk 4:17-21)

He later promised his disciples that the Holy Spirit would help them also to bear fearless witness to their faith even before persecutors (see Lk 12:12). The day before he suffered, he assured his apostles that he would send the Spirit of truth from his Father (see Jn 15:26) to stay with them “for ever” (Jn 14:16) and help them to be his witnesses (see Jn 15:26). Finally, after his resurrection, Christ promised the coming descent of the Holy Spirit: “You will receive power when the Holy Spirit comes upon you; then you are to be my witnesses” (Acts 1:8; see Lk 24:49).

On the feast of Pentecost, the Holy Spirit did indeed come down in an extraordinary way on the apostles as they were gathered together with Mary the mother of Jesus and the group of disciples. They were so “filled with” the Holy Spirit (Acts 2:4) that by divine inspiration they began to proclaim “the mighty works of God.” Peter regarded the Spirit who had thus come down upon the apostles as the gift of the Messianic age (see Acts 2:17-18). Then those who believed the apostles’ preaching were baptized and they too received “the gift of the Holy Spirit” (Acts 2:38). From that time on the apostles, in fulfillment of Christ’s wish, imparted to the newly baptized by the laying on of hands the gift of the Spirit that completes the grace of baptism. This is why the Letter to the Hebrews listed among the first elements of Christian instruction the teaching about baptisms and the laying on of hands (Heb 6:2). This laying on of hands is rightly recognized by reason of Catholic tradition as the beginning of the sacrament of confirmation, which in a certain way perpetuates the grace of Pentecost in the Church.

This makes clear the specific importance of confirmation for sacramental initiation, by which the faithful “as members of the living Christ are incorporated into him and configured to him through baptism and through confirmation and the eucharist.”<sup>4</sup> In baptism, the newly baptized receive forgiveness of sins, adoption as children of God, and the character of Christ by which they are made members of the Church and for the first time become sharers in the priesthood of their Savior (see 1 Pt 2:5, 9). Through the sacrament of confirmation those who have been born anew in baptism receive the inexpressible Gift, the Holy Spirit himself, by whom “they are endowed... with special strength.”<sup>5</sup> Moreover, having been signed with the character of this sacrament, they are “more closely bound to the Church”<sup>6</sup> and “they are more strictly obliged to spread and defend the faith, both by word and by deed, as true witnesses of Christ.”<sup>7</sup> Finally, confirmation is so closely linked with the holy Eucharist<sup>8</sup> that the faithful, after being signed by baptism and confirmation, are incorporated fully into the Body of Christ by participation in the eucharist.<sup>9</sup>

From ancient times the conferring of the gift of the Holy Spirit has been carried out in the Church through various rites. These rites have undergone many changes in the East and the West, but always keeping as their meaning the conferring of the Holy Spirit.

In many Eastern rites it seems that from early times a rite of chrismation, not yet clearly distinguished from baptism,<sup>10</sup> prevailed for the conferring of the Holy Spirit. That rite continues in use today in the greater part of the Churches of the East.

In the West there are very ancient witnesses concerning the part of Christian initiation that was later distinctly recognized to be the sacrament of confirmation. There are directives for the performance of many rites after the baptismal washing and before the eucharistic meal- for example, anointing, the laying on of the hand, consignation<sup>11</sup>- contained both in liturgical documents<sup>12</sup> and in many testimonies of the Fathers. Consequently, in the course of the centuries, problems and doubts arose as to what belonged with certainty to the essence of the rite of confirmation. Worth mentioning, however, are at least some of the elements that, from the thirteenth century onward, in the ecumenical councils and in papal documents, cast considerable light on the importance of anointing, but at the same time did not allow the laying on of hands to be forgotten.

Our predecessor Innocent III wrote: “The anointing of the forehead with chrism signifies the laying on of the hand, the other name for which is confirmation, since through it the Holy Spirit is given for growth and strength.”<sup>13</sup> Another of our predecessors, Innocent IV, mentions that the apostles conferred the Holy Spirit “through the laying on of the hand, which confirmation or the anointing of the forehead with chrism represents.”<sup>14</sup> In the profession of faith of Emperor Michael Palaeologus read at the Council of Lyons II mention is made of the sacrament of confirmation, which “bishops confer by the laying on of hands, anointing with chrism those who have been baptized.”<sup>15</sup> The Decree for the Armenians, issued by the Council of Florence, declares that the “matter” of the sacrament of confirmation is “chrism made of olive oil... and balsam”<sup>16</sup> and, quoting the words of the Acts of the Apostles concerning Peter and John, who gave the Holy Spirit through the laying on of hands (see Acts 8:17), it adds: “in the Church in place of that laying on of the hand, confirmation is given..”<sup>17</sup> The Council of Trent, though it had no intention of defining the essential rite of confirmation, designated it simply by the term “the holy chrism of confirmation.”<sup>18</sup> Benedict XIV made this declaration: “Therefore let this be said, which is beyond dispute: in the Latin Church the sacrament of confirmation is conferred by using the sacred chrism or olive oil mixed with balsam and blessed by the bishop, and by the sacramental minister’s tracing the sign of the cross on the forehead of the recipient, while the same minister pronounces the words of the form.”<sup>19</sup>

Taking account of these declarations and traditions, many theologians maintained that for valid administration of confirmation only the anointing with chrism, done by placing the hand on the forehead, was required. Nevertheless, in the rites of the Latin Church a laying of hands on those to be confirmed prior to anointing them with chrism was always prescribed.

With regard to the words of the rite by which the Holy Spirit is given, it should be noted that already in the primitive Church Peter and John, in order to complete the initiation of those baptized in Samaria, prayed that they might receive the Holy Spirit and then laid hands on them (see Acts 8:15-17). In the East the first traces of the expression *seal of the gift of the Holy Spirit* appeared in the fourth and fifth centuries.<sup>20</sup> The expression was quickly accepted by the Church of Constantinople and still is a use in Byzantine-Rite Churches.

In the West, however, the words of the rite that completes baptism were less settled until the twelfth and thirteenth centuries. But in the twelfth-century Roman Pontifical the formulary that later became the common one first occurs: "I sign you with the sign of the cross and confirm you with the chrism of salvation. In the name of the Father and of the Son and of the Holy Spirit."<sup>21</sup>

From what we have recalled, it is clear that in the administration of confirmation in the East and the West, through in different ways, the most important place was occupied by the anointing, which in a certain way represents the apostolic laying on of hands. Since this anointing with chrism is an apt sign of the spiritual anointing of the Holy Spirit who is given to the faithful, we wish to confirm its existence and importance.

As regards the words pronounced in confirmation, we have examined with the consideration it deserves the dignity of the respected formulary used in the Latin Church, but we judge preferable the very ancient formulary belonging to the Byzantine Rite. This expresses the Gift of the Holy Spirit himself and calls to mind the outpouring of the Spirit on the day of Pentecost (see Acts 2:1-4,38). We therefore adopt this formulary, rendering it almost word for word.

Therefore, in order that the revision of the rite of confirmation may, as is fitting, include even the essence of the sacramental rite, by our supreme apostolic authority we decree and lay down that in the Latin Church the following are to be observed for the future.

**THE SACRAMENT OF CONFIRMATION IS CONFERRED THROUGH THE ANOINTING WITH CHRISM ON THE FOREHAND, WHICH IS DONE BY THE LAYING ON OF THE HAND, AND THROUGH THE WORDS: BE SEALED WITH THE GIFT OF THE HOLY SPIRIT.<sup>a</sup>**

But the laying of hands on the elect, carried out with the prescribed prayer before the anointing, is still to be regarded as very important, even if it is not of the essence of the sacramental rite: it contributes to the complete perfection of the rite and to a more thorough understanding of the sacrament. It is evident that this prior laying on of hands differs from the later laying on of the hand in the anointing of the forehead.

Having established and declared all these elements concerning the essential rite of the sacrament of confirmation, we also approve by our apostolic authority the rite for the same sacrament. This has been revised by the Congregation for Divine Worship, after consultation with the Congregations for the Doctrine of the Faith, for the Discipline of the Sacraments, and for the Evangelization of Peoples on the matters that are within their competence. The Latin edition of the rite containing the new sacramental form will come into effect as soon as it is published; the editions in the vernacular languages, prepared by the conferences of bishops and confirmed by the Apostolic See, will come into effect on the date to be laid down by each conference. The old rite may be used until the end of the year 1972. From 1 January 1973, however, only the new rite is to be used by those concerned.

We intend that everything that we have laid down and prescribed should be firm and effective in the Latin Church, notwithstanding, where relevant, the apostolic constitutions and ordinances issued by our predecessors, and other prescriptions, even those worthy of special mention.

<sup>1</sup>Tertullian, *De resurrectione mortuorum* 8, 3: CCL 2, 931.

<sup>2</sup>SC art. 71.

<sup>3</sup>SC art. 21.

<sup>4</sup>AG no. 36.

<sup>5</sup>LG no. 11.

<sup>6</sup>Ibid.

<sup>7</sup>Ibid. See also AG no. 11.

<sup>8</sup>See PO no. 5.

<sup>9</sup>See ibid.

<sup>10</sup>See Origen, *De principiis* 1, 3, 2: GCS 22, 49ff.; *Comm. In Ep. ad Rom.* 5, 8:

Pg 14, 1038. Cyril of Jerusalem, *Catech.* 16, 26; 21, 1-7, PG 33, 956; 1088-93.

