



**DIOCESE OF SALT LAKE CITY**

**CEREMONIAL GUIDELINES**  
**FOR CONFIRMATION WITHIN THE MASS**  
**January 2022**

**Introduction**

The following Ceremonial Guidelines for the celebration of Confirmation in the Diocese of Salt Lake City are intended to assist priests, deacons, catechists, confirmation candidates, liturgical planning teams, and the entire parish community in fulfilling their pastoral responsibility for celebrating the Sacrament of Confirmation.

Please keep in mind that the celebration of the Sacrament of Confirmation is a time of special grace for those being confirmed. The entire focus should be on Confirmation as a Sacrament of Initiation that strengthens Baptism. Confirmation is not a “graduation” or “presentation” ceremony but rather a liturgical action of the church.

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## SECTION I: GENERAL INSTRUCTIONS

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**Candidates for Confirmation:** The Bishop's scheduled visit to the parish is to confer the Sacrament of Confirmation on seventh and eighth graders who have participated in and completed the two-year Confirmation process.

**Catechized Adult Catholics** seeking completion of their Initiation through the Sacrament of Confirmation will be confirmed at the Diocesan celebration of Confirmation for Adults. If for travel reasons these individuals are not able to attend the Adult Confirmation at the Cathedral of the Madeleine in the Spring, they may be included in the parish Confirmation celebration after receiving approval of the Diocesan Office of Worship.

**Adults in the RCIA** process baptized at Easter are to be confirmed by the presiding priest as part of the Easter Vigil liturgy.

**Parish Participation:** The catechetical and pastoral preparation should include the entire parish community and not merely the candidates for Confirmation (Rite of Confirmation #3), as the parish community needs to be made aware that some of its members are preparing to celebrate Confirmation. Suggestions to accomplish this include:

- Announcements imparting information through the bulletin, parish newsletters, letters from the pastor, etc.
- Preaching on Sundays during the Easter season and throughout the year.
- Parish prayer including intercessions for the candidates in the Prayer of the Faithful on Sundays.
- Ceremonies presenting the candidates to the parish community.
- Photographs of the candidates in the vestibule.
- Testimonies of commitment.
- Prayer partners.

**Sponsors:** A Baptismal Godparent is not only allowed, but is in fact desired as the Confirmation sponsor, in order to emphasize the relationship between Baptism and Confirmation (Canon 893.2). "Pastors will see that the sponsor is spiritually qualified for the office" (RC, #6). The sponsor for any candidate may be male or female, is to be sufficiently mature (at least 16 years of age), a fully initiated Catholic and living a life of faith which befits the role to be undertaken and is not prohibited by Canon Law from exercising the role of sponsor. A parent may **NOT** act as a sponsor for his or her child (Canon 874).

Individuals selected as sponsors must be Catholics, in good standing, who are able to receive the Sacraments of the Church. Sponsors are expected to receive Holy Communion at the Mass of Confirmation.

**Names:** "In order to underline the unity of Baptism and Confirmation, a special Confirmation name is no longer required. However, a Confirmation name be chosen. To emphasize the association of the sacraments of initiation with the whole community of saints. It is proper that the Confirmation name

be that of a saintly or venerable Christian.” (VIII. Confirmation Directives, Pastoral Directives, Diocese of Salt Lake City, July 22, 2020)

The Confirmation name chosen should be of a recognized saint such as St. Andrew, St. Teresa or Saint Junípero Serra or an acceptable recognized Christian name such as Faith, Michael, or Maria. Please use FULL names e.g. Joseph, not Joey, or Catherine, not Katy. Individual teachers should guide their students in the selection of a Confirmation name that reminds the candidates of the important role of the saints in our Christian lives.

**Seating:** It is encouraged that the candidate be seated next to his or her sponsor during the ceremony to express the role of the sponsor in the spiritual life of the candidate. If circumstances allow, the family should also be encouraged to sit next to or near the candidate. It might be appropriate to reserve one or two pews for each family. This would be a clearer visual sign that the candidate is a part of the faith community and avoid the visual image of a graduation. If it is difficult to have sponsors sitting next to the candidates, a second option would be to have the sponsors seated in the row behind each row of candidates. In this case, the family would also be seated in some other area of the church.

**Attire for Candidates:** The dress encouraged for the candidates should be modest, reflect the spirit of the ceremony and be respectful of the sacred liturgy. It should not give the impression of a graduation, nor should the manner of dress be a distraction to the candidates or the congregation. Appropriate, simple dress is recommended.

