



**ARCHDIOCESE OF PHILADELPHIA  
2014-2015 INSTRUCTIONS  
FOR THE RITE OF CONFIRMATION WITHIN MASS  
for  
BISHOP JOSEPH F. MARTINO, PRINCIPAL CELEBRANT**

These instructions are provided to assist the pastor and those associated with him to prepare for the celebration of Mass with **Bishop Martino** for the Sacrament of Confirmation. These instructions cull details from the *General Instruction of the Roman Missal*, the *Rite of Confirmation*, the *Ceremonial of Bishops*, *Sing to the Lord: Music in Divine Worship*, the *Catechism of the Catholic Church* and the *Code of Canon Law* to propose a fitting and authentic form of celebration. In the Archdiocese of Philadelphia, the norm is to celebrate the Sacrament of Confirmation within Mass.

**PART ONE:  
PREPARATIONS IN GENERAL**

**CANDIDATES AND SPONSORS** \_\_\_\_\_

**Candidates**

- Children may be presented for the Sacrament of Confirmation when they are in the 4<sup>th</sup>, 5<sup>th</sup> or 6<sup>th</sup> grades. Exceptions to this norm are possible and may be requested of the Archbishop. The pastor determines the grade in which children of the parish will be confirmed. If the number of candidates is determined to be too large for one celebration, an additional celebration may be scheduled. If this is the case, candidates from the same family should be confirmed in the same celebration. If the number of candidates is few, the celebration of the Sacrament may be scheduled every other year.
  - Bishop McIntyre's Office arranges the schedule with pastors for the parish celebrations of the Sacrament of Confirmation. All requests and questions with regard to this schedule are to be directed to his office.
  - Planning for the grade and date of the celebration of the Sacrament of Confirmation should necessarily correspond to the period of catechesis in the parish school, the religious education program and/or the regional school.
  - Every effort is to be made for all teenage and adult baptized Catholics who have been catechized for the Sacrament of Confirmation to receive the Sacrament during the pastoral

visit of the Bishop. The Easter Time celebration of the Sacrament of Confirmation by a priest is intended for those who cannot, for serious reason, participate in the parish celebration with the Bishop.

- It is the personal responsibility of the pastor to ensure the adequate catechetical formation of the candidates and to vouch for such preparation in his presentation of the candidates to the Bishop. Because of this presentation, it is not necessary or required to have a public presentation of the candidates during a Sunday Mass prior to the conferral of the Sacrament of Confirmation. The pastor should encourage the parish community to pray for the candidates for Confirmation, especially with a petition in the *Universal Prayer* near the date of the celebration of the Sacrament. Additionally, the pastor should ensure the candidates celebrate the Sacrament of Penance and Reconciliation in advance of the Sacrament of Confirmation.
- The candidates may use their baptismal name alone or add a confirmation name. The candidate is encouraged to choose the name of a canonized saint. The candidate should research and become familiar with the life of the saint.

### **Seating of Candidates and Sponsors**

- The candidates are to be seated together as a group in the pews in the front of the church, with their sponsors seated together as a group behind them. Candidates and sponsors are not to be intermingled or scattered in their seating throughout the church. When there is an exceptional situation or a special needs candidate, arrangements can be made to seat the sponsor near the candidate. All candidates and sponsors are to be in their places in church before Mass begins.

*Already confirmed Latin-rite or Eastern-rite Catholic classmates of the candidates, or classmates who belong to an Orthodox Church, may be identified for an **INFORMAL** blessing from the Bishop before the Mass procession starts or after the celebration of Mass has concluded.*

### **Robes for Candidates**

- Candidates may wear a white robe, recalling the Sacrament of Baptism, or a red robe for the celebration of the Sacrament of Confirmation.

*Stoles and other ornamentation over these robes, in any form, are not permitted. Also, so called “robing ceremonies” are not to be associated with the celebration of the Rite of Confirmation within Mass.*

### **Letter to Bishops**

- Many parishes have a practice of having the candidates write letters to the Bishop. This is not obligatory or required. This practice may continue at the discretion of the pastor or the request of the Bishop. If a letter is written by the candidates, it should not be a letter that they merely copy from a form letter provided to them by the catechist. The content of the letter should express why and how the Sacrament of Confirmation is significant in the candidate’s Christian life. *Bishop Martino prefers that any letters, if they are to be written, be directed to the pastor and not to Bishop Martino.*

## Service Projects

- Some parishes incorporate a service component in preparing candidates for the Sacrament of Confirmation. It is preferable to use terms such as “Works of Charity” or “Works of Mercy” when describing the service component. Through assignments or classroom activity, candidates should be encouraged to describe how the Work of Charity/Mercy is rooted in their faith in Jesus and flows from the grace of God. Also, since Works of Charity/Mercy are not limited by time, they should not be defined by *required hours*.

