



*Office of the Bishop
Diocese of Baton Rouge*

P. O. Box 2028

Baton Rouge, Louisiana, 70821-2028

Phone: (225) 242-0247

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Dear Father,

You have been advised as to the date and time of the conferral of the Sacrament of Confirmation at your Parish. I will arrive approximately one half-hour before the ceremony to vest, meet with the candidates and receive any specific instructions about the ceremony. I invite you and any priests present to concelebrate the Mass; if at all possible there should be at least one deacon to assist.

Please advise your Confirmation Coordinator:

1. Before the ceremony, I will meet with the Confirmation candidates (not sponsors, please) approximately 20-25 minutes before the ceremony;
2. In church Confirmation candidates are to be seated together as a group (with sponsors also seated as a group);
3. To support proper liturgical decorum, no photography (video or still, professional or amateur) is permitted during the ceremony itself. I will be pleased to take pictures at the reception with the newly confirmed, sponsors and family members.
4. If professional photography is used at the reception, your efforts to have the photographer organized with his/her staff to assist will be appreciated. Providing a list of the Confirmands ahead of time with any additional information (address, phone, email) that the photographer needs saves a great deal of time. It is also helpful, where such photographers are used, to mention in the announcements after the post-Communion Prayer at Mass: "Photographs with the bishop by a special photographer will take place at the beginning of the reception. Your cooperation with this will be greatly appreciated."
5. Regarding confirmation names, a candidate may choose any of the following three ways:
 - a) with his/her baptismal name – (for example, Mary);
 - b) with a chosen, different Confirmation name of a declared saint (Theresa);
 - c) using both the baptismal name and a different Confirmation name of a declared saint – (for example, Mary Theresa). The name on the Confirmation name tag should not have the prefix "Saint."

The indicated Scriptural texts are requested to be used except on Sundays or Solemnities (when assigned readings of the day are used). Proper prayers are taken from the Catholic Book Publishing Company edition of the *Sacramentary*: for Confirmation A (pp. 834-835) and Preface of the Holy Spirit II (P55, p. 483).

I look forward to being with you and the parish family to celebrate this powerful sacramental rite of the Holy Spirit and completion of the Sacraments of Initiation for our candidates.

Fraternally yours in Christ,

+ Robert W. Muench

Robert W. Muench
Bishop of Baton Rouge

P.S.– All materials in this packet can be located on the diocesan website, at www.diobr.org/documents

c: Confirmation Coordinator

(Revised 09/2009)

LITURGY PLANNING FORM FOR THE CELEBRATION OF CONFIRMATION
FALL

PARISH: _____ **CITY:** _____

DATE & TIME OF THE CONFIRMATION LITURGY:

If this is a weekday confirmation, the bishop will arrive at 6:30 p.m.

RITUAL MASS OF CONFIRMATION _____ **MASS OF THE DAY REQUIRED** _____

COLOR OF VESTMENTS: RED _____ **WHITE** _____

White vestments are liturgically specified on specified feasts, e.g., All Saints, Christ the King. Otherwise red vestments are used.

NAME OF PERSON WHO CAN BE CONTACTED REGARDING THESE LITURGY PLANS:

NAME _____ **TELEPHONE: DAY** _____ **EVENING** _____

I. INTRODUCTORY RITE

1. Entrance Procession. *If there are fewer than ten candidates, they and their sponsors may participate in the procession. Otherwise they should be in their places at least **five minutes** before the start of the liturgy.*

2. Processional Hymn: _____

3. _____ Rite of Blessing and Sprinkling Holy Water

Song or Psalm during Sprinkling: _____

Hymn should be appropriate to Initiation.

OR _____ **Penitential Rite**

A. _____ Lord Have Mercy: Sung: _____ Recited: _____

B. _____

C. _____, # _____ (i, ii, etc. or attach your own composition)

4. Gloria: *The Gloria is liturgically specified **only** on Sundays of the year (outside of Advent and Lent) and certain solemnities (e.g., All Saints). It should be sung whenever it is used.*

Liturgically prescribed: _____

II. LITURGY OF THE WORD

If certain readings are required on the day of the confirmation celebration, e.g., Sunday/major feasts, please indicate them here. _____

If there are no required readings the following should be used:

Reading I: _____ *Lectionary # 764 Isaiah 61.1-3.6.8-9 (Ritual Mass for Confirmation)*

Name of Lector 1: _____

Responsorial Psalm: _____ *Lectionary # 766 Ps 104:1.24.27-28.30-31.33-34 (Ritual Mass for Confirmation)*
If at all possible, both the response and the verses, should be sung.