<sup>11</sup>See Tertullian, *De Baptismo* 7-8: CCL 1, 282ff. B. Botte, ed., *La tradition apostolique de Saint Hippolyte: Liturgiewissenschaftliche Quellen und Forschungen* 39 (Munster, W., 1963) 52-54. Ambrose, *De Sacramentis* 2, 24; 3, 2, 8; 6, 2, 9; CSEL 73, 36; 42; 74-75; *De mysteriis* 7, 42; CSEL 73, 106.

<sup>12</sup>Mohlberg/LibSacr 75, H. Lietzmann, ed., *Das Sacramentarium Gregorianum nach den Aachener Urexemplar: Liturgiegeschichtlich Quellen* 3 (Munster, W., 1921) 53ff. M. Ferotin, ed., *Liber Ordinum: Monumenta Ecclesiae Liturgica V* (Paris, 1904) 33ff. Mohlberg *MissGall* 67C. Vogel and R. Elze, *Le Pontifical Romano-Germanique du dixieme siecle: Le Texte II; Studi e testi* 227 (Vatican city, 1963) 109. M. Andrieu, *Le Pontifical Romaine du XIIe siecle* in *Le Pontifical Romain au Moyen-Age* v. 1: *Studi e Testi* 86 (Vatican city, 1938) 247ff., 289; *Le Pontifical de la Curie Romaine au XIIIe siecle, ibid.* v. 2: *Studi e Testi* 87 (Vatican City, 1940) 452ff.

<sup>13</sup>Innocent III, Ep. "*Cum Venisset*": PL 215, 285. The profession of faith that the same Pope imposed on the Waldenses has these words: "We regard confirmation by the bishop, that is, the laying on of hands, to be holy and to be received with reverence": PL 215, 1511.

<sup>14</sup>Innocent IV, Ep. "*Sub Catholicae professione*": Mansi 23, 579.

<sup>15</sup>Council of Lyons II: Mansi 24, 71.

<sup>16</sup>*Epistolae Pontificiae ad Concilium Florentinum spectantes*: G. Hofmann, ed., *concilium Florentinum* v. 1, ser. A, part II (Rome, 1944) 128.

<sup>17</sup>Ibid, 129.

<sup>18</sup>CT 5, Act. II 996.

<sup>19</sup>Benedict XIV, Ep. "*Ex quo primum tempore*" 52: *Bullarium*, v. 3 (Prati, 1847) 320.

<sup>20</sup>Cyril of Jerusalem, *Catech.* 18, 33: PG 33, 1056. Asterius, Bishop of Amasea, *In parabolam de filio prodigo*, in the "Library of Photius," Cod. 271: PG 104, 213. See also *Epistola cuiusdam Patriarchae Constantinopolitani ad Martyrium, Episcopum Antiochenum*: PG 119, 900.

<sup>21</sup>M. Andrieu, *Le Pontifical Romain du XIIe siecle* in *Le Pontifical Romain au Moyen-Age*, v. 1: *Studi e testi* 86 (Vatican City, 1938) 247.

ALatin: ACCIPE SIGNACULUM DONI SPIRITUS SANCTI.

# APPENDIX TWO

*Rite of Confirmation: Introduction*

## Rite of Confirmation Introduction

### I. DIGNITY OF CONFIRMATION

1. Those who have been baptized continue on the path of Christian initiation through the sacrament of confirmation. In this sacrament they receive the Holy Spirit whom the Lord sent upon the apostles on Pentecost.
2. This giving of the Holy Spirit conforms believers more fully to Christ and strengthens them so that they may bear witness to Christ for the building up of his Body in faith and love. They are so marked with the character or seal of the Lord that the sacrament of confirmation cannot be repeated.

### II. OFFICES AND MINISTRIES IN THE CELEBRATION OF CONFIRMATION

3. One of the highest responsibilities of the people of God is to prepare the baptized for confirmation. Pastors have the special responsibility to see that all the baptized reach the completion of Christian initiation and therefore that they are carefully prepared for confirmation.

Adult catechumens who are to be confirmed immediately after baptism have the help of the Christian community and, in particular, the formation that is given to them during the catechumenate. Catechists, sponsors, and members of the local Church participate in the catechumenate by means of catechesis and community celebrations of the rites of initiation. For those who were baptized in infancy and are confirmed only as adults the plan for the catechumenate is used with appropriate adaptations.

The initiation of children into the sacramental life is ordinarily the responsibility and concern of Christian parents. They are to form and gradually increase a spirit of faith in the children and, at times with the help of catechism classes, prepare them for the fruitful reception of the sacraments of confirmation and the eucharist. The role of the parents is also expressed by their active participation in the celebration of the sacraments.

4. Pains should be taken to give the liturgical service the festive and solemn character that its significance for the local Church requires. This will be achieved above all if the candidates are gathered together for a community celebration of the rite. All the people of God, represented by the families and friends of the candidates and by members of the local community, will be invited to take part in such a celebration and will endeavor to express their faith by means of the effects the Holy Spirit has produced in them.
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.

In view of contemporary pastoral circumstances, it is desirable that the godparent at baptism, if available, also be the sponsor at confirmation. This change expresses more clearly the link

between baptism and confirmation and also makes the function and responsibility of the sponsor more effective.

Nonetheless the option of choosing a special sponsor for confirmation is not excluded. Even the parents themselves may present their children for confirmation. It is for the local Ordinary to determine diocesan practice in the light of local conditions and circumstances.

6. Pastors will see that the sponsors, chosen by the candidates or their families, are spiritually fit to take on this responsibility and have these qualities:

- a. sufficient maturity to fulfill their function;
- b. membership in the Catholic Church and their own reception of the Christian initiation through baptism, confirmation, and eucharist;
- c. freedom from any impediment of law to their fulfilling the office of sponsor.

7. The ordinary minister of confirmation is the bishop. Normally a bishop administers the sacrament so that there will be a clearer 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. Thus the reception of the Spirit through the ministry of the bishop shows the close bond that joins the confirmed to the Church and the mandate received from Christ to bear witness to him before all.

The law gives the faculty to confirm to the following besides the bishop:

- a. territorial prelates and territorial abbots, vicars and prefects apostolic, apostolic administrators and diocesan administrators, within the limits of their territory and while they hold office;
- b. in consideration of the person to be confirmed, priests who, in virtue of an office or the mandate of the diocesan bishop, baptize a person who is no longer an infant or receive a person who is already baptized into full communion of the Catholic Church;
- c. in consideration of those who are in danger of death, a pastor or in fact any priest.

8. The diocesan bishop is to administer confirmation himself or to ensure that it is administered by another bishop. But if necessity requires, he may grant one or several, determinate priests the faculty to administer this sacrament.

For a serious reason, as sometimes is present because of the large number of those to be confirmed, the bishop and also a priest who, in virtue of the law or a particular concession by competent authority, has the faculty to confirm, may in individual cases associate priests with himself so that they may administer the sacrament.

It is preferable that the priests who are so invited:

- a. either have a particular function or office in the diocese, being, namely, either vicars general, episcopal vicars, or district or regional vicars;
- b. or be the pastors of the places where confirmation is conferred, pastors of the places where the candidates belong, or priests who have had a special part in the catechetical preparation of the candidates.

### III. CELEBRATION OF THE SACRAMENT

9. The sacrament of confirmation is conferred through the anointing with chrism on the forehead, which is done by the laying on the hand, and through the words: **BE SEALED WITH THE GIFT OF THE HOLY SPIRIT.**

The laying of hands on the candidates with the prayer, *All-powerful God*, does not pertain to the valid giving of the sacrament. But it is still to be regarded as very important: it contributes to the complete perfection of the rite and to a more thorough understanding of the sacrament.

The priests who may at times be associated with the principal minister in conferring the sacrament join him in the laying of hands on all the candidates, but say nothing.

The whole rite presents a twofold symbolism. The laying of hands on the candidates by the bishop and the concelebrating priests represents the biblical gesture by which the gift of the Holy Spirit is invoked and in a manner well suited to the understanding of the Christian people. The anointing with chrism and the accompanying words express clearly the effect of the giving of the Holy Spirit. Signed with the perfumed oil, the baptized receive the indelible character, the seal of the Lord, together with the gift of the Spirit that conforms them more closely to Christ and gives them the grace of spreading “the sweet odor of Christ.”

10. The chrism is consecrated by the bishop in the Mass that is celebrated as a rule on Holy Thursday for this purpose.

11. Adult catechumens and children who are baptized at an age when they are old enough for catechesis should ordinarily be admitted to confirmation and the eucharist at the same time as they receive baptism. If this is impossible, they should receive confirmation at another community celebration. Similarly, adults who were baptized in infancy should, after suitable preparation, receive confirmation and the eucharist at a community celebration.

With regard to children, in the Latin Church the administration of confirmation is generally delayed until about the seventh year. For pastoral reasons, however, especially to implant deeply in the lives of the faithful complete obedience to Christ the Lord and a firm witnessing to him, the conferences of bishops may set an age that seems more suitable. This means that the sacrament is given, after the formation proper to it, when the recipients are more mature.

In this case every necessary precaution is to be taken to ensure that in the event of danger of death or serious problems of another kind children receive confirmation in good time, so that they are not left without the benefit of this sacrament.

12. Persons who are to receive confirmation must have already received baptism. Moreover, those possessing the use of reason must be in the state of grace, properly instructed, and capable of renewing the baptismal promises.

The conference of bishops has responsibility for determining more precisely the catechetical resources for the preparation of candidates for confirmation, especially children.