## Sponsors

- Each candidate should have his/her own separate sponsor:

*It is preferred that one of the candidate's godparents at Baptism exercises the role of sponsor at Confirmation. A candidate (with his/her parents) may choose another person as a sponsor. A sponsor must be at least 16 years of age, and have received Baptism, Confirmation and the Holy Communion. A parent, step-parent or guardian may not be a sponsor for his/her child. The sponsor's gender need not be the same as that of the candidate. It is the responsibility of the pastor to ascertain that the sponsors are practicing Catholics and qualify for their role (Letter of Eligibility).*

*If the sponsor for the Sacrament of Confirmation cannot participate in the celebration of the Sacrament, a proxy is chosen beforehand who fulfills the same requirements of a sponsor as listed above. A parent, step-parent or guardian may not act a proxy for the sponsor.*

## SANCTUARY

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*Flowers and other decorations ought to be in place, except during Advent and Lent, for the celebration of Confirmation. Also, flowers at the altar should not impede the celebrant as he incenses it. Amplification ought to be insured for the Bishop at the chair, ambo and altar.*

## The Altar

- Four to six candles ought to be on or near the altar.

## The Chair

- The chair for the Bishop celebrant ought to be situated so that it faces the people but never directly in front of the tabernacle.

*Only deacons sit next to the Bishop. In the absence of deacon chaplains, the deacon of the Mass sits next to the Bishop. If there are three deacons, the deacon of the Mass sits in a separate place with convenient access to the ambo and altar. If a concelebrant, in the absence of a deacon, assumes the diaconal role, then he may sit next to the Bishop.*

*A chair for the Master of Ceremonies ought to be conveniently near to that of the Bishop.*

### **The Credence Table** (to the right of the Bishop at the altar)

- All the items usually needed for the celebration of Mass, including the Sacred Chrism, as well as ewer and basin {provided either by the parish or by Bishop Martino}, along with lemon and three hand towels are placed on the credence table.

*Arrangements ought to be made for the basin to be emptied after each use, and after the final use, following the distribution of Holy Communion, it is emptied into the sacrarium.*

### **The Gift Table**

- All the sacred vessels with hosts, sufficient for all those expected to receive Holy Communion. *One large host for the Bishop celebrant is sufficient. Concelebrants can receive the Body of Christ with a small host.*
- All the cruets with wine, sufficient for Communion under both kinds, if this is to take place.

## **ROMAN MISSAL AND LECTIONARY TEXTS**

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- The ritual Mass, *For the Conferral of Confirmation* may be used on all days except the Sundays of Advent, Lent and Easter, the octave days of Easter and all Solemnities, Ash Wednesday and the days of Holy Week. On these days, and their anticipated celebrations, the proper Mass of the day is used from the *Roman Missal*.
- The proper readings for Sunday must be used for the Sundays of Advent, Lent and Easter Time, including anticipated celebrations. The proper readings must be used on all the days of the Octave of Easter and all Solemnities, including anticipated celebrations. On all other days, including feasts, the readings for *Confirmation* may be used as found in Volume IV of the *Lectionary for Mass*.
- The text for the Responsorial Psalm must be the given biblical text in the *Lectionary for Mass*. Paraphrased texts and hymns may never substitute for the sung Word of God. The Acclamation before the Gospel and verse comes from the choices provided in the *Lectionary for Mass*.

## **VESTMENTS**

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- Red or white vestments are worn for the ritual Mass, *For the Conferral of Confirmation*. On all other occasions, Sundays of Advent, Lent and Easter, the octave days of Easter and all Solemnities, Ash Wednesday and the days of Holy Week, the color of the Mass of the day is worn. Vesting rooms should be arranged for the Bishop, concelebrants and deacon(s).

## **SACRED MINISTERS**

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### **Bishop Celebrant**

- Bishop Martino **does not** bring his own chasuble and stole.
- The Bishop brings the *Rite of Confirmation* and vimps for the insignia bearers.