The Confirmation candidate should not wear garments resembling a stole, as the stole is the distinctive garment of the ordained minister.

**Photography:** The bishop will be available for a group photo of the candidates and concelebrating clergy as well as individual photos with the candidates. Please indicate on the “Diocesan Confirmation Form” (revised January 2020) the parish preference. If photos are to be taken, only one designated photographer should be used.

Photographs or videotaping during the Confirmation Liturgy is not permitted unless approved by the Pastor. Please use only one designated photographer who should be placed outside the sanctuary to avoid distraction. Please remind the congregation to turn off cellular phones and other electronic devices during the ceremony.

**Knights of Columbus:** If present, lead the Procession walking before the liturgical ministers and celebrants. The Knights should be seated so as not to obstruct the participation of the candidates and sponsors.

**Bishop’s parking:** A place should be reserved for the bishop's car near the church and clearly marked. Please indicate on the “Diocesan Confirmation Form” where the reserved parking space will be located.

**Rehearsal:** A rehearsal for all liturgical ministers, the candidates and their sponsors, which helps

ensure familiarity with the movement and Rite of Confirmation is strongly recommended. The rehearsal must include at the least the following:

- Walking through the entire Confirmation Rite.
- Responding the “Amen” and “And with your spirit” in the Rite.
- Practicing the music to be sung at the Liturgy.

**Worship/Participation Aids:** A printed booklet or pamphlet to assist in liturgical participation is recommended, especially if the Scripture readings and music are not available in the parish hymnal or missal. Copyright permissions need to be obtained and properly acknowledged for all music printed in a worship aid. Any music that is printed for this occasion should have the explicit permission of the copyright holder. You may obtain more information about this by contacting the Office of Worship.

**Music:** Confirmation is a celebration of faith within the midst of the community of the Church. Music carefully selected and well rendered can heighten the celebration and strengthen the faith of the assembled believers.

Music selected should be music known to the Confirmation candidates, which they themselves can sing with spirit and fervor during the Liturgy. The music selected should be artistically good, liturgically appropriate and pastorally suitable (*USCCB: Sing to the Lord: Music in Divine Worship #126*).

Songs that speak of our baptismal dignity, the Paschal Mystery, our call to Christian witness, and empowerment in the Holy Spirit are appropriate. Confirmation “seals” the Baptismal experience and therefore should be seen intimately linked to an overall theology of initiation in which the Spirit is at work, in both Baptism and Confirmation. Music should be selected to highlight those parts of the liturgical rite that are more significant: i.e., Word, the Rite of Confirmation, and the Eucharist.

For the Introductory Rites it is particularly appropriate during the Easter season to select anthems that reflect the nature of this liturgical season. Music, either sung or instrumental, should accompany the Rite of Sprinkling, taking into account the baptismal symbolism of the ritual action. Within the Liturgy of the Word, the Responsorial Psalm and Gospel Acclamation should be sung.

The Anointing with Chrism is accompanied by a dialogue between the bishop and candidate. The type of music selected should be played softly (no singing) in the background so as not to distract from the conferral of the sacrament. It should not begin until after the laying on of hands and its proper prayer is completed (*RC #25*).

The acclamations of the Eucharistic prayer should be sung. The Lord's Prayer need not be sung; however, if sung, the melody should be familiar to all. The Communion song should foster a sense of unity, be simple and not demand great effort. Congregational music is encouraged during the distribution of Holy Communion. Following the distribution of Holy Communion, when the bishop returns to his chair, there should be a period of silent reflection and prayer when no music is sung. This is not a time for a choral “meditation” or solo singing.

## SECTION II: GENERAL PREPARATION

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The Confirmation Liturgy demands careful preparation by a team that should include parish priest(s), deacons, directors of religious education, Confirmation coordinators and catechists who have worked with the candidates, some of the candidates themselves, members of the liturgy committee and music ministers.

The Confirmation Liturgy is celebrated within the Liturgy of the Word. Its integrity must be maintained. Please remember that the celebration of the sacrament is rather lengthy. Please do not make unnecessary additions which will unduly prolong the Mass. Care should be taken to allow the Word and the symbolic action of these primary parts of the celebration to stand out, unencumbered by extraneous words or peripheral signs and symbols.

The primary symbols inherent to the liturgy itself need to be given careful attention, i.e., the water, the Chrism, the book of Scripture, the bread and wine, the Easter candle and the assembly. These symbols are most effective when allowed to be authentic forms of ritual expression without added words of explanation.