In the case of adults, those principles are to be followed, with the required adaptations, that apply in the individual dioceses to admitting catechumens to baptism and eucharist. Measures are to be taken especially for catechesis preceding confirmation and for the association of the candidates with the Christian community and with individual Christians. Such association is to be of a kind that is effective and sufficient as a practical help for the candidates to achieve formation toward both bearing witness by Christian living and carrying on the apostolate. It should also assist the candidates to have a genuine desire to share in the eucharist (see *Rite of Christian Initiation of Adults*, Introduction no. 19).

Sometimes the preparation of baptized adults for confirmation coincides with preparation for marriage. In such cases, if it is foreseen that the conditions for a fruitful reception of confirmation cannot be satisfied, the local Ordinary will judge whether it is better to defer confirmation until after the marriage.

If one who has the use of reason is confirmed in danger of death, there should, as far as possible, be some spiritual preparation beforehand, suited to the individual situation.

13. Confirmation takes place as a rule within Mass in order that the fundamental connection of this sacrament with all of Christian initiation may stand out in clearer light. 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.

If the candidates for confirmation are children who have not received the eucharist and are not being admitted to first communion at this liturgical celebration or if there are other special circumstances, confirmation should be celebrated outside Mass. When this occurs, there is first to be a celebration of the word of God.

When confirmation is given during Mass, it is fitting that the minister of confirmation celebrate the Mass or, better, concelebrate it, especially with those priests who may be joining him in administering the sacrament.

If the Mass is celebrated by someone else, it is proper that the bishop preside over the liturgy of the word, doing all that the celebrant normally does, and that he give the blessing at the end of Mass.

Great emphasis should be placed on the celebration of the word of God that introduces the rite of confirmation. 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 and confirmed. Through this hearing of his word God's will is made known in the life of Christians.

Great importance is likewise to be attached to the saying of the Lord's Prayer. Those to be confirmed will recite it together with the congregation – either during Mass before communion or outside Mass before the blessing – because it is the Spirit who prays in us and in the Spirit the Christian says, "Abba, Father."

14. The names of those confirmed, as well as the names of the minister, parents, and sponsors, and a notation of the place and date of the confirmation conferred, are to be entered into the registry of confirmations of the diocesan curia, or, where the conference of bishops or the diocesan bishop has so ordered, in a book to be kept in the parish archives. The pastor must inform the pastor of the recipient's place of baptism that confirmation has been conferred, so that this may be recorded in the baptismal register, according to the requirements of the law.

15. If the pastor of the place was not present, the minister should promptly inform him of the confirmation, either personally or through a representative.

#### IV. ADAPTATIONS PERMITTED IN THE RITE OF CONFIRMATION

16. By virtue of the Constitution of the Liturgy (art. 63 b), conferences of bishops have the right to prepare in particular rituals a section bearing the same title as the present title IV on confirmation in the Roman Pontifical. This is to be adapted to the needs of the individual parts of the world and it is to be used once the *acta* of the conference have been reviewed by the Apostolic See.<sup>1</sup>

17. The conference of bishops will consider whether, in view of local circumstances and the culture and traditions of the people, it is opportune:

- a. to make suitable adaptations of the formularies for the renewal of baptismal promises and professions, either following the text in the rite of baptism or accommodating these formularies so that they are more in accord with the circumstances of the candidates for confirmation;
- b. to introduce a different manner for the minister to give the sign of peace after the anointing, either to each individual or to all the newly confirmed together.

18. The minister of confirmation may introduce some explanations into the rite in individual cases in view of the capacity of the candidates for confirmation. He may also make appropriate accommodations in the existing texts, for example, by expressing these in a kind of dialogue, especially these in a kind of dialogue, especially with children.

When confirmation is given by a minister who is not a bishop, whether by concession of the general law or by special indult of the Apostolic See, it is fitting for him to mention in the homily

that the bishop is the original minister of the sacrament and to explain the reason why priests receive the faculty to confirm to confirm from the law or by an indult of the Apostolic See.

## V. PREPARATIONS

19. The following should be prepared for the administration of confirmation:

- a. when confirmation is given within Mass, the vestments prescribed for the celebration of Mass both for the bishop and for any assisting priests who concelebrate with him. If the Mass is celebrated by someone else, the minister of confirmation as well as any priests joining him in administering the sacrament should take part in the Mass wearing the vestments prescribed for administering confirmation: alb, stole, and, for the minister, the cope; these also are the vestments worn when confirmation is given outside of Mass;
- b. chairs for the bishop and the priests assisting him;
- c. vessel (or vessels) for the chrism;
- d. Roman Pontifical or Roman Ritual;
- e. when confirmation is given within Mass, the requisites for celebration of Mass and for communion under both kinds, if it is to be given;
- f. the requisites for the washing of hands after the anointing of those to be confirmed.

<sup>1</sup>See *Rite of Baptism for Children*, General Introduction to Christian Initiation nos. 30-33.

# APPENDIX THREE

*National Statutes for the Catechumenate*

# NATIONAL STATUTES FOR THE CATECHUMENATE

Approved by the  
National Conference of Catholic Bishops  
on 11 November 1986

## PRECATECHUMENATE

1 Any reception or service of welcome or prayer for inquirers at the beginning or during a precatechumenate (or in an earlier period of evangelization) must be entirely informal. Such meetings should take into account that the inquirers are not yet catechumens and that the rite of acceptance into the order of catechumens, intended for those who have been converted from unbelief and have initial faith, may not be anticipated.

## CATECHUMENATE

2 The term "catechumen" should be strictly reserved for the unbaptized who have been admitted into the order of catechumens; the term "convert" should be reserved strictly for those converted from unbelief to Christian belief and never used of those baptized Christians who are received into the full communion of the Catholic Church.

3 This holds true even if elements of catechumenal formation are appropriate for those who are not catechumens, namely, (a) baptized Catholic Christians who have not received catechetical instruction and whose Christian initiation has not been completed by confirmation and eucharist and (b) baptized Christians who have been members of another Church or ecclesial community and seek to be received into the full communion of the Catholic Church.

4 If the catechumenal preparation takes place in a non-parochial setting such as a center, school, or other institution, the catechumens should be introduced into the Christian life of a parish or similar community from the very beginning of the catechumenate, so that after their initiation and mystagogy they will not find themselves isolated from the ordinary life of the Christian people.

5 In the celebration of the rite of acceptance into the order of catechumens, it is for the diocesan bishop to determine whether the additional rites listed in no. 74, *Rite of Christian Initiation of Adults*, are to be incorporated (see no. 33.5).

6 The period of catechumenate, beginning at acceptance into the order of catechumens and including both the catechumenate proper and the period of purification and enlightenment after election or enrollment of names, should extend for at least one year of formation, instruction and probation. Ordinarily this period should go from at least the Easter season of one year until the next; preferably it should begin before Lent in one year and extend until Easter of the following year.

7 A thoroughly comprehensive catechesis on the truths of Catholic doctrine and moral life, aided by approved catechetical texts, is to be provided during the period of the catechumenate (see RCIA, no. 75).

## CATECHUMENS

8 Catechumens should be encouraged to seek blessings and other suffrages from the Church, since they are of the household of Christ; they are entitled to Christian burial should they die before the completion of their initiation.

9 In this case, the funeral liturgy, including the funeral Mass, should be celebrated as usual, omitting only language referring directly to the sacraments which the catechumen has not received. In view of the sensibilities of the immediate family of the deceased catechumen, however, the funeral Mass may be omitted at the discretion of the pastor.

10 The marriages of catechumens, whether with other catechumens or with baptized Christians or even non-Christians, should be celebrated at a liturgy of the word and never at the eucharistic liturgy. Chapter III of the *Rite of Marriage* is to be followed, but the nuptial blessing in Chapter I, no. 33, may be used, all references to eucharistic sharing being omitted.

#### MINISTER OF BAPTISM AND CONFIRMATION

11 The diocesan bishop is the proper minister of the sacraments of initiation for adults, including children of catechetical age, in accord with canon 852:1. If he is unable to celebrate the sacraments of initiation with all the candidates of the local church, he should at least celebrate the rite of election or enrollment of names, ordinarily at the beginning of Lent, for the catechumens of the diocese.

12 Priests who do not exercise a pastoral office but participate in a catechumenal program require a mandate from the diocesan bishop if they are to baptize adults; they then do not require any additional mandate or authorization in order to confirm, but have the faculty to confirm from the law, as do priests who baptize adults in the exercise of their pastoral office.

13 Since those who have the faculty to confirm are bound to exercise it in accord with canon 888:2, and may not be prohibited from using the faculty, a diocesan bishop who is desirous of confirming neophytes should reserve to himself the baptism of adults in accord with canon 863.

#### CELEBRATION OF THE SACRAMENTS OF INITIATION

14 In order to signify clearly the interrelation or coalescence of the three sacraments which are required for full Christian initiation (canon 842:2), adult candidates, including children of catechetical age, are to receive baptism, confirmation, and eucharist in a single eucharistic celebration, whether at the Easter Vigil or, if necessary, at some other time.

15 Candidates for initiation, as well as those who assist them and participate in the celebration of the Easter Vigil with them, are encouraged to keep and extend the paschal fast of Good Friday, as determined by canon 1251, throughout the day of Holy Saturday until the end of the Vigil itself, in accord with the Constitution on the Liturgy, *Sacrosanctum Concilium*, art. 110.