- The Bishop brings the Sacred Chrism. *However, please have the parish supply of Sacred Chrism available.*
- While Bishop Martino brings his own ewer and basin, he will use a parish pitcher (ewer) and basin if that is preferred.
- If a spiritual bouquet is planned for the Bishop, it may be presented before or after Mass in the narthex or after the *Prayer after Communion* in the sanctuary.  
*The presentation of the spiritual bouquet need not include any spoken statement. If it does, please provide a microphone for the speaker.*

### **Concelebrants**

- All priests are invited to concelebrate this Mass and, if possible, sit as a group in the sanctuary. Since the celebration of the Sacrament of Confirmation is the celebration of Mass with a Bishop, priests may concelebrate even if circumstances require them to celebrate another Mass on the same day.
- Typically, the archdiocesan vestment is worn by concelebrants.  
*The color of the ritual Mass or of the day may be worn by concelebrants if a sufficient number is available.*
- Concelebrants should be provided with copies of the *Eucharistic Prayer* and ought to be reminded that the common parts are prayed in a low voice, with the intercessions assigned ahead of time to particular concelebrants. Eucharistic Prayers I, II and III have a proper addition for the celebration of the Sacrament of Confirmation. If possible, concelebrants should move to the altar for the *Eucharistic Prayer*.

*In the absence of a deacon, a concelebrant carries out the diaconal role, including the proclamation of the Gospel, the preparation of the gifts, the raising of the chalice at the doxology of the Eucharistic Prayer, and the invitation to the sign of peace and the dismissal. A concelebrating priest asks for the Bishop's blessing before proclaiming the Gospel.*

*Priests who are not concelebrating, vested in cassock and surplice, likewise should have seats and Communion stoles prepared for them in the sanctuary area.*

### **Deacons**

- Every effort ought to be made for a deacon to assist the Bishop at this celebration.
- The deacon(s) wears a dalmatic the same color as the principal celebrant.
- If three deacons are present, two serve as chaplains to the Bishop and the third as the deacon of the Mass.
- If two deacons are present, they both serve as chaplains and carry out the proper roles during the Liturgy of the Word and the Eucharist.

### **LITURGICAL MINISTERS**

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- The leader of song, the psalmist, the choir, the lectors and, if needed, the extraordinary ministers of Holy Communion, should be those trained members of the parish who carry out these roles at the Sunday Mass.

The hymns and acclamations are led from the sanctuary area but not from the ambo. The readers move from the congregation to the ambo for each reading. The psalm is sung from the ambo. Each reading has its own lector. A deacon reads the *Universal Prayer* if he is present for the Mass. If needed, the extraordinary ministers of Holy Communion move from the congregation to the altar after the invitation to receive Holy Communion.

*The candidates do not serve in any liturgical ministries—as leader of song, psalmist, altar servers, lectors for the Sacred Scripture or the Universal Prayer—during the celebration of the Rite of Confirmation within Mass. The newly-confirmed may bring forward the Gifts.*

### **Altar Servers**

- Eight altar servers are needed for Mass: thurifer, crucifer, two candle bearers/servers, Sacred Chrism bearer, miter bearer, crozier bearer and book bearer. The servers should be well rehearsed in advance of the celebration. The Master of Ceremonies will meet with the servers prior to the Mass only to review specific details and not to rehearse them for the Mass.

*Already confirmed Roman Catholic classmates may however act as altar servers and may also bring forward the Gifts. Please see Bishop Martino's notes as they appear on the Altar Server Notes for the Rite of Confirmation Within Mass.*

### **LITURGICAL MUSIC**

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- The directives found in the *General Instruction of the Roman Missal* and *Sing to the Lord: Music in Divine Worship*, with regard to Liturgical Music, should guide liturgical music planning. All copyright regulations are to be observed. Licenses and permissions for reprint of liturgical music are to be included in printed participation aids for the celebration. The *Gloria* is always sung with the ritual Mass, *For the Conferral of Confirmation*, even during Advent and Lent.

### **VIDEO-TAPING AND PHOTOGRAPHS**

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- Video-taping should not be obtrusive nor impede the reverent celebration of the Sacred Liturgy. This precludes videographers roaming during the celebration.
- After Mass, Bishop Martino is open to photographs with the newly-confirmed, their sponsors and family members. Bishop Martino requests that the photo-taking session be reasonably brief and that arrangements for the photographs be well-organized, with the visible assistance of coordinators for the sake of orderliness. All are to be aware of the procedures for photographs prior to the celebration.
- Bishop Martino prefers to be seated during the taking of pictures.