Baptism begins our journey as part of the living Body of Christ; Confirmation strengthens the Christian Initiation begun in Baptism. The baptismal water and its use in the Rite of Sprinkling frame and define the Confirmation liturgy.

Since Confirmation is an initiation sacrament, it is appropriate to highlight the Easter Candle, which should be positioned near the ambo or font.

The bishop will normally use the Chrism of the parish which may be carried in the entrance procession. It shall be placed in an area of prominence, near the font, or on the table holding the vessel of water. In order that the fullness of the sacramental signs may be evident, the Chrism is not to be wiped off the foreheads of the newly confirmed.

**Scripture Readings and Roman Missal Prayers:** The Ritual for Confirmation states that the readings may be taken from the Mass of the Day or from texts in the Lectionary, nos. 764-768.

When Confirmation is celebrated on a Sunday Vigil, Sunday, or Solemnity all the readings and prayers for that day must be used.

During the Easter Season, if Confirmation is celebrated on a weekday either the readings for that day or alternate readings for Confirmation may be chosen. During Ordinary Time, if Confirmation is celebrated on a weekday the readings for Confirmation should be used. Prayers from the Rite of Confirmation would be used.

**Ministers:** Those selected for various ministries within the Confirmation liturgy should be individuals who are prepared and who regularly serve in this capacity for the community. Each person should have only one function at a given liturgy. It is the role of the candidate to receive the sacrament,

therefore, it is recommended, that they should not serve in the capacity of liturgical minister, such as Extraordinary Minister of Holy Communion, musician or lector.

**Lectors:** The Scriptures must be proclaimed with dignity and clarity by persons trained as lectors and familiar with the local parish liturgical space and equipment.

**Altar Servers:** If possible, three altar servers should be appointed for the ceremony. Two should act as servers of the Mass and the other would serve as bearer of the cross. They should be assembled and vested at least thirty minutes before the ceremony to be instructed by the bishop's master of ceremonies.

**Master of Ceremonies:** The bishop will usually be accompanied by his master of ceremonies who will train the servers before Mass, arrange and prepare the ritual text (Rite of Confirmation) and the oil stock. The pastor or his delegate should be prepared and available to work with the master of ceremonies on the final preparations.

**Deacon:** The participation of a deacon (permanent or transitional) is highly desired. When a deacon participates, all should be aware of his particular role, which includes the penitential rite, proclaiming the gospel, presenting the sacred Chrism to the bishop, the prayers of the faithful, assisting the bishop at the altar and serving as a minister of the cup during the communion procession.

**The Pastor:** Should concelebrate the Mass with the bishop.

**Other Clergy:** Especially those serving the candidates' parish and neighboring parishes, should be encouraged to concelebrate the Mass as a further sign of the supportive presence of the entire community of the Church. Please make sure that the appropriate vesture is available for them.

**Extraordinary Ministers of Holy Communion:** Should be present in sufficient numbers to facilitate the distribution of communion. As a sign of the parish commitment to the candidates, the parish clergy should participate as well.

This is an occasion when Communion under both species is most appropriate, with the exception of special circumstances because of the pandemic. It is recommended that parishes prepare to have Communion distributed under both species. It is recommended that there be two ministers with chalices for each minister that is distributing consecrated hosts.

**Bilingual Liturgy:** The bicultural nature of the assembly should be considered during the process of planning readings, ritual texts and music. Please contact the Office for Worship of the Diocese for guidelines on bilingual liturgies.

### SECTION III: SACRISTY PREPARATION

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**Vestments:** For Sunday Vigil, Sunday and Solemnity Masses in which Confirmation is celebrated during the Easter Season, white vestments are to be worn (except for Pentecost). When Confirmation is celebrated during weekdays in the Easter Season, red should be worn. The bishop will bring his own vestments.

**Microphone:** If the parish is equipped with wireless microphones, then one should be available for the bishop in the vesting room. Otherwise, a standing microphone should be in place at the presider's chair, preferably with a long cord so that the bishop will have the opportunity to move among the candidates during his homily.

**Ritual Books:** The Missal and Lectionary should be provided so that the Master of Ceremonies can prepare before the Liturgy begins.

**Book of the Gospels:** Should be carried in procession by the deacon and placed flat upon the altar. If there is no deacon, a layperson is permitted to carry the *Book of the Gospels* in procession, the book is placed flat on the altar.