16 The rite of anointing with the oil of catechumens is to be omitted in the baptism of adults at the Easter Vigil.

17 Baptism by immersion is the fuller and more expressive sign of the sacrament and, therefore, is preferred. Although it is not yet a common practice in the United States, provision should be made for its more frequent use in the baptism of adults. At the least, the provision of the *Rite of Christian Initiation of Adults* for partial immersion, namely, immersion of the candidate's head, should be taken into account.

#### CHILDREN OF CATECHETICAL AGE

18 Since children who have reached the use of reason are considered, for purposes of Christian initiation, to be adults (canon 852:1), their formation should follow the general pattern of the ordinary catechumenate as far as possible, with the appropriate adaptations permitted by the ritual. They should receive the sacraments of baptism, confirmation, and eucharist at the Easter Vigil, together with the older catechumens.

19 Some elements of the ordinary catechetical instruction of baptized children before their reception of the sacraments of confirmation and eucharist may be appropriately shared with catechumens of catechetical age. Their condition and status as catechumens, however, should not be compromised or confused, nor should they receive the sacraments of initiation in any sequence other than that determined in the ritual of Christian initiation.

20 The abbreviated catechumenate, which the diocesan bishop may permit only in individual and exceptional cases, as described in nos. 307-308 of the *Rite of Christian Initiation of Adults*, should always be as limited as possible. It should extend over a substantial and appropriate period of time. The rites prior to sacramental initiation should not be unduly compressed, much less celebrated on a single occasion. The catechumenate of persons who move from one parish to another or from one diocese to another should not on that account alone be abbreviated.

21 Candidates who have received their formation in an abbreviated catechumenate should receive the sacraments of initiation at the Easter Vigil, if possible, together with candidates who have participated in the more extended catechumenate. They should also participate in the period of mystagogy, to the extent possible.

#### MYSTAGOGY

22 After the completion of their Christian initiation in the sacraments of baptism, confirmation, and eucharist, the neophytes should begin the period of mystagogy by participating in the principal Sunday eucharist of the community throughout the Easter season, which ends on Pentecost Sunday. They should do this as a body in company with their godparents and those who have assisted in their Christian formation.

23 Under the moderation of the diocesan bishop, the mystagogy should embrace a deepened understanding of the mysteries of baptism, confirmation, and the eucharist, and especially of the eucharist as the continuing celebration of faith and conversion.

24 After the immediate mystagogy or postbaptismal catechesis during the Easter season, the program for the neophytes should extend until the anniversary of Christian initiation, with at least monthly assemblies of the neophytes for their deeper Christian formation and incorporation in to the full life of the Christian community.

#### UNCATECHIZED ADULT CATHOLICS

25 Although baptized adult Catholics who have never received catechetical instruction or been admitted to the sacraments of confirmation and eucharist are not catechumens, some elements of the usual catechumenal formation are appropriate to their preparation for the sacraments, in accord with the norms of the ritual, "Preparation of Uncatechized Adults for Confirmation and Eucharist."

26 Although it is not generally recommended, if the sacramental initiation of such candidates is completed with confirmation and eucharist on the same occasion as the celebration of the full Christian initiation of candidates for baptism, the condition and status of those already baptized should be carefully respected and distinguished.

27 The celebration of the sacrament of reconciliation with candidates for confirmation and eucharist is to be carried out at a time prior to and distinct from the celebration of confirmation and the eucharist. As part of the formation of such candidates, they should be encouraged in the frequent celebration of this sacrament.

28 Priests mentioned in canon 883:2 also have the faculty to confirm (a) in the case of the readmission to communion of a baptized Catholic who has been an apostate from the faith and also (b) in the case of a baptized Catholic who has without fault been instructed in a non-Catholic religion or adhered to a non-Catholic religion, but (c) not in the case of a baptized Catholic who without his or her fault never put the faith into practice.

29 In the instance mentioned in no. 28c, in order to maintain the interrelationship and sequence of confirmation and eucharist as defined in canon 842:2, priests who lack the faculty to confirm should seek it from the diocesan bishop, who may, in accord with canon 884:1, grant the faculty if he judges it necessary.

#### RECEPTION INTO FULL CATHOLIC COMMUNION

30 Those who have already been baptized in another Church or ecclesial community should not be treated as catechumens or so designated. Their doctrinal and spiritual preparation for reception into full Catholic communion should be determined according to the individual case, that is, it should depend on the extent to which the baptized person has led a Christian life within a community of faith and been appropriately catechized to deepen his or her inner adherence to the Church.

31 Those who have been baptized but have received relatively little Christian upbringing may participate in the elements of catechumenal formation so far as necessary and appropriate, but should not take part in rites intended for the unbaptized catechumens. They may, however, participate in celebrations of the word together with catechumens. In addition they may be included with uncatechized adult Catholics in such rites as may be appropriate among those included or mentioned in the ritual in Part II, 4, "Preparation of Uncatechized Adults for Confirmation and Eucharist." The rites of presentation of the Creed, the Lord's Prayer, and the book of the Gospels are not proper except for those who have received no Christian instruction and formation. Those baptized persons who have lived as Christians and need only instruction in the Catholic tradition and a degree of probation within the Catholic community should not be asked to undergo a full program parallel to the catechumenate.

32 The reception of candidates into the communion of the Catholic Church should ordinarily take place at the Sunday Eucharist of the parish community, in such a way that it is understood that they are indeed Christian believers who have already shared in the sacramental life of the Church and are now welcomed into the Catholic eucharistic community upon their profession of faith and confirmation, if they have not been confirmed, before receiving the eucharist.

33 It is preferable that reception into full communion not take place at the Easter Vigil lest there be any confusion of such baptized Christians with the candidates for baptism, possible misunderstanding of or even reflection upon the sacrament of baptism celebrated in another Church or ecclesial community, or any perceived triumphalism in the liturgical welcome into the Catholic eucharistic community.

34 Nevertheless if there are both catechumens to be baptized and baptized Christians to be received into full communion at the Vigil, for pastoral reasons and in view of the Vigil's being the principal annual celebration of the Church, the combined rite is to be followed: "Celebration at the Easter Vigil of the Sacraments of Initiation and of the Rite of Reception into the Full Communion of the Catholic Church." A clear distinction should be maintained during the celebration between candidates for sacramental initiation and candidates for reception into full communion, and ecumenical sensitivities should be carefully respected.

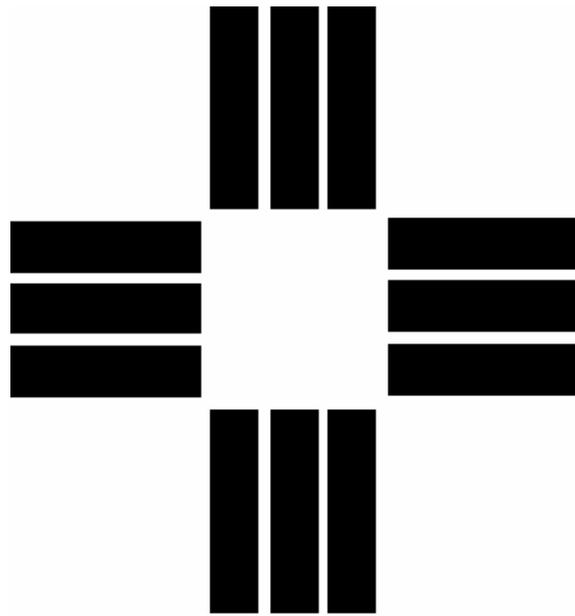
35 The “Rite of Reception into the Full Communion of the Catholic Church” respects the traditional sequence of confirmation before eucharist. When the bishop, whose office it is to receive adult Christians into the full communion of the Catholic Church (RCIA, no. 481 [R8]) entrusts the celebration of the rite to a presbyter, the priest receives from the law itself (canon 883:2) the faculty to confirm the candidate for reception and is obliged to use it (canon 885:2); he may not be prohibited from exercising the faculty. The confirmation of such candidates for reception should not be deferred, nor should they be admitted to the eucharist until they are confirmed. A diocesan bishop who is desirous of confirming those received into full communion should reserve the rite of reception to himself.

36 The celebration of the sacrament of reconciliation with candidates for reception into full communion is to be carried out at a time prior to and distinct from the celebration of the rite of reception. As part of the formation of such candidates, they should be encouraged in the frequent celebration of this sacrament.

37 There may be a reasonable and prudent doubt concerning the baptism of such Christians which cannot be resolved after serious investigation into the fact and/or validity of baptism, namely, to ascertain whether the person was baptized with water and with the Trinitarian formula, and whether the minister and the recipient of the sacrament had the proper requisite intentions. If conditional baptism then seems necessary, this must be celebrated privately rather than at a public liturgical assembly of the community and with only those limited rites which the diocesan bishop determines. The reception into full communion should take place later at the Sunday Eucharist of the community.

# APPENDIX FOUR

*Archdiocesan Policy and Guidelines for Confirmation Preparation*



**ARCHDIOCESAN  
POLICY AND GUIDELINES  
FOR  
CONFIRMATION  
PREPARATION**

SEPTEMBER 2003

# **ARCHDIOCESAN POLICY & GUIDELINES FOR CONFIRMATION PREPARATION**

## **THE POLICY**

**Confirmation preparation and reception is intended to take place during the freshman and sophomore years of high school with primary emphasis on the sophomore year. Youth should have the opportunity for preparation and reception of the sacrament by the end of their 16<sup>th</sup> year of age.**

A person who is to be confirmed should be prepared through suitable instruction, proper personal disposition, and the ability and willingness to renew baptismal promises.