## PART TWO: THE CELEBRATION OF THE SACRED LITURGY

### INTRODUCTORY RITES

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- The procession for this Mass usually moves from the rectory to the church unless the layout of the parish buildings or weather requires other arrangements. Every effort is to be made for the Mass to begin on time. The order of procession can be found in the notes for altar servers.
- The *Book of the Gospels* is carried in the procession by the deacon ahead of [other deacons and] the priest-concelebrants. [The concelebrant who will proclaim the Gospel in the absence of the deacon carries the *Book of the Gospels* in the procession. *The Book of the Gospels* is not carried in the procession at the end of Mass.] The *Book of the Gospels* is placed flat and closed upon the altar.
- Without waiting for the Bishop, altar servers and deacons make their reverence (genuflection) immediately when they enter the sanctuary, and then proceed to their places. Concelebrants, after they reverence (genuflection) and venerate the altar, then proceed to their places. The deacons chaplains or deacon of the Mass venerates the altar with the Bishop.
- The Bishop imposes incense before the procession moves and incenses the altar after he reverences it. Music should accompany the complete incensation of the altar until the Bishop reaches the chair.
- The *Entrance Chant*, sung by all, should accompany the procession and introduce the congregation to the Sacrament of Confirmation or the liturgical day/season.
- The *Rite for the Blessing and Sprinkling of Water* is reserved to Sundays and is appropriate when Confirmation takes place within Sunday Mass. The accompanying song should reflect the mystery of Baptism in Christ.
- The *Gloria* is always sung with the ritual Mass, *For the Conferral of Confirmation*, even during Advent and Lent. When another Mass is celebrated other than *For the Conferral of Confirmation*, then the rubrics for that Mass indicate whether or not there is a *Gloria*. The text must be faithful to the translation in the *Roman Missal*.

### LITURGY OF THE WORD

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- The *Lectionary for Mass* provides the scripture readings and the chants between the readings for the celebration of the Sacrament of Confirmation. The *Responsorial Psalm* and the *Acclamation Before the Gospel* are to be sung. During the *Acclamation before the Gospel* there should be incense and candles to accompany the procession to the ambo with the *Book of the Gospels*. Only the *Book of the Gospels* is presented to the Bishop to be venerated and not the *Lectionary for Mass*. A reflective silence follows the First Reading, the Second Reading and the Homily.

## SACRAMENT OF CONFIRMATION

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*Clear directions should be provided for the candidates, sponsors and congregation for the variations in posture during the Rite of Confirmation.*

- The *Presentation of the Candidates* is made by the pastor. A sample form for this presentation is attached. The pastor, keeping in mind the content of the sample form, may craft his own presentation of the candidates. The candidates stand as a group for this presentation for the Sacrament of Confirmation and the congregation remains seated. This is not an occasion for applause.
- The *Homily* by the Bishop follows the *Presentation of the Candidates*.
- The *Renewal of Baptismal Promises* takes place in a dialogue between the Bishop and the candidates. The candidates alone stand, ready to respond robustly, *I do*. On Sundays and Solemnities all stand and participate in the renewal of baptismal promises and the *Profession of Faith* is then omitted.
- For the *Laying on of Hands* all stand—candidates, sponsors and congregation. After this all sit.
- For the *Anointing with Chrism* the deacon [or in his absence a concelebrant] brings the Sacred Chrism to the Bishop. The deacon or concelebrating priest should hold the Sacred Chrism for the Bishop during the Anointing and **NOT** a server. The Bishop takes his place, **standing** in the center at the entrance to the sanctuary, for the Sacrament of Confirmation.
  - The candidates come forward to the Bishop, two by two (side by side) with their sponsors and stand as near to the Bishop as possible. The foreheads of the candidates must be completely uncovered, for example, no veils, hats, flowers, make-up or hair, for the anointing with Sacred Chrism.
  - ⊖ The sponsor stands behind the candidate with his/her right hand on the candidate's shoulder and **clearly** and **audibly** says only, "N. (The confirmation name)," without any additional words.
  - The candidates should memorize in advance their responses to the Bishop for the Sacrament of Confirmation, ready to respond robustly, *Amen*, as well as, *And with your spirit*.
  - Once a candidate has been confirmed and steps away, the next candidate steps immediately into place. Every effort should be made to prevent gaps in the procession. Priests may be positioned near the Bishop to guide the candidate and ensure that the procession of candidates and sponsors is orderly and efficient.
- During the anointing a suitable psalm or hymn associated with the action of the Holy Spirit in the Sacrament of Confirmation may be softly sung. This is not the occasion for asking the intercession of the saints with the Litany of the Saints. The volume of the music should not impede the Bishop and the candidate from hearing one another in the dialogue during the *Rite of Confirmation*.
  - The Bishop washes his hands after the anointing. After the last candidate is confirmed, the Bishop is approached by the servers, with the ewer of water and the basin along with lemon, bread and a towel, ready for the washing of his hands.