**Credence Table:** A large credence table is necessary to hold the following:

- If a Sprinkling Rite is to be celebrated, especially appropriate during the Paschal Season, an aspergillum and vessel for water should be provided.
- Corporal for the Altar.
- Chalice and purificator for the bishop.
- Extra chalices or cups with purificators for the assembly's Communion. These are brought to the altar during the Lamb of God.
- Ciboria - sufficient number for the orderly distribution of the Body of Christ.
- One cruet of water.
- One lemon, quartered, and a towel for the bishop.
- Three bowls of water and three towels for the bishop to wash his hands (after the anointing, during the offertory and after the distribution of communion).
- Sacred Chrism in case the bishop needs to replenish his stock.

**Chairs for the following:**

- A chair for the bishop placed in a prominent place in the sanctuary
- The Deacon next to the bishop.
- Concelebrating priests.
- Master of Ceremonies and the servers preferably located on the same side of the sanctuary, near the credence table.

**Table for the Gifts:** The table is located in the nave of the Church and should have on it one or two large ciboria with a sufficient number of hosts, and container(s) of wine sufficient for all who will be receiving Communion.



## SECTION IV: CONFERRAL OF THE SACRAMENT

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**Presentation of the Candidates:** After the Gospel is proclaimed, the pastor or his delegate should present the candidates for Confirmation. The text used to present the candidates should briefly express how the candidates have prepared for Confirmation.

**Sample Text:** “Bishop N., the parish community of N. wishes to present its young men and women who have been preparing to receive the sacrament of Confirmation. Each candidate has prepared for this sacrament over a period of \_\_\_\_\_months. During this time, they have participated in a retreat and have expressed their desire to receive the Sacrament of Confirmation. Their parents, sponsors, and teachers, together with the whole parish community attest to their readiness and are happy to present them to you at this time as candidates for the Sacrament of Confirmation.”

Candidates’ names may be called out or printed in a program. If the name of each candidate is read, the candidate should stand in their place until each name has been called. If more than fifty candidates are receiving the sacrament, candidates should be introduced as a group rather than reading each individual name.

**Homily:** The homily may be in a dialogue form. Candidates and sponsors should be prepared to share their reflections on the sacrament of Confirmation in light of the Scriptures used at the Mass.

**Renewal of Baptismal Promises:** The bishop leads the renewal of the baptismal promises, for which the candidates stand. At the conclusion of these promises, the bishop gives his assent to the Profession of Faith and proclaims the faith of the Church. The congregation responds with a confident “Amen,” which can be sung or spoken.

**Laying on of Hands:** The bishop, putting his pastoral staff and miter aside, extends his hands over the candidates who are standing in their places. If it is a small group, the bishop may impose hands individually after the prayer, “My dear friends . . .”

**Anointing:** The bishop, taking his miter, stands at the entrance of the sanctuary or to the place where Confirmation will be conferred. As the first candidate approaches the bishop, the congregation is seated.

**Nametags:** It is preferable that the candidates wear nametags, with their Confirmation name printed clearly for the bishop to read.

The candidates should line up together with their sponsors to approach the bishop. A gesture of genuflecting or bowing is not required. Sponsors need not introduce the candidate to the bishop.

One at a time, the candidates will step in front of the bishop to receive the sacrament. The sponsor places his/her right hand on the shoulder of the candidate.

Formula (*Paragraph 27 – The Order of Confirmation*):

The bishop anoints the forehead, saying: ***N. be sealed with the Gift of the Holy Spirit.***

The newly confirmed responds: **Amen.**

The bishop responds: ***Peace be with you.***

The newly confirmed responds: **And with your Spirit.**

The bishop will then shake the candidate's hand as a sign of peace and joy.

As soon as the candidate receives the sacrament, they return to their seat and the next candidate steps forward. The candidates should be instructed not to wipe off the oil.

The bishop washes his hands after the Anointing at the credence table or behind the altar. For this purpose, the following should be provided at the credence table: lemon, water, basin, and a hand towel. This water should be poured down the sacrarium after the celebration.

## SECTION V: LITURGY

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The *Roman Missal* or *Missal Romano* should be ready for the bishop to use.

**Entrance procession:** The entrance procession should be arranged as follows:

- If KOC are present they should lead
- *Optional:* Censer bearer (thurifer) carrying a censer (thurible) with burning incense.
- Server carrying the cross with the image/corpus facing the front.
- Two candle-bearers on either side of the processional cross.
- *Optional:* The confirmandi
- *Optional:* EMHC and Lector(s) (if they will walk in the procession)
- The Deacon of the Mass carrying the Book of the Gospels: If there is no deacon, a layperson is permitted to carry the *Book of the Gospels* in procession, the book is placed flat on the altar.
- Concelebrant(s), two by two if there are more than one.
- Master of Ceremonies.
- The Bishop - If there are chaplains to the bishop these (two deacons) follow at either side and slightly behind the Bishop.
- Finally, the ministers who assist with the book, the miter, and the pastoral staff (unless this is taken care of by the Master of Ceremonies).