See canon 889, paragraph 2

## **GUIDELINES**

### **Preparation Programs**

Candidates must have participated in a Confirmation Preparation Program in order to be confirmed. The preparation program should be at least six months in length allowing for some programs to be up to two years in length.

It is recommended that parishes require a candidate be involved in Religious Education, Youth Ministry, Catholic School or other formational experiences outside of and including regular weekend Mass attendance for one year prior to beginning the preparation program.

Preparation programs should contain the following six components: (see final section for details)

1. Building relationships between youth and parish community
2. Catechesis
3. Faith formation
4. Participation in the Mission and Ministry of the Church
5. Involvement of parents and sponsors in the preparation
6. Enable candidates to come to a well-formed decision concerning Confirmation

## **Sponsors**

Sponsors should be involved in the preparation process and may be of either sex. Parents are encouraged to actively participate in their son or daughter's preparation, but parents cannot be sponsors for their child. A Baptismal godparent may be a sponsor.

To be a sponsor, a person must:

1. Be designated by the candidate
2. Have completed the 16<sup>th</sup> year of age
3. Have already received Confirmation
4. Not be the parent of the one being confirmed.

See Canons 893 and 874.

## **Choosing a Confirmation Name**

Because of the intrinsic connection between Baptism and Confirmation, candidates may choose to use their Baptismal names for Confirmation. However, if a candidate wishes to choose a Confirmation name the following considerations should be encouraged: The name reflects a Christian ideal, goal or value that they wish to strive for or the name is chosen in honor of a particular saint whose holiness or charitable works inspire them.

## **Frequency & Availability**

Since Confirmation is conferred during "the age of reason" it implies that the candidates are making an informed decision/choice to complete their full-initiation into the Church. Thus, it is recommended that Confirmation be available on an annual basis. Smaller parishes may consider sharing resources with neighboring parishes and within their vicariate, or consider offering the opportunity every two years.

## **Scheduling & Liturgical Planning Guidelines for the Liturgical Celebration of Confirmation**

Scheduling the Liturgical Confirmation Celebrations for each parish and vicariate is done directly through the Office of the Archbishop. Each fall the archbishop's office sends out a form to request a date for Confirmation. This form must be completed and returned to the archbishop's office. Later in the fall, after receiving the requests and making the appropriate scheduling arrangements, the archbishop's office then sends out a list of scheduled Confirmation dates.

Guidelines for planning the celebration itself can be found in Appendix Two, titled Practical Guidelines for Confirmation Planning – revised by Archbishop Vlazny in 2001.

### *Discipleship Requires On-going Parish Support and Ministry*

It is expected that the parish assume responsibility for providing on-going comprehensive youth ministry and other formational experiences and opportunities in addition to and beyond Confirmation. The conferring of the Sacrament of Confirmation completes full initiation and implies a commitment to discipleship. Discipleship requires continuing and on-going formation and service opportunities that must be nurtured – *especially after initiation*.

### *Preparation Program Planning, Development and Resources*

The criterion in the next section of this document further describes the six components of a good preparation program, as well as offering some examples. Most parishes will find that they have already incorporated many of these components in their programs. The six components can be used as a tool to further develop and enhance quality formation and preparation experiences.

A list of Confirmation Resources to assist parishes in developing their programs can be found in Appendix Three.

Parishes are asked to **develop and keep a written outline of their preparation program**. Using each of the six components in your outline, provide specific details of how your parish plans to develop the component in the program. The outline should also include the timeline, dates, topics presented, as well as the resources used for each topic or component (book, speaker, etc.). At the end of each preparation program, **parishes should review the outline and evaluate the program** being sure to capture those “lessons learned”, improvements and challenges for planning the next program. Appendix One contains a worksheet to assist you in your planning.

With the all-too-common turnover in volunteer, professional and pastoral staff, the written outline of the preparation program offers continuity to the young people involved in the preparation, as well as offering some peace of mind for those responsible for continuing a program that may have already been in place. At the start of each preparation program, the program coordinator can simply update information from a former program with new dates and add any changes made as a result of evaluation. They can also send it in for review (see below). In addition, experience has shown that those parishes that keep a detailed written outline and description of their program tend to have the most effective and comprehensive programs over the years. These parishes are better able to maintain a clear vision of why they are doing certain aspects of their program and they are systematically learning from each year’s experience and improving their program from year to year. Keeping the components clear and identified helps keep a clear vision for all that may be involved in implementing the preparation program.

**Parishes are invited to submit programs outlines for review** to either the Office of Religious Education or the Office of Youth and Young Adult Ministry. Although submission is not required, the review process is offered as a service to help assist parishes in developing good quality and consistent programs. The program will be reviewed for strengths and weaknesses, while offering some of the latest suggestions and “lessons learned” from other parishes around the archdiocese. As parishes begin to use this process, they find themselves being able to systematically improve their program each year because they now have a record of what was done and can tweak the

process based upon their experience each year. Pastoral leaders and program coordinators find that having the submitted outlines and review forms provides them with a much-needed continuity amidst potential turnovers in personnel, pastoral and program leadership.

This review process can be a great way to head off some challenges, identify some of the strengths and weaknesses, and offer a sense of confidence in the best use of the parish's resources.

When submitting a preparation plan for review to the Archdiocesan Religious Education or Youth and Young Adult Ministry Office, be sure to include, the beginning and ending dates, the length of the regular sessions, information regarding the resources used (program texts, supplements, and other resources) and the way in which they will be used. Parishes wishing to have their plan reviewed can fax, email or mail a written copy to the perspective offices.

## **SIX COMPONENTS OF A CONFIRMATION PREPARATION PROGRAM**

### **1. BUILDING RELATIONSHIPS BETWEEN YOUTH AND THE PARISH COMMUNITY**

How is the young person visible and an active participant in this life of the parish? The goal of this component is to provide opportunities for the candidates to be recognized by the parish as a person preparing to be confirmed. It encourages regular and active participation in parish liturgies and events on the part of the candidates. It calls the attention of the parishioners to support and pray for those who are preparing for the sacrament. Examples of how this might happen in a parish could include: Entrance Rites or other ways in which the candidates are recognized and brought before the parish community during regular weekend liturgies; prayer partners from the parish for each candidate and/or sponsor; regular inclusion in Prayers of the Faithful or a poster or display of the candidates names; parish members may be asked to share their faith during class sessions or during service opportunities; any ways in which the community is aware, involved and supportive of the candidates' preparation and commitment. Include details of how the parish community is involved in the program outline.

### **2. CATECHESIS**

Confirmation Preparation is not intended to be a “graduation” from Catholic education and formation. Thus, it is not intended that the candidates know and learn everything about their Catholic faith in this one experience. Rather, they should have the opportunity to build upon what they already know and what they have experienced, while gaining additional experiences of reflection, prayer and learning that will help them make a well-informed decision and commitment to discipleship. Discipleship implies continuing education and formation.

Parish preparation programs should address the following areas but not be limited to them: Creed, Sacraments (in particular Sacraments of Initiation and emphasis on the meaning, rites and symbols of the Sacrament of Confirmation), the Catholic Church, Morality and Fruits and Gifts of the Holy Spirit.

On your planning outline be sure to indicate which program text or resources are being used. It is important to include details on how the resources will be used. Also, indicate if sponsors or the broader community will be involved in this area and if some of this material is to be completed in private reflection and/or journaling. How long will the sessions be? If supplementing resources, what and how will supplements be used? If speakers are brought in for major content pieces, include their name, topic, expertise and any primary resources they may be using. This information is extremely important for continuity in programming should there be a change in program or pastoral leadership.

### **3. FAITH FORMATION**

This component consists of two primary areas. First, candidates need to be exposed to the rich and wide variety of prayer forms (Contemplative, rote, discernment, praise, petition, etc.). It is best to incorporate these experiences in the regular sessions throughout the year. The program texts will provide much information for this criterion. Again, it is important to include how much time is allowed for classes. How are candidates exposed to different faith and prayer experiences? If not included in the program text, what are the faith and prayer experiences?

Second, there needs to be opportunity for private and personal discernment and reflection. While a retreat is not required, it is strongly recommended since a retreat experience offers the best opportunity for faith formation and reflection. A parish may also consider offering alternatives for their own retreat experience that might include other parish's retreats, high school retreats, vicariate or other retreat type programs and experiences. Other possibilities include; journaling (My Confirmation Journal, Twenty-Third Publications, is an excellent resource); sponsor/candidate faith sharing sessions and opportunities (include how they will be done; outlines, in class, etc.); having adult Catholics witness their faith in classes; diocesan, regional, or national events, workshops or programs.

### **4. PARTICIPATION IN MISSION AND MINISTRY OF THE CHURCH**

How are youth introduced to the call to ministry as confirmed Catholics? Why do we serve? Candidates need to be exposed to the wide variety of ways the faithful serve one another. Ideally, they should hear from active faith sharing adults and be invited to experience several ministry opportunities. The emphasis should be on our responsibility and call to serve rather than a need to "jump through the hoops and get it over with". Service projects with required hours are not preferred here. Exposure and opportunities for "apprenticeship" are the ideal. It is also important to allow for adequate preparation and reflection on service/ministry experiences. It is more important to give the candidates an introduction to on-going adult ministries of the parish by having parish members come to class and share their ministry and faith. Sponsors may help youth identify gifts and work with candidates to provide an experience of ministry in a particular area of interest. If youth are attending Catholic school, which has as a part of its curriculum a service/apprenticeship component, it might be one-way candidates could be engaged in this component of the program.