- The *Universal Prayer* follows the anointing with Sacred Chrism and is introduced and concluded by the Bishop. The deacon, or in his absence a lector, reads or sings the petitions. The *Rite of Confirmation* provides an example for the number—not to be exceeded—and content of the petitions. Others may be used following the pattern and number in the *Rite of Confirmation*.

## LITURGY OF THE EUCHARIST

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- Once the altar is prepared, sufficient hosts for the Communion of all and wine should be brought forward to the Bishop at his chair by the newly confirmed. Gifts for the poor may also be included with the bread and wine. However, anything other than that which will be consumed or used for the glory of God is not to be included in this procession. On Sundays, the procession of gifts follows the collection of monies. Bishop Martino prefers that the deacon or a concelebrant prepares the chalice before the Bishop moves to the altar to receive the paten.
- A hymn or instrumental music accompanies the *Preparation of the Gifts*.
- The Bishop incenses the gifts and the altar. The deacon [or in his absence a concelebrant or the thurifer] incenses the Bishop, the clergy and the congregation. Music should accompany the complete incensation, including that of the congregation.
- The *Sanctus*, the *Mystery of Faith*, and the *Amen* during the *Eucharistic Prayer* are to be sung. The *Agnus Dei* is to be sung as well. The texts must be faithful to the translation in the *Roman Missal*.
- The consecrated Body and Blood of the Lord may be incensed at each showing during the *Eucharistic Prayer*. The deacon chaplain or server would customarily kneel at the center of the steps leading to the altar.
- The *Lord's Prayer* and its *Doxology* preferably are sung. The texts must be faithful to the translation in the *Roman Missal*.
- There should be sufficient ministers of Holy Communion so that its distribution is not unduly prolonged and can be carried out reverently. Extraordinary ministers from the parish are to be assigned to assist with Holy Communion only in the absence of priests and deacons. *The procession for Holy Communion should move toward the altar*.
- Holy Communion may be distributed under both kinds, especially if this is the parish practice.
- The purification of sacred vessels takes place at the credence table after Mass. This is carried out by the deacon (and/or priest). The sacred vessels should be placed on a corporal and covered with a corporal until they are purified if this takes place after Mass.
- The *Communion Chant*, sung by all, should accompany the Communion procession.
- If there is a *Hymn of Praise* after Holy Communion it ought to focus on the mystery just received.

## CONCLUDING RITES

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- The presentation to the Bishop (including the Spiritual Bouquet) may take place at this point if it is not planned to take place before or after Mass.
- The Solemn Blessing may take place at this point.

- As the Bishop venerates the altar, all the concelebrants bow to the altar.
- All in the sanctuary genuflect in place as the Bishop and deacon(s) genuflect.
- The liturgical music after Mass may be a hymn or instrumental.
- The candidates process after the Bishop and the liturgical procession.

## **CERTIFICATES AND RECORD KEEPING**

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- Parishes may issue certificates in commemoration of the reception of the Sacrament of Confirmation. Such certificates should not be distributed during the celebration of the Sacred Liturgy.
- Pastors are to see that the complete information required by the *Register for Confirmation*, as well as notifying the church of Baptism, is recorded immediately following the celebration of the Sacrament of Confirmation.

**SAMPLE PRESENTATION OF THE CANDIDATES**\_\_\_\_\_

Your Excellency,

The parish of \_\_\_\_\_

is honored by the presence of a successor of the apostles.

I present to you, our sons and daughters  
who are candidates for the Sacrament of Confirmation.

Under the guidance of their parents, guardians and catechists  
and with the prayerful support and encouragement  
of this parish community  
they have prepared for this Sacrament of Christian Initiation  
which was begun at their baptism.

I ask that you impose hands upon them  
and anoint them with the Sacred Chrism,  
sealing them with the gift of the Holy Spirit.

We pray that their participation in the Holy Eucharist  
with all of us assembled here  
will strengthen them as faithful witnesses to Christ.