**Sprinkling Rite:** The sprinkling rite is an appropriate addition to the celebration because it links Baptism with Confirmation, especially during the Paschal Season. If used, the Sprinkling Rite replaces the penitential rite and the Kyrie is also omitted.

Outside the Paschal Season the Penitential Rite is used.

The Sprinkling Rite may be accompanied by a hymn or instrumental music. The deacon or an altar server should accompany the bishop as he processes around the church and can hold the vessel with water so the bishop is free to move about.

On Sundays and solemn feast days the **Gloria** is sung.

**Liturgy of the Word:** The lectors should either be located near the ambo, or instructed when to approach the ambo so that the liturgy will proceed smoothly.

After the proclamation of the gospel, the congregation remains standing while the Bishop blesses them with the Book of the Gospels.

**Rite of Confirmation:** The conferral of the sacrament will take place after the homily.

**Profession of Faith:** The Creed is omitted in the Rite of Confirmation since the candidates renewed their baptismal promises before the conferral of the sacrament.

**General Intercessions:** The bishop introduces the General Intercessions and concludes with a prayer. If there is no deacon present, the pastor or lector should read the Intercessions. The newly confirmed may be used provided that they are able and prepared.

**Presentation of the Gifts:** The newly confirmed, sponsors or others may bring up the gifts. Two to four gift bearers should be selected and should practice prior to the Liturgy.

**Eucharistic Prayer:** The bishop or the master of ceremonies may assign parts of the Eucharistic Prayer to individual concelebrants. All concelebrants should carefully note those portions assigned to "celebrant alone" and "all concelebrants." When saying those parts for all concelebrants, those concelebrating should keep their voices low to permit the bishop's voice, as principal celebrant, to be heard.

**Communion:** Communion under both species should be distributed. If additional Extraordinary Ministers of Holy Communion are needed, they should be commissioned and familiar with the worship space. There should be two cup ministers for every minister of the Consecrated Hosts. The bishop will wash his hands after the distribution of Communion is completed.

**Dismissal** After the "*Prayer After Communion*" and before the final blessing, the pastor may address the congregation with a few brief words to acknowledge those who prepared the candidates and served in the liturgy. These announcements should be **extremely** brief and not take away from the importance of the sacraments just celebrated.

A special blessing or prayer over the people is said at the end of Mass.

**Recessional:** The ministers and the bishop will process out of the church. The newly confirmed can either be in the procession out of the church or they can remain in their places until the bishop has left the church. The order of the procession at the conclusion of the liturgy is:

- KOC, if present lead the Recessional
- *Optional:* Censer bearer (thurifer)
- Cross
- Two candle-bearers on either side of the processional cross
- *Optional:* The Confirmandi
- *Optional:* The Lector(s) and the Extraordinary Ministers of Holy Communion
- Deacon(s)
- Concelebrants
- Master of Ceremonies (if there is one)
- Bishop

## SECTION VI: RECORDS

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**Confirmation Register:** Should include the name of the bishop, the confirmed, parents, and sponsor, as well as the date and place of the celebration.

**Parish Baptismal Register:** Notation is also to be made in the Baptismal Register and/or sent to the church (parish) of baptism whether that is in Utah or elsewhere.

**Certificates** may be issued by the parish.

**ParishSOFT:** The Diocese of Salt Lake City maintains a centralized database recording the reception of baptisms, confirmations, marriages, and of deaths. With the implementation of the ParishSOFT Software System, all parishes are required to input sacramental records into their Family Directory database. Accurate maintenance of this central sacramental file requires the cooperation of every pastor and administrator. The file does not replace the parish/mission registers for these sacramental events. For questions, please contact the Diocesan Office of the Chancellor.

*Ceremonial Guidelines for the Sacrament of Confirmation Within the Mass*  
for the Diocese of Salt Lake City have been prepared by the Diocesan Office of Worship  
and adapted from the Ceremonial Guidelines for the Sacrament of Confirmation Within Mass  
from the Archdiocese of Los Angeles (January 2020).

Please retain a copy of these guidelines in the parish office.  
Direct questions to the Diocesan Office of Worship, 801-328-8641 ext. 363.