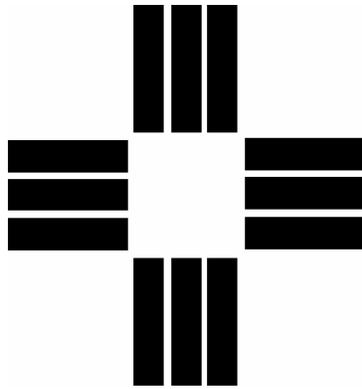
### **5. INVOLVEMENT OF PARENTS AND SPONSORS**

Parents and sponsors need to be involved in the preparation process: Parents, in an informed and intentional support role; and sponsors, as real and present mentors. How are they involved? Examples include; introductory meetings; sponsor/candidate one-on-one meetings (indicate how this is done). Are they required to attend some sessions with the candidates? Sponsors should have guided opportunities to meet one-on-one with their candidate throughout the preparation process to share their faith and the preparation journey. Ideally, sponsors should be invited to two or three regular class sessions, meet with their candidate at least two or three times

individually and participate in an introductory and training meeting explaining and exploring their role as mentor.

**6. ENABLING CANDIDATES TO COME TO WELL-FORMED DECISIONS CONCERNING CONFIRMATION**

What kind of guidance are the candidates given and how does this happen? Does anyone personally discuss progress and questions with the candidate? Examples include: interviews with pastor and/or leadership team; sponsor and/or parent meetings with candidates (sponsors/parents would need guidance or an outline of how to do this); opportunities for questioning, prayer and reflection. Candidates may be encouraged to write a letter to their pastor expressing their desire for the sacrament. If the letter is written, it is best if there be class time to share the content of their letters to give the class an opportunity to reflect upon their own journey. When sending letters to the pastor, it is helpful if the coordinator might review the letters and in a cover letter highlight any specific points or letters that the archbishop might find interesting and perhaps helpful during the Celebration of Confirmation.



# **APPENDIX ONE**

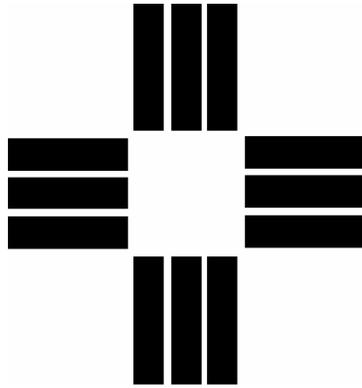
## **CONFIRMATION PREPARATION PROGRAM PLANNING WORKSHEET**



**5. INVOLVEMENT OF PARENTS AND SPONSORS** (*How are parents and sponsors involved?*)

**6. ENABLING CANDIDATES TO COME TO WELL-FORMED DECISIONS CONCERNING CONFIRMATION** (*What opportunities exist for individual pastoral guidance along the journey?*)

List any supporting outlines or documentation you are including with this worksheet (i.e. calendar, topic outline, retreat times/locations, etc.).



## **APPENDIX TWO**

# Practical Guidelines for Confirmation Planning



*Office of the Archbishop*

**PRACTICAL GUIDELINES FOR CONFIRMATION PLANNING**  
**Archdiocese of Portland in Oregon**

*I. MATTERS OF HOSPITALITY*

Meals and Lodging: The offer of a simple meal appropriate to the time of day is greatly appreciated. This is an opportunity for the pastor, his staff members and/or visiting pastors to share in fellowship with the visiting bishop. If a meal precedes the ceremony, the bishops ask that it be scheduled no more than 1½ hours before the start of Confirmation.

If the celebration and dinner are scheduled for an evening, and the distance from the bishop's residence is great, the bishop may wish to stay overnight at the rectory. Please discuss this with his office.

After the Ceremony: With schedule permitting, the bishop will normally stay after the ceremony to greet those confirmed, sponsors, and family members, as well as the parishioners. Whether this is in a reception atmosphere, or informal, it is a good time for photographs with the confirming bishop.

*II. ADMINISTRATIVE DETAILS*

Ecclesial Event: The celebration of the Sacrament of Confirmation, as any episcopal visitation, is a celebration for the entire vicariate or cluster of neighboring parishes. It is a sign of unity with the Archdiocese and the Church universal.

Liturgical Music: Music and congregational singing would be customary. The appropriate parts of the Eucharist should be sung. The music should reflect the liturgical season during which the celebration takes place. The "Our Father" is normally recited.

Environment and Art: Appropriate decoration and floral design should reflect the liturgical season, the nature of the celebration and the principles of the Bishops' Committee on the Liturgy document "Built of Living Stones."

Vesture of Candidates

The use and decoration of "confirmation stoles" for the candidates is not an appropriate symbol. The stole is a sign of ordination. Nowadays very few parishes arrange for the rental of traditional Confirmation gowns. Therefore, some direction should be given candidates about

suitable attire. Neatness, cleanliness and modesty can no longer be presumed. Please specify these expectations.

Sanctuary Arrangement: The presidential chair should be placed in a position that can best be seen by the congregation.

Credence Table: The following items should be available: a pitcher of water, basin, towels, bread, and lemon. A separate lavabo dish may be helpful for the Mass, unless the basin used after the Confirmation rite is able to be cleaned in the meantime.

### *III. LITURGICAL MINISTERS*

Servers: It is helpful to have five servers: a cross bearer, two acolytes, who also act as Mass servers, a mitre bearer and a crozier bearer. If incense is to be used, a thurifer is helpful. If this is not possible, please have at least three servers.

Lectors: Fully initiated members of the Church should do the readings. Commissioned parish lectors are most appropriate. During the Paschal season, the first reading is from the New Testament, "Acts of the Apostles." The confirming bishop's office should be notified in advance of the readings that will be used for the Confirmation Mass.

Extraordinary Ministers of the Eucharist: May be used if there is an insufficient number of concelebrating priests and deacons present. It is preferable that Holy Communion be distributed under both forms. Dignified vessels are to be used for the bread and wine.

Concelebrants: Should be vested in alb and stole of proper color. The parish priests would normally concelebrate Mass with the bishop.

The Bishop: Will bring the confirmation ritual book, mitre and crozier. If the oils have been prominently displayed in the church, these might be used. The bishop may prefer to use the oil stock he brings with him.

### *IV. THE LITURGY*

The Eucharistic Celebration: The usual guidelines for concelebrated Mass are to be followed. On Solemnities, the Mass of the Day with its proper readings is used. Please note that the weekdays of Easter Week are Solemnities, and the Mass of the Day must be used. The same is true of the Sundays of Advent, Lent and the Easter season. On the other days, including the Sundays of Ordinary Time, the Ritual Mass for Confirmation may be used. In any case, the Sacramentary should have a marker at the Ritual Mass for Confirmation.

The pastor will ordinarily read the gospel, unless there is a deacon present. If there is a deacon, he reads the gospel. At the conclusion of the gospel, the pastor presents the candidates by name (or he may introduce another pastoral minister to present the candidates). Each candidate should stand, and remain standing until all the candidates have been introduced. The bishop gives the homily after the presentation of the candidates.

Administration of the Sacrament: Follows the homily [cf. Rite of Confirmation, #25]. The anointing takes place with the bishop standing. The candidates approach in a line, one at a time with their sponsor behind them, and remain standing. Please remind the candidates to stand close to the confirming bishop, so he does not have to reach for the candidate.

The candidate will ordinarily have the name of a patron saint. The confirmation name should be printed on a card and held for the bishop to see by the sponsor or attendant to the bishop. Additionally, the name may be spoken directly to the bishop by the candidate or sponsor, “My (his/her) Confirmation name is...” The card is helpful because some speak the name very softly.

The bishop imposes his hand, and anoints the candidate’s forehead with Chrism in one gesture. The candidate should respond “Amen” at the end of the anointing, and respond to the greeting of peace with, “And also with you.” [cf. Rite of Confirmation, #26,27] A separate imposition of hands is not envisioned in the Confirmation rite. Please practice these responses with the candidates. They are often forgotten!

The candidates should remain seated in their pews until it is time for their row to approach the bishop. This allows the congregation to witness the administration of the Sacrament.

At the conclusion of the Administration of the Sacrament, the General Intercessions will follow in this way:

- The bishop introduces and concludes them. Whoever leads the petitions should wait for the bishop’s introduction.
- The deacon, lector, or more than one person reads the petitions; Confirmandi may be designated for this purpose. They should be instructed to remain in place until the bishop’s concluding prayer is finished.

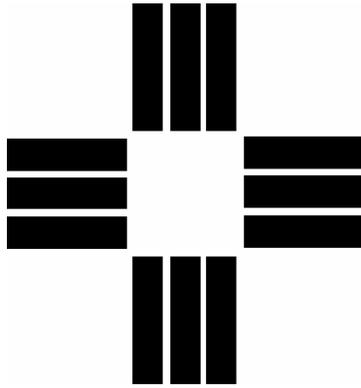
Continuation of Mass: Concelebrated Mass continues in the usual manner. These points, however, may be noted:

- The concelebrants should not come around the altar until the conclusion of the Prayer over the Gifts.

