

BISHOP PETER INGHAM'S REQUIREMENTS FOR

The Celebration of Confirmation 2016



**GIFTS
OF THE
HOLY SPIRIT**

Wisdom
Understanding
Counsel
Fortitude
Knowledge
Piety
Fear of the Lord



**FRUITS
OF THE
HOLY SPIRIT**

Love
Joy
Peace
Patience
Kindness
Goodness
Trustfulness
Gentleness
Self-control

ISSUED BY THE DIOCESE OF WOLLONGONG

20 FEBRUARY 2016

1 Liturgy

1.1 CHOICE OF MASS & READINGS

Normally the **Ritual Mass for Confirmation** is used (New Missal pp 1186-1189) **except** if the day is a Solemnity or a Sunday of the Easter Season.

A particularly appropriate **Prayer over the Offerings** is that on p 1189 as it refers to the *signing and anointing*, and the **Prayer after Communion** on p 1189. The **Solemn Blessing**, or Prayer over the People, on p 1188 is also appropriate. In choosing a Preface, besides, "Holy Spirit" p 1409, look at the Preface for "Christian Unity" on p 1338 as a good alternative.

In Ritual Mass for Confirmation:

- a. For the **First Reading** this year, please use Acts 1:3-8 (Lectionary III, p 92, No 1)
- b. For the **Responsorial Psalm**, please use a sung setting of Ps 103 (104)
"Lord, send out your spirit,
and renew the face of the earth."
- c. For the **Second Reading** this year, please use Gal 5:16-17, 22-25 (Lectionary III, p 99, No 5)
- d. For the **Gospel** please use Luke 4: 16-22.

1.2 PRESENTATION OF CANDIDATES

At Confirmation the candidates are called forth by name, one at a time. *They do not present themselves; they are called forth.* They come to Confirmation not as a testimony of their action but as a reminder of God's action. This ritual moment thus reflects the truth of all Christian initiation: the initiative does not rest with the individuals, but with God.

When called by name, each candidate stands as the focus of attention for the bishop and the entire assembly (Rite of Confirmation, 21.)

"The presentation of the Candidates has parallels to our other rites of initiation. At the rite of acceptance into the Order of Catechumens, the inquirers are literally called into the assembly, called by name to declare their desire to be part of the church. At the Rite of Election, the catechumens are called forward publicly so their names may be included in the book of the elect. Their election by God for the sacraments of the church is reflected in this public presentation. At the baptism of children, the presider formally asks the parents what the children are to be called, then calls the children by name to claim them as followers of Jesus Christ."

(Confirmation, A Parish Celebration, pp 31-34, Timothy Fitzgerald)

That the candidates have been led to this point is a testimony to the faith and commitment of parents, family and parish, animated by God's initiative.

The candidates stand in the midst of the assembly as living witnesses to God's action, not to their own accomplishments, as icons of the Spirit of Christ moving and acting within the Church. It is a brief glimpse of the truth, to be cherished by all who take part in it and witness it, that when God's Word is proclaimed the church is built up in faith and communion. "

The formula I wish to be used for presenting the candidates after the Gospel is printed in the separate sheet "Presentation of the Confirmation Candidates."

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1.3 PROFESSION OF FAITH

It is important that each candidate understands clearly the basic tenets of our faith and is able to respond with clarity and commitment to the questions asked of him or her during the Confirmation ceremony. An explanation of this credal statement, the Profession of Faith in the Rite of Confirmation, is an important part of the preparation for Confirmation. "To believe in Him means to do his will." (St Irenaeus)

NB: Please ensure that your catechesis spends time explaining the fundamentals of the faith that the ritual Profession of Faith highlights in the Confirmation ceremony. Otherwise, the candidates are saying "I do" to something about which they do not have a basic understanding.

1.4 MODE OF CELEBRATION

Depending on numbers and the physical arrangement of your church, I would like you to have the child and sponsor at the end of a seat which contains the family, thus allowing me to go down the aisle and Confirm the candidates in their places as they stand facing me. This also means those at the back of the Church are not disadvantaged. The whole family in that row can also stand so they can see better. This has the advantage of allowing each family, who would stand at that moment, to witness their child's Confirmation. It also allows me to acknowledge the family. The number of candidates may require the use of more than the centre aisle. In my experience, this works well.

1.5 THE ACTUAL CONFIRMATION

At the moment of Confirmation, the candidate should have my full, unhurried, undisturbed attention, so that he or she may be aware of the Sacrament being celebrated and not be distracted by anything peripheral to this.

Therefore, **please ensure** before the ceremony that the sponsor knows to put the **right hand** on the candidate's **right shoulder**; that the candidate knows to answer "**Amen**" to the sacramental formula, "**and with your spirit**" to the caress of peace. While this all seems so simple, in my experience many candidates seem to freeze at this moment, preventing the sacramental action and dialogue from flowing naturally.

I find that some quiet **soft** music during the Confirming or the Taize chant "Veni Sancte Spiritus" – or something similar to allow a prayerful atmosphere for us to be open to the coming of the Holy Spirit – enhances the celebration more than a number of hymns loudly sung.

I have also found it is difficult to anoint a girl on the forehead if she is wearing a hat. You may need to point out that **it is better if a girl does not wear a hat for Confirmation**, or at least remove it for the moment of Confirmation.

After Confirming all the candidates, to clean my hand of the Chrism, I simply need **a single slice of lemon** because it is the best agent to neutralise the oil, as well as some soap and water.

1.6 MUSIC

May I suggest the *Responsorial Psalm, Alleluia, Holy Holy, Acclamation* after the Consecration, *Amen* at the end of the Doxology and *Lamb of God* ought to be sung, if possible, as well as appropriate hymns for the *Entrance, Procession with the Gifts, Communion, Thanksgiving* and *Recessional*. Other ritual music should be considered for the *Sprinkling Rite*, where this is done instead of the Penitential Act, and soft music or chant during the *Anointing with Chrism*.