LITURGY PLANNING FORM  
FOR THE RITE OF CONFIRMATION WITHIN MASS  
for  
**Most Reverend Joseph F. Martino**

Complete this form **ONLY AFTER** reading the  
INSTRUCTIONS FOR THE RITE OF CONFIRMATION WITHIN MASS  
for  
**BISHOP JOSEPH F. MARTINO**

Return this form two weeks in advance of the date of the celebration of the Sacrament of Confirmation to: **Most Reverend Joseph F. Martino, D.D., Hist. E.D.**  
**Regina Coeli Residence**  
**685 York Road**  
**Warminster, Pennsylvania 18974**  
**Fax: (215) 672-3057**

PARISH \_\_\_\_\_

DATE AND TIME \_\_\_\_\_

**CELEBRATION OF MASS**

*For liturgical music, please include the title and composer.*

Prelude Music \_\_\_\_\_

**The Introductory Rites**

Entrance Chant \_\_\_\_\_

Rite for the Blessing and Sprinkling of Water (*only on Sundays except Lent*) \_\_\_\_\_ yes, \_\_\_\_\_ no

Hymn during Sprinkling \_\_\_\_\_

Or  
Penitential Act

\_\_\_\_\_ *I confess*

Kyrie \_\_\_\_\_ sung, \_\_\_\_\_ recited

\_\_\_\_\_ *Have mercy on us, O Lord*

Kyrie \_\_\_\_\_ sung, \_\_\_\_\_ recited

\_\_\_\_\_ Invocations

\_\_\_\_\_ sung, \_\_\_\_\_ recited

By whom \_\_\_\_\_

The *Gloria* is sung except during Advent and Lent.

Collect

*Roman Missal*, page \_\_\_\_\_

### The Liturgy of the Word

First Reading

Scripture Citation \_\_\_\_\_

*Lectionary* Number \_\_\_\_\_

Responsorial Psalm is sung.

Scripture Citation \_\_\_\_\_

*Lectionary* Number \_\_\_\_\_

Second Reading

Scripture Citation \_\_\_\_\_

*Lectionary* Number \_\_\_\_\_

Acclamation before the Gospel is sung.

*Lectionary* Number \_\_\_\_\_

Gospel

Scripture Citation \_\_\_\_\_

*Book of the Gospel* Number \_\_\_\_\_

Or

*Lectionary* Number \_\_\_\_\_

### The Sacrament of Confirmation

*Silence or QUIET music/singing should occur during the Rite of Anointing.*

Prayer of the Faithful

\_\_\_\_\_ sung, \_\_\_\_\_ recited

## The Liturgy of the Eucharist

Offertory Chant/Music during the Preparation of the Altar and the Gifts

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Prayer over the Offerings

*Roman Missal*, page \_\_\_\_\_

Eucharistic Prayer

The *Sanctus*, the Mystery of Faith, and the Amen are sung.

Setting \_\_\_\_\_

Lord's Prayer

\_\_\_\_\_ sung, \_\_\_\_\_ recited

The *Agnus Dei* is sung.

Communion Chant

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Hymn of Praise

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Prayer after Communion

*Roman Missal*, page \_\_\_\_\_

### The Concluding Rites

Recessional Hymn/Music

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Postlude

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### ADDITIONAL INFORMATION

1) Will there be remarks by the pastor?

\_\_\_\_\_ yes, \_\_\_\_\_ no

If yes, when \_\_\_\_\_

2) Will there be a Presentation (Spiritual Bouquet) to Bishop Martino?

\_\_\_\_\_ yes, \_\_\_\_\_ no

Before Mass, after Mass or following the Prayer after Communion \_\_\_\_\_

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4) Names of Concelebrants (only the names of the pastor and other priests associated with the parish need be listed):

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5) Names of Deacon(s):

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6) Please indicate the number of candidates to be confirmed:

Boys \_\_\_\_\_ Girls \_\_\_\_\_

Men \_\_\_\_\_ Women \_\_\_\_\_

Candidates in the Catholic Elementary School \_\_\_\_\_

Candidates in the Religious Education Program \_\_\_\_\_

Candidates who are Home Schooled \_\_\_\_\_

Candidates in Private School \_\_\_\_\_

Candidates for First Holy Communion \_\_\_\_\_

*If there are two separate celebrations,*

Candidates for the first celebration \_\_\_\_\_

Candidates for the second celebration \_\_\_\_\_

Are there any candidates with special needs? \_\_\_\_\_

7) Is any part of the celebration in a language other than English? If so, what language?

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8) Please indicate where Bishop Martino should park upon his arrival and any travel directions which might be helpful.