Name of Cantor: _____

Reading II: _____ *Lectionary #765 Acts 2:1-6.14.22-23.32-33 (Ritual Mass for Confirmation)*

Name of Lector 2: _____

Gospel Acclamation: Omitted: _____ Sung: _____ *Should be done, but only if sung.*

Gospel: _____ *Lectionary # 768 John 15:14:23-26 (Ritual Mass for Confirmation)*

Acclamation of Faith: *If a short acclamation of faith is to be sung at the conclusion of the renewal of baptismal promises, indicate here what it will be:* _____

General Intercessions: *See attached.*

III. LITURGY OF THE EUCHARIST

Preparation of Gifts:

Names of those presenting the gifts:

Only the bread, the wine and, if desired, an offering for the poor, should be brought forward.

Processional Hymn: _____

Acclamations of the Eucharist Prayer:

The following should always be sung. Please recite only if absolutely necessary.

I. Holy:	Sung: _____	Recited: _____
II. Memorial Acclamation:	Sung: _____	Recited: _____
III. Great Amen:	Sung: _____	Recited: _____

IV. COMMUNION RITE

The Our Father should be sung only if the whole assembly really will sing it.

Our Father: Sung: _____ Recited: _____

Lamb of God: Sung: _____ (preferred) Recited: _____

Please prepare the confirmandi to receive holy communion under both species. This culmination of their initiation into the fullness of the Christian community is powerfully symbolized in the reception of both the Lord's Body and His Blood.

Names of Communion Ministers: *(Include extraordinary ministers as well as clergy)*

If possible do not duplicate ministerial roles. For example, the lectors or emcees should not also be extraordinary ministers of holy communion: the bishop always will distribute the Eucharist in the form of bread; deacon(s), always the cup. To facilitate distribution, please have two cup stations for every host station. Use other ministers as needed.

Communion Procession Hymns: _____

V. CONCLUDING RITE

Recessional Hymn: _____

(THE BISHOP AND ASSISTING MINISTERS ALWAYS PROCESS OUT FIRST; CONFIRMATION CANDIDATES AND SPONSORS FOLLOW BEHIND THE BISHOP IN THE FINAL PROCESSION.)

Thank you for your invaluable assistance.

LITURGY PLANNING FORM FOR THE CELEBRATION OF CONFIRMATION
WINTER

PARISH: _____ CITY: _____

DATE & TIME OF THE CONFIRMATION LITURGY:

If this is a weekday confirmation, the bishop will arrive at 6:30 p.m.

RITUAL MASS OF CONFIRMATION _____ MASS OF THE DAY REQUIRED _____

COLOR OF VESTMENTS: RED _____ WHITE _____

White vestments are liturgically specified on specified feasts, e.g., Our Lady of Prompt Succor. Otherwise red vestments are used.

NAME OF PERSON WHO CAN BE CONTACTED REGARDING THESE LITURGY PLANS:

NAME _____ TELEPHONE: DAY _____ EVENING _____

I. INTRODUCTORY RITE

1. Entrance Procession. *If there are fewer than ten candidates, they and their sponsors may participate in the procession. Otherwise they should be in their places at least **five minutes** before the start of the liturgy.*

2. Processional Hymn: _____

3. _____ Rite of Blessing and Sprinkling Holy Water

Song or Psalm during Sprinkling: _____

Hymn should be appropriate to Initiation.

OR _____ **Penitential Rite**

A. _____ Lord Have Mercy: Sung: _____ Recited: _____

B. _____

C. _____, # _____ (i, ii, etc. or attach your own composition)

4. Gloria: *The Gloria is liturgically specified **only** on Sundays of the year (outside of Advent and Lent) and certain solemnities (e.g., Our Lady of Prompt Succor). It should be sung whenever it is used.*

Liturgically prescribed: _____

II. LITURGY OF THE WORD

If certain readings are required on the day of the confirmation celebration, e.g., Sunday/major feasts, please indicate them here. _____

If there are no required readings the following should be used:

Reading I: Lectionary # 764 Ezekiel 36:24-28 (Ritual Mass for Confirmation)

Name of Lector 1: _____

Responsorial Psalm: Lectionary # 766 Ps 104:1.24.27-28.30-31.33-34 (Ritual Mass for Confirmation)
If at all possible, both the response and the verses, should be sung.

Name of Cantor: _____

Reading II: Lectionary #765 Acts 2:1-6.14.22-23.32-33 (Ritual Mass for Confirmation)

Name of Lector 2: _____

Gospel Acclamation: Omitted: _____ Sung: _____ *Should be done, but only if sung.*

Gospel: Lectionary # 768 Jn 15:18-21.26-27 (Ritual Mass for Confirmation)

Acclamation of Faith: *If a short acclamation of faith is to be sung at the conclusion of the renewal of baptismal promises, indicate here what it will be:* _____

General Intercessions: *See attached.*

III. LITURGY OF THE EUCHARIST

Preparation of Gifts:

Names of those presenting the gifts:

Only the bread, the wine and, if desired, an offering for the poor, should be brought forward.