Music recommendations for each of these areas are included in the separate booklet "Music Recommendations: Confirmation 2016."

Additional resources for music, including song lyrics and sheet music for "Receive the Power" (which we all learnt so well in 2008 for World Youth Day) and "Blessed Are the Merciful" (the 2016 Year of Mercy World Youth Day Song) are available on our website:

www.liturgydow.org.au/confirmation.html

1.7 ASSISTANCE AT CELEBRATION

It is my custom to wear the mitre and carry the pastoral staff while Confirming each candidate. Hence I require a priest, acolyte or adult server beside me to hold the Chrism. Servers to hold mitre and pastoral staff are *not* necessary. I now bring a stand for the crosier with me and I can easily manage the mitre myself. I have no problem if you wish to enhance the celebration with incense.

1.8 AFTER CONFIRMATION

I like to greet the people and Candidates, either outside the church or wherever you suggest, after the Confirmation Liturgy.

I am willing to pose for photographs in groups or individually, in or outside the church or in the hall.

Titles such as "My Lord" or "Your Lordship" are really archaic in this day and age. I would like you to introduce me and refer to me as "Bishop Peter."

1.9 LITURGY OUTLINE & BOOKLET

The Liturgy Outline Form is available at:

www.liturgydow.org.au/confirmation.html

Please fill out the online form and upload any draft booklet or PowerPoint presentation, together with the Prayer of the Faithful (if composed) and submit **at least three weeks prior to your Confirmation celebration**. Any queries should be directed to Mr Paul Mason 4222 2462.

Please note that the **Liturgy Outline Form** is to be **reviewed by the Parish Priest** prior to submission.

Please use the same names as in the Rite of Confirmation when instructing candidates about the **gifts of the Spirit** and the same names as in the Jerusalem Bible and Lectionary for the **fruits of the Spirit** (Gal 5:22).

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2 Other Matters Related to Confirmation

2.1 THE SPONSOR

Ideally, the sponsor chosen should be the person who undertook this role at Baptism, thus emphasising the important link between Baptism and Confirmation and highlighting the function and responsibility of the sponsor (*cf* canons 892-893). Nonetheless, the option of choosing a special sponsor for Confirmation, other than the baptismal godparent, is not excluded. While the *Rite of Confirmation*, art. 5, does not exclude parents from presenting their children, it is my wish that in our Diocese a sponsor other than the parent be chosen. Article 6 of the Rite highlights the qualities required by a person acting as a sponsor.

The example that one has to be a full member of a Leagues Club or RSL to sponsor a new member is the same principle that the Church has always had, that a fully-initiated Catholic is necessary to be able to sponsor a candidate for Baptism or Confirmation.

Note: Of course, **be alert that any candidates baptised in Maronite, Ukrainian, Chaldean or Melkite Eastern Catholic Rites have usually already been Confirmed at Baptism and cannot be presented to receive Confirmation again**, even though they will need to benefit from, and share in, the preparatory catechesis available to other candidates. I am happy to give them a blessing, which would occur in the usual place of confirming the children during the ceremony.

Sadly, **those checking baptism certificates are still not always alert to this**, so please double-check Lebanese names and Ukrainian children. A recent complaint by Eastern Rite Catholic Bishops in Australia highlights the sensitivity needed here, as well as awareness of a possible invalid celebration of Confirmation. In the Syro-Malabar Rite, Confirmation is sometimes conferred at Baptism. Any children of Indian parents from Kerala who were not confirmed at Baptism, may be confirmed.

2.2 CONFIRMATION NAME

The name of a special patron saint is added to our baptismal name at Confirmation to signify the special step of Confirmation. In no way does it overshadow our primary Christian name chosen at Baptism. *(Sadly, some children today are not always given a saint's name at baptism; hence the focus here on a patron saint to pray for us and be a role model can be all the more important.)*

Learning about the life and example of the saint whose name is taken, is part of the candidate's preparation. Candidates may, if they wish, choose the name of a saint of either gender.

2.3 CERTIFICATES

The Bishop's name should be printed on the certificates which are signed by the Parish Priest. It seems a good idea if a catechist or teacher follows me around the church and distributes the certificate to the candidates. Some parishes like to distribute them on another occasion.

2.4 COPYRIGHT

Copyright permission cannot be presumed. This requirement must be fulfilled out of justice for copyright owners and so that you do not expose your parish to litigation.

Copyright permission must be sought for hymns, music or liturgical texts, and listed appropriately in the booklet.

The Catholic Education Office uses LicenSing Online as its copyright provider, which may facilitate rehearsals at schools. However, Confirmation celebrations are parish-based and copyright permission must be arranged through parish copyright providers. Providers include Word of Life, LicenSing online or CCLI.

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If you have any queries concerning copyright, please contact Paul Mason at the Office of the Bishop 4222 2462 or paul.mason@dow.org.au.

2.5 MINISTRY AUTHORISATION - SACRAMENTAL PREPARATION

All Sacramental Preparation Coordinators and Sacramental Team Members are required to:

- have a current Working With Children Check (WWCC),
- have a Minister Engagement Form (MEF) authorising their ministry for a service period no longer than the expiry of their WWCC,
- Undertake Diocesan Ministry Training and Formation in:
 - » the Celebration of Confirmation,
 - » Child Protection,
 - » ongoing ministry formation.

2.6 YEAR 6 GATHERING & PRAYER WITH BISHOP PETER

While it is not possible for me to visit the candidates in advance, the regional pastoral meetings in 2016 with Year 6 students in Catholic Schools are meant to help compensate for this.