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Signature of Pastor

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Date Submitted



## ARCHDIOCESE OF PHILADELPHIA

### ALTAR SERVER NOTES FOR THE RITE OF CONFIRMATION WITHIN MASS

These notes are for the benefit of the pastor and those who assist him in the training of altar servers for the celebration of the Sacred Liturgy on the occasion of Mass with a Bishop for the Sacrament of Confirmation. Altar servers, whether children or adults, should be reminded of the significance of their role and be well-prepared to carry out their respective duties responsibly and reverently. Therefore, a thorough review of the *Rite of Confirmation within Mass* should be provided for the altar servers. During the actual celebration, a minimum of guidance will be offered by the Master of Ceremonies. Altar servers wear albs during the celebration of the Sacred Liturgy. Chairs should be so arranged in the sanctuary for the servers so that they can easily carry out their duties and participate in the Mass but do not face the congregation.

Eight altar servers in all are needed for the *Rite of Confirmation within Mass*: thurifer, crucifer, two candle bearers/servers, Sacred Chrism bearer, miter and crozier bearer, and book bearer. If eight servers are not available, then the crucifer can also serve as the book bearer and one of the servers can act as the Sacred Chrism bearer.

### DUTIES OF THE ALTAR SERVERS

#### The Thurifer

- The thurifer approaches the Bishop prior to the procession for the imposition of incense. The thurifer, after the imposition of incense, leads the procession into the church. He carries the thurible and boat with incense. Upon arriving at the foot of the altar, the thurifer makes a reverence with a bow of the head to the altar and then moves to the left side of the sanctuary to the left of the altar. He approaches the altar after the Bishop venerates it. He hands the boat to the deacon, if assisting, or the Master of Ceremonies, and opens the thurible for the imposition of incense. The Bishop imposes incense, if needed, and accepts the thurible through the deacon, if assisting. Meanwhile, the thurifer steps away from the altar as it is incensed by the Bishop. Immediately after the Bishop has incensed the altar, the thurifer moves to receive the thurible and returns the thurible to its stationary position.
- After the period of silence following the Second Reading, or if there is none, after the Responsorial Psalm, the thurifer, if he passes the altar, bows, and approaches the Bishop. He hands the boat to the deacon, if assisting, or the Master of Ceremonies, kneels, and opens the thurible for the imposition of incense. After this, the thurifer stands and goes to the center of

the sanctuary, waiting for candle bearers and the deacon or concelebrant with the *Book of the Gospels*. When all are ready for the Gospel procession, the thurifer leads all to the ambo, and he stands to the right of the deacon or concelebrant for the incensation of the Gospel. At the conclusion of the Gospel, the thurifer leads all back to their places, bowing to the altar as it is passed. He returns the thurible to its stationary position.

- Immediately after the servers present the water and wine at the altar, the thurifer prepares to approach the Bishop with the thurible and incense. He hands the boat to the deacon, if assisting, or the Master of Ceremonies, and opens the thurible for the imposition of incense. The Bishop imposes incense and accepts the thurible through the deacon, if assisting. Meanwhile, the thurifer steps away from the altar as it is incensed by the Bishop. After the incensation of the Bishop, the altar, cross, clergy and congregation, the thurifer moves to receive the thurible and returns the thurible to its stationary position.
- The thurifer, in the absence of a deacon chaplain, may go to the altar step, with the thurible filled with incense, during the *Sanctus*, and kneel. He bows before and after each consecration and incenses the Blessed Sacrament with three single swings of the thurible at the showing of the Body and Blood of the Lord. The thurifer, after first bowing to the altar, returns the thurible to its stationary position after the *Amen*.
- After the dismissal, the thurifer moves to the top of the sanctuary and faces the altar [with the thurible and boat]. All others line up in front of him facing the altar. As the others bow or genuflect, he bows to the altar and leads the procession out of the church.

### **The Crucifer**

- The crucifer leads the procession into the church following the thurifer. Upon arriving at the foot of the altar, the crucifer makes a reverence with a bow of the head to the altar and then takes the cross to its stationary position.
- The crucifer may be assigned the task, if this task is not assigned to the servers, of ringing the bells during the epiclesis and the consecrations.
- After the dismissal, the crucifer moves to the top of the sanctuary and faces the altar [with the thurifer behind him]. All others line up in front of him facing the altar. As the others bow or genuflect, he bows to the altar and follows the thurifer in the procession out of the church.