Processional Hymn: _____

Acclamations of the Eucharist Prayer:

The following should always be sung. Please recite only if absolutely necessary.

I. Holy:	Sung: _____	Recited: _____
II. Memorial Acclamation:	Sung: _____	Recited: _____
III. Great Amen:	Sung: _____	Recited: _____

IV. COMMUNION RITE

The Our Father should be sung only if the whole assembly really will sing it.

Our Father: Sung: _____ Recited: _____

Lamb of God: Sung: _____ (preferred) Recited: _____

Please prepare the confirmandi to receive holy communion under both species. This culmination of their initiation into the fullness of the Christian community is powerfully symbolized in the reception of both the Lord's Body and His Blood.

Names of Communion Ministers: *(Include extraordinary ministers as well as clergy)*

If possible do not duplicate ministerial roles. For example, the lectors or emcees should not also be extraordinary ministers of holy communion: the bishop always will distribute the Eucharist in the form of bread; deacon(s), always the cup. To facilitate distribution, please have two cup stations for every host station. Use other ministers as needed.

Communion Procession Hymns: _____

V. CONCLUDING RITE

Recessional Hymn: _____

(THE BISHOP AND ASSISTING MINISTERS ALWAYS PROCESS OUT FIRST; CONFIRMATION CANDIDATES AND SPONSORS FOLLOW BEHIND THE BISHOP IN THE FINAL PROCESSION.)

Thank you for your invaluable assistance.

LITURGY PLANNING FORM FOR THE CELEBRATION OF CONFIRMATION
SPRING

PARISH: _____ CITY: _____

DATE & TIME OF THE CONFIRMATION LITURGY:

If this is a weekday confirmation, the bishop will arrive at 6:30 p.m.

RITUAL MASS OF CONFIRMATION _____ MASS OF THE DAY REQUIRED _____

COLOR OF VESTMENTS: RED _____ WHITE _____

White vestments are liturgically specified on Sundays in the Easter Season, for weekdays of Easter Week, and specified feasts, e.g., St. Joseph, Annunciation. Otherwise red vestments are used.

NAME OF PERSON WHO CAN BE CONTACTED REGARDING THESE LITURGY PLANS:

NAME _____ TELEPHONE: DAY _____ EVENING _____

I. INTRODUCTORY RITE

1. Entrance Procession. *If there are fewer than ten candidates, they and their sponsors may participate in the procession. Otherwise they should be in their places at least **five minutes** before the start of the liturgy.*

2. Processional Hymn: _____

3. _____ Rite of Blessing and Sprinkling Holy Water

Song or Psalm during Sprinkling: _____

Hymn should be appropriate to Initiation. This Rite is especially recommended during the Easter Season.

OR _____ **Penitential Rite**

A. _____ Lord Have Mercy: Sung: _____ Recited: _____

B. _____

C. _____, # _____ (i, ii, etc. or attach your own composition)

4. Gloria: *The Gloria is liturgically specified **only** on Sundays of the year (outside of Advent and Lent), the weekdays of the first week of Easter, and certain feasts (e.g., St. Joseph, Annunciation). It should be sung whenever it is used.*

Liturgically prescribed: _____

II. LITURGY OF THE WORD

If certain readings are required on the day of the confirmation celebration, e.g., Sunday/major feasts, please indicate them here. _____

If there are no required readings the following should be used:

Reading I: Lectionary # 63 Acts 2:1-11 (Pentecost Sunday)

Name of Lector 1: _____

Responsorial Psalm: Lectionary # 63 Ps 104:1.24.29-30.31.34 (Pentecost Sunday)

If at all possible, both the response and the verses, should be sung.

Name of Cantor: _____

Reading II: Lectionary # 63 1 Corinthians 12:3-7.12-13 (Pentecost Sunday)

Name of Lector 2: _____

Gospel Acclamation: Omitted: _____ Sung: _____ *Should be done, but only if sung.*

Gospel: Lectionary # 63 John 20:19-23 (Pentecost Sunday)

Acclamation of Faith: *If a short acclamation of faith is to be sung at the conclusion of the renewal of baptismal promises, indicate here what it will be:* _____

General Intercessions: *See attached.*

III. LITURGY OF THE EUCHARIST

Preparation of Gifts:

Names of those presenting the gifts:

Only the bread, the wine and, if desired, an offering for the poor, should be brought forward.

Processional Hymn: _____

Acclamations of the Eucharist Prayer:

The following should always be sung. Please recite only if absolutely necessary.