- Concelebrants should observe the designation of parts in the Eucharistic Prayer. The prayers said in unison should be said “submissa voce,” inaudibly in a low voice.
- The bishop announces the “Mystery of Faith.”
- The pastor should assist in the distribution of Communion to the candidates and the congregation. Communion under both species should be given at least to the candidates and sponsors (unless there is a good reason for not doing so).
- Other priests should assist in the distribution of Communion as needed. Extraordinary Ministers of the Eucharist may be used if there is an insufficient number of priests and deacons available for this purpose.
- Since the reception of Communion by the priest is integral to the Rite of Mass and has important significance for the theology of sacrifice, Catholic practice is to wait until after the principal celebrant has received from the chalice before distributing Communion to deacons, Eucharistic Ministers, or the Confirmandi.
- There is a Solemn Blessing at the conclusion of the Confirmation Mass, and the candidates should be instructed to respond “Amen” at the conclusion of each petition.
- At the end of the liturgy there should be a concluding song during the Procession to the Church vestibule. Ministers of the altar and assisting clergy to the bishop should be followed by the Confirmation candidates and their sponsors in this procession. This provides the bishop with an opportunity to greet the newly confirmed as they exit the church.

Addendum: Additions to the already lengthy ritual of Confirmation, such as candle lighting ceremonies, distribution of certificates, witness talks by the candidates, etc. are discouraged. The Confirmation Rite itself is rich and meaningful. The renewal of baptismal promises, the prayer of blessing and the individual anointings together convey the unique significance of the gift of the Holy Spirit imparted to the newly confirmed. The special celebration of the Eucharist during which Confirmation takes place also provides the participants with a marvelous opportunity for renewed faith and inspiration. Careful selection of music, readings and prayers are encouraged. If any addition is to be made to the ceremony, if only out of courtesy, permission from the bishop should be requested before the actual day of Confirmation.

*Last Revision:*  
July 2006



# **APPENDIX THREE**

Resources

# CONFIRMATION PROGRAMS AND RESOURCES

This list and review is not intended to be an exhaustive or exclusive list of resources. These are some of the most popular resources currently used in our archdiocese. If you are familiar with a particular program or resource that you would recommend to others and don't find it on this list, please contact the Youth and Young Adult Ministry office. Many people design their own programs using several of these resources, but it requires more work and it is necessary to make an outline and track what you do in order to allow for continuity in your programs. Keep in mind when ordering, that most publishers offer quantity and package discounts.

## COMPLETE CONFIRMATION PROGRAMS

(Complete and ready to use. Little or no supplementing needed.  
The first three are the most popular and most recommended.)

### **CONFIRMING DISCIPLES – *Center for Ministry Development, 1996. 203-723-1622***

One large binder with handout masters and a floppy disk for making handouts, no student book (\$145). Good background information. Sections include: Organization and Planning, Leadership Recruiting and Training, Guidebooks for Parents/Sponsors/Leaders, Program Elements (retreat outline, session plans, rites, reconciliation, etc.). A very well rounded and complete program with a variety of settings for each component.

### **CONFIRMED IN A FAITHFUL COMMUNITY – *St. Mary's Press, 1995. 800-533-8095***

Six components: Coordinators Manual, Training Video for Leaders, Catechist's Theology Handbook, Catechist's Guide, Candidate's Formation Journal (\$3.70), Candidate's Reflection and Mission Journal (\$3.70). The journals serve as the Candidate's books. You would need both of the two journals for each candidate. Quantity and package discounts available. This is a very thorough and complete program. Can appear threatening to inexperienced Catechists because it is so complete (a lot of background info).

### **CONFIRMING FAITH – *Ave Marie Press, Revised 1995. 800-282-1865 ext. 111***

Possibly one of the most widely used and older programs in our archdiocese. The recent revision strengthens this program. This is a thorough and complete program: Director's Manual, Candidate Book (\$4.95), and Mentor Handbook (\$1.95) for sponsors. Designed primarily around twelve, three-hour sessions and a retreat. With some planning, sessions can be adapted to one and a half hours. Sponsor involvement is already provided, guided and integrated.

### **WELCOME TO THE WAY – *Tabor Publishing. 800-527-4747***

Great program when it initially came out. Its strength was video and audiotapes. Now that is its weakness. They are quickly dated with styles and music. Still a good foundation. Best success with this program is when it is done in small groups. Large class size may kill this program. Great Director's manual, Catechist guide, and individual Candidate handbooks. There would be need to do some supplementing with this program.

### **SEALED WITH THE SPIRIT – *Harcourt Brace, 1997. 800-922-7696***

Four components: Teacher's Manual, video (for use in class), student text (\$8.25), sponsor's manual (sets of 5 for \$11.95). Designed for six or twelve sessions. Somewhat threatening students' text (looks too much like a textbook and has a lot of reading), but it includes journal questions/space, sponsor questions, glossary, etc. Teacher's manual doesn't give a good overview of program, but good for each class. Good retreat outline. SPONSOR'S MANUAL is the best part of this program. Sponsors are integrated well and systematically into this program – a real strength. Not a bad program if your candidates can get by the "TEXTBOOK" mentality. Would benefit from supplementing.

## SUPPLEMENTAL CONFIRMATION PROGRAMS

(These need additional resources and planning elements or would make great supplements for other programs or retreats.)

### **CONFIRMATION: Confirming My Commitment to Christ-*Hi-Time*, 1998. 800-558-2292**

Teacher Edition (\$12.95), six-booklet set student editions (\$5.50 per student). Brand new. Designed around six sessions. This could be a great foundation for a solid program. Possibly combine with their other mini-courses. This program would also be a great retreat. I suspect it would work best with smaller groups. Some deep questions and reflections could be tough to maintain in larger group settings. Parent's instructions could be for sponsors as well.

### **MOVING IN THE SPIRIT – *Good Ground Press*. 800-232-5533**

Six two-hour sessions, four components: Candidate Magazines for each session (\$3 per student), Confirmation Journal, Leader's Manual, Sponsor/Mentor Handbook. Uses the Spirit magazine approach. Good content. Might be able to use additional Spirit magazines for some additional sessions. **Great supplement.**

### **CONFIRMATION: Anointed and Sealed with the Spirit – *Living the Good News, Inc.* 800-824-1813**

Three components: Leader's Guide, Rituals and Retreats book, Candidate Journal (\$4.95). Based on seven sessions. Some good resources, but difficult to read and follow the Leader's Guide. This one requires a lot of extra reading, but would provide some wonderful sessions outlines for heavier catechetical sessions. Some wonderful session that can be used for retreats. The Rituals and Retreats book is also a good resource.

### **GOD'S SPIRIT ALIVE – *Youth Update*. 800-488-0488**

Twelve page leader guide to go with fifteen Youth Updates (four-page handouts) that focus specifically on the elements of Confirmation (\$4.95 per student for set of 15). This is a good resource, but not a program by itself. A lot of reading for the youth. A little help with discussions in the leaders guides, but would need a lot of supplemental elements. Best used as an additional resource that might be for outside reading.

### **WELCOME TO THE WAY – *Tabor Publishing*. 800-527-4747**

The QUEST section would be a great addition to any program, especially if candidates and sponsors use it to go in to the community together to identify and interview the Gifts of the Spirit. See PROGRAM section of this handout for more details.

## CONFIRMATION SUPPLEMENTAL RESOURCES

### **CONFIRMATION SPONSOR MANUAL – *Harcourt Publishing*. 800-922-7696**

Although part of their total program, this is easily adapted for any program. Ready to go guide for sponsor/candidate meetings. Together, they would do reflections and exercises. **I strongly recommend** this if your program does not have sponsors already integrated in the program, or if it does not offer any guidance for what to do during the sponsor/candidate meetings.

### **STRENGTHENED AND SEALED – *Our Journey in Faith Packet*.**

*Guildhall PubliA* great pre-catechesis part of any program. 6 sessions. A great way to start any program, then follow it with an Entrance Rite at a weekend Liturgy for those candidates wishing to enter the formal Confirmation Preparation.

### **The All-Purpose, Hands-On CONFIRMATION DIRECTOR'S MANUAL – *Hi Time 1996*.**

**800-558-2992**

Best looked at as just a handy resource for retreat ideas, sponsor meetings, parent meetings, background, rites, etc. If you have extra money, it would be a handy resource, but don't count on it as your main resource or program.

**LEARNING TO SERVE, SERVING TO LEARN –Ave Marie Press 800-282-1865**

Directors Manual and Student Manual. This material provides an in-depth and well-developed collection of essays and series of sessions that really delve into why we serve, identifying gifts, and using the gifts. This does not provide the service opportunities or sites, but offers one of the best reflection, preparation and journaling guides. If you are really serious about having youth serve, this would be a great guide.

**VIDEO SERIES–WHAT CATHOLIC'S BELIEVE ABOUT...-Liguori Press 800-325-9521**

These 12 videos could be used within the classes; or better yet, have each candidate sign one out, watch it with their sponsor or parent, prepare a short presentation for a class with his/her sponsor present to help. The discussion and questions are quite stimulating using the aforementioned process.

**THE GIFTS OF THE HOLY SPIRIT – Cornerstone Media, PO Box 6236, Santa Rosa,  
CA 95406. 707-542-8273, [CORMEDIA@aol.com](mailto:CORMEDIA@aol.com)**

Two audiotapes and leaders guide. Includes top 40 music cuts and reflection on each of the Gifts of the Spirit. Good supplement for Retreat and Confirmation meetings.

**BOOKS & BOOKLETS FOR CANDIDATES:**

(Often parishes like to provide candidates with some additional reference books, handbooks, and prayer books. Here are some suggestions.)