### **The Candle Bearers/Servers**

- The candle bearers/servers serve the Mass. They carry lit candles as they follow slightly behind the crucifer both into and out of church. Upon arriving at the foot of the altar, the candle bearers make a reverence with a bow of the head to the altar and then take their candles to their stationary position.
- At the conclusion of the Second Reading, or if there is none, after the Responsorial Psalm, the candle bearers retrieve their lit candles and stand in front of the altar with room between them for the deacon [or concelebrant]. As the deacon [or concelebrant] moves from the altar to process, the candle bearers turn and follow the thurifer to the ambo. The candle bearers stand on each side of the ambo, facing the deacon [or concelebrant]. While the deacon returns the *Book of the Gospels* to the Bishop, the candle bearers take their candles to their stationary position.
- Toward the conclusion of the anointing with Sacred Chrism, the servers prepare to wash the Bishop's hands. In addition to the ewer and basin, the servers bring to the Bishop lemon [bread] and a towel. The Bishop may wash his hands at the center of the sanctuary or his

chair. After, the servers return all of the items to the credence table. The servers or the sacristan cleans the ewer and basin for the *Preparation of the Altar and the Gifts*.

- During the *Preparation of the Altar and the Gifts*, the servers may assist with preparing the altar, receiving the gifts from the Bishop, presenting the water and wine, assisting with the washing of the Bishop's hands.
- After the Bishop finishes with the distribution of Holy Communion, the servers prepare to wash his hands with the ewer, basin and towel. They move to the Bishop after the Blessed Sacrament has been reserved. After this, the servers return the items to the credence table.
- After the dismissal, the candle bearers move to the top of the sanctuary and face the altar [with the crucifer and thurifer behind them]. All others line up in front of them facing the altar. As the others bow or genuflect, they bow to the altar and follow the crucifer in the procession out of the church.

### **The Sacred Chrism Bearer**

- The Sacred Chrism bearer carries the holy oil in the procession immediately behind the crucifer and candle bearers/servers. Upon arriving at the foot of the altar, the Sacred Chrism bearer makes a reverence with a bow of the head to the altar and then takes the holy oil to the credence table.
- He brings the Sacred Chrism to the deacon (or to the pastor if there is no deacon) who in turn presents it to the Bishop for the anointing. At the conclusion of the anointing, the Sacred Chrism bearer returns it to the credence table.
- After the dismissal, the Sacred Chrism bearer moves to the top of the sanctuary and faces the altar [with the thurifer and crucifer behind him]. All others line up in front of him facing the altar. As the others bow or genuflect, he bows to the altar and follows the crucifer in the procession out of the church with the Sacred Chrism in hand.

### **The Miter and Crozier Bearers (Insignia Bearers)**

- The miter and crozier bearers (insignia bearers) carry the miter and crozier when they are not worn by the Bishop. In the procession into and out of the church, they walk behind the [deacon chaplains or] Bishop. Upon arriving in the sanctuary, the Master of Ceremonies takes the miter and crozier from the Bishop and gives the miter to the miter bearer and the crozier to the crozier bearer. Whenever the miter and crozier bearers have the insignia in their hands, they wrap them in the vimps they are wearing over their albs. As the Bishop makes his reverence (genuflection/bow), the miter and crozier bearers do the same.
- The miter and crozier bearers remain in place near the Bishop and follow the directions of the Master of Ceremonies. As a general rule, the Bishop removes the miter whenever he leads the faithful in prayer and during the Gospel, otherwise he wears it. Also, as a general rule, the Bishop has the crozier for the processions, during the Gospel, parts of the *Rite of Confirmation*, and the Blessing.
- After the dismissal, the miter and crozier bearers remain to the side of the Bishop at the foot of the altar. As the others bow or genuflect, they genuflect/bow and follow behind the [deacon chaplains or] Bishop.

### **The Book Bearer**

- The book bearer processes behind the miter and crozier bearers into and out of the church. He only carries the book in the entrance procession and not out of the church. Upon arriving in the sanctuary, the book bearer bows/genuflects along with the miter and crozier bearers.
- The book bearer remains in place, like the miter and crozier bearers, near the Bishop and follows the directions of the Master of Ceremonies. As a general rule, the book bearer holds the book for the Bishop during the *Introductory Rites*, the *Prayer of the Faithful*, the *Rite of Confirmation* and for the *Concluding Rites*.
- After the dismissal, the book bearer, like the miter and crozier bearers, remains to the side of the Bishop at the foot of the altar. As the others bow or genuflect, he genuflects/bows and follows behind the miter and crozier bearers.

### **The Order of Procession**

Thurifer

Crucifer

Candle Bearers/Servers

Sacred Chrism Bearer

Priests in choir

Deacon with the *Book of the Gospels*

Concelebrants

Bishop

Deacon Chaplains

Miter and Crozier Bearers

Book Bearer