I. Holy:	Sung: _____	Recited: _____
II. Memorial Acclamation:	Sung: _____	Recited: _____
III. Great Amen:	Sung: _____	Recited: _____

IV. COMMUNION RITE

The Our Father should be sung only if the whole assembly really will sing it.

Our Father: Sung: _____ Recited: _____

Lamb of God: Sung: _____ (preferred) Recited: _____

Please prepare the confirmandi to receive holy communion under both species. This culmination of their initiation into the fullness of the Christian community is powerfully symbolized in the reception of both the Lord's Body and His Blood.

Names of Communion Ministers: *(Include extraordinary ministers as well as clergy)*

If possible do not duplicate ministerial roles. For example, the lectors or emcees should not also be extraordinary ministers of holy communion: the bishop always will distribute the Eucharist in the form of bread; deacon(s), always the cup. To facilitate distribution, please have two cup stations for every host station. Use other ministers as needed.

Communion Procession Hymns: _____

V. CONCLUDING RITE

Recessional Hymn: _____

(THE BISHOP AND ASSISTING MINISTERS ALWAYS PROCESS OUT FIRST; CONFIRMATION CANDIDATES AND SPONSORS FOLLOW BEHIND THE BISHOP IN THE FINAL PROCESSION.)

Thank you for your invaluable assistance.

PROCEDURES FOR CEREMONY OF CONFIRMATION IMMEDIATE PREPARATION

1. If possible, the bishop meets with the Confirmation candidates about 15-20 minutes before the ceremony. (This is to put them at ease, dispose them for the sacrament, and dialogue with them the meaning of the occasion and the importance of their liturgical participation as well as long-range faith commitment). This also presumes the candidates meet in an assembly hall beforehand. If they simply meet in church, the bishop will just say “hello” to them there about 10 minutes before the ceremony.) Preferably sponsors are not included in this. (The presence of sponsors changes the dynamic.)
2. Please start on time. This necessitates that the candidates be already seated in their places five minutes ahead of time, unless they are part of the procession.
3. If the candidates number 20 or more, diocesan policy specifies they are to be presented as a group; in this case, their names are not to be called individually. For 20 or less, it is up to local custom/choice whether to call each candidate by name.
4. Candidates, as they receive Confirmation, approach the bishop (preferably two by two – communion station style – if there is a large number), remaining on their side of the pews, approaching the bishop with sponsor. This allows a steady, continuous flow of candidates and sponsors. Please have the candidates stand close to the bishop.
5. For the recessional, the cross goes first, then the bishop; all bow to the altar. The newly-confirmed and sponsors follow the bishop.
6. There are four other practical matters:
 - a. It is fitting that the chairs for the bishop (and deacon) be in a place by themselves. Concelebrants (including the pastor) and servers should sit apart from them.
 - b. If at all possible, it is ideal to have five (5) servers (two acolytes, cross bearer, miter bearer, and crosier bearer). A minimum of two (2) servers is requested.
 - c. *Please have a server ready to hold the pontifical book for the laying on of hands.* (Priest(s) will join bishop in imposing/extending hands.)
 - d. Please have liquid soap or lemon and water available for the bishop to remove the Chrism from his hand right after he finishes confirming.

PROCEDURES FOR CONFIRMATION LITURGY REMOTE PREPARATION

1. **Readings**

If specific readings or prayer texts are required by the particular day (for example, Sunday or Solemnity) on which the Confirmation occurs, please use those readings and texts. Otherwise, readings have been assigned in the instructions for the seasons of Winter. (See liturgy planning form.)
2. **Music**

When choosing the music, please remember that Confirmation is a parish celebration. All sung parts of the Mass that belong to the assembly should reflect melodies with which the whole parish, not just those being confirmed, are familiar. Such sung parts are: entrance hymn, Holy, Lamb of God, and all sung responses and acclamations. (It is advised that the confirmands rehearse the songs sometime during their preparation process.)
3. **Ministers**

Baptism, Confirmation and Eucharist complete a person’s initiation into the parish community of the Church. Confirmation is a parish event that should be planned and celebrated by all. Accordingly it is most fitting to involve regular ministers of the parish whenever possible, for example, as lectors, extraordinary ministers of holy communion, and in the execution of the music. The use of a well-prepared, capable Confirmation candidate to proclaim one of the assigned Scripture readings is encouraged, but not required.
4. **Worship Aid**

It is highly recommended that written acknowledgement by name be made in a pre-printed program of all who have helped in the preparation of the Confirmation candidates, as well as all who have participated in the liturgy, e.g., deacons, DRE/CRE, sacramental coordinator, principal, teachers, catechists, lectors, extraordinary ministers of holy communion, servers, musicians, ushers, decorators, reception preparers, emcee. This serves