**PRAY TO LOVE, LOVE TO PRAY –Hi-Time Publishing 800-558-2292**

Small prayer/reflection book for candidate's sponsors or parents. Includes some brief biographical sketches of traditional and modern "good people" and saints. It provides various prayers attributed to each "good person". **Great gift idea.**

**GETTING CONFIRMED: A Journey of Questions and Answers –Liguori Publications.  
800-325-9521**

A wonderful, glossy 16 page booklet that describes Confirmation, answers some of the most commonly asked questions, describes the ritual and offers some fruit for reflection. Possibly a wonderful "preliminary" handout for the prospective candidates.

**SCRIPTOGRAPHIC BOOKLET - Channing L. Bete-- 800-628-7733**

Wonderful little resource booklets. Easy to read and non-threatening presentation. Perfect for candidates, sponsors and parents. Can easily use them for a class presentation. Recommended ones:

**ABOUT THE SACRAMENT OF CONFIRMATION – self-explanatory.**

**THE BIBLE AND YOU –** I think this one is an absolute necessity for each candidate. Would be good to use as a session by itself. There are also specific ones on different part so f the Bible, but this is a basic overall introduction. A great guide and reference for the candidate!

**THE MUSTARD SEED PEOPLE – Parish Communications. 603-744-6316**

A wonderful, easy-to-read resource providing capsulized information about Jesus, the Bible, the Church, the sacraments, public prayer, Christian lifestyle and private prayer. (110 pages with a great index for fast reference) This is a great resource to help with the famous "100 questions" found in Kiernan Sawyers, Confirming Faith program.

**A GUIDE FOR YOUNG CATHOLICS: The Beliefs of the Church – Loyola University**

*Press. 1996. 800-621-1008*

Twenty-eight page booklet giving very brief (sometimes too brief) answers to “What Catholics believe about God, Jesus, Mary, Tradition, and the Church. A handy resource, but doesn’t give much depth. For a little more money the New Question Box would be better for the long term.

**HANDBOOK FOR CATHOLIC YOUTH – Loyola University Press. 1995. 800-651-1008**

Forty-seven page booklet presenting prayers of the Church, Parts of the Mass, brief history, Gifts and virtues, etc... As with the previous booklet, a handy resource, but not much depth. For a little more money, The New Question Box would be better for the long term.

**THE NEW QUESTION BOX: Catholic Life in a New Century. Guildhall Publishing.**

[www.ghpress.com](http://www.ghpress.com) For adults and candidates – this is a much more serious and deeper resource for the most commonly asked questions about our life, faith, what we believe, decisions, etc. A great resource for catechists and Confirmation leaders. Five hundred, seventy-four pages of indexed questions and answers. Covers almost ever questions one might ask about our faith. For candidates it is not just a little pocketbook and it could be overwhelming, but if they see it as a resource for the future, they will appreciate it long after they are off and away from home.

**WHAT WE REALLY WANT TO KNOW - Ave Maria Press, 1996. 800-282-1865**

Answers 101 Questions always asked. A good resource between the booklets and the New Question Box. Simple answers to very common questions about our faith.

**OFF TO COLLEGE- Ave Marie Press, 1997. 800-282-1865**

A wonderful book for any young person going off to college. Great gift idea for Seniors in your Confirmation program. Of course, don’t waste your time if the student doesn’t enjoy reading.

### **CANDIDATE JOURNALS**

(Journaling can help tremendously with the faith formation of the candidate, as well as providing a guide or topic for meetings with their sponsors. Here are a couple suggestions for formal, published journals.)

**MY CONFIRMATION JOURNAL – Twenty-third Publications. 800-321-0411**

Wonderful book and journal. Filled with a lot of reflection articles and questions. Contains a lot more reading for reflection than empty space for writing. Does include worksheet-type pages for actual journaling. One of my favorite journals specifically for Confirmation. Helps add the spiritual formation element. Can be useful for Candidate/sponsor one-on-one meetings.

**MAGNUM OPUS: An Affirmation Journal – Hi-Time Publishing. 800-558-2292**

Not specifically a Confirmation Journal. 71 pages, most with a lot of open space for writing. Each page gives some food for thought or reflection. Some pages give journaling tips. Contains and index by topic in the back for particular times of struggle, questioning, happiness, etc.

### **CATECHIST RESOURCES**

(Most catechists are always concerned with where they find answers to the questions the candidates might ask. Here are some handy, easy to use resources.)

**\*\*THE NEW CONCISE CATHOLIC DICTIONARY – Twenty-third Publication. 800-321-0411**

Handy pocket book reference. Short definitions and explanations of Catholic terms, questions, Saints and practices. An easy to use quick alphabetical reference.

**\*\*THE NEW QUESTION BOX: Catholic Life in a New Century. Guildhall Publishing. [www.ghpress.com](http://www.ghpress.com)**

For adults and candidates – this is a much more serious and deeper resource to most commonly asked question about our life, faith, what we believe, decisions, etc.. A great resource for catechists and Confirmation leaders. 574 pages of indexed Question and Answers. Covers almost every question one might ask about our faith. For candidates it is not just a little pocketbook and it could be overwhelming, but if they see it as a resource for the future, they will appreciate it long after they are off and away from home.

**\*\*THE CATHOLIC SOURCE BOOK – Harcourt Publishing. 800-922-7696.** A collection of prayers and facts about the Catholic Faith. Another good resource. A little more depth than the Concise Dictionary mentioned above, but a little harder to find your topics or questions. This is more of a “collection” of information than a dictionary or encyclopedia.

**\*\*THE CATHOLIC FACT BOOK – Resources for Christian Living (RCL). 877-275-4725.** A wealth of invaluable and up-to-date factual information about the Catholic Church. This is a much more in-depth resource. It takes longer to read and reads somewhat like a textbook. Not arranged like the dictionary or encyclopedia, but presents information in chapter form. You would need a lot more time to find the information in this resource.

**\*\*CATECHISM OF THE CATHOLIC CHURCH - USCCB. 800-235-8722.** A very detailed resource. One to be familiar with. This is not the place to turn for quick and easy reference. Requires a lot of reading and searching for topics. Many of the other resources make references to the paragraph numbers in this Catechism. While possibly being the most comprehensive single reference for Catholic teachings, practice, theology and doctrine, this requires time to find your specific answers to question youth might have. For quick reference, the aforementioned sources would be better and most refer to paragraph number in the Catechism.

**\*\*Contact publishers to order these materials.**

# APPENDIX FIVE

*General Archdiocesan Faculties  
Pastors and Parochial Vicars in the Archdiocese of Portland.*

**General Archdiocesan Faculties  
Pastors and Parochial Vicars**

For: Reverend «First\_Name» «Last\_Name»  
«New\_Parish» Parish  
«Address\_New\_Parish»  
«New\_CityStateZip»

1. The faculty is granted to pastors and parochial vicars of this Archdiocese for a good reason to celebrate the Eucharist twice on weekdays, and, if a pastoral necessity requires it, three times on Sundays and holy days of obligation (Canon 905).
2. The faculty is given to pastors and parochial vicars of this Archdiocese to dispense, in individual cases and for a just reason, from the Eucharistic fast of one hour (Canon 919).
3. In this Archdiocese, the faculty is granted to pastors and parochial vicars to baptize all adults without previously referring the matter to the Archbishop and to immediately administer Confirmation in accordance with Canon 883.2.
4. In accordance with the same Canon, the faculty is also granted to pastors and parochial vicars to confirm an adult who was previously baptized in another church or ecclesial communion when the person is received into full communion with the Catholic Church.
5. In accordance with Canon 884, 1, the faculty is granted to pastors and parochial vicars of the Archdiocese to confirm baptized but previously uncatechized Catholic adults after the latter have received the proper catechesis, either in preparation for their first communion and reconciliation with the Church, or in preparation for their marriage, in accordance with Canon 1065.
6. In this Archdiocese the faculty is granted to pastors and parochial vicars to allow Church funeral rites for an unbaptized child whose parents had intended to have the child baptized in accordance with Canon 1183, 2.
7. In accordance with the same Canon, pastors and parochial vicars may allow Church funeral rites for baptized members of non-Catholic churches or ecclesial communities if requested by the family and provided this is not clearly contrary to the wishes of the deceased.
8. The faculty is granted to pastors and parochial vicars to dispense from private vows made by a parishioner and also by a visitor within the territory of the parish. This dispensation may be granted only if no injury is done to the acquired rights of others (Canon 1196).

9. Pastors and parochial vicars may also commute to a lesser good what has been promised by a private vow made by a parishioner and also by a visitor within the territory of the parish (Canons 1196, 1197).

10. Likewise pastors and parochial vicars may suspend, dispense or commute a promissory oath. This faculty may not be exercised if a dispensation from the oath would tend to prejudice those who refuse to remit this obligation (Canon 1203).

11. Finally, pastors and parochial vicars may dispense in individual cases and for a just reason from the obligation of observing a holy day or day of penance or to commute the obligation into some other pious work. This faculty may be exercised on behalf of a parishioner and a person visiting within the boundaries of the parish (Canon 1245).

In accordance with Canon 764, presbyters and deacons possess the faculty to preach everywhere with at least the presumed consent of the rector of the church. Hence, preaching faculties are no longer required.

It should also be noted that in accordance with Canon 540, a parochial administrator duly appointed by the Ordinary of the diocese is bound by the same duties and enjoys the same rights as a pastor and hence enjoys these faculties.

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Most Reverend John G. Vlazny  
Archbishop of Portland

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Mary Jo Tully  
Chancellor

Given at the Pastoral Center  
Archdiocese of Portland in Oregon

«EffectiveDate»

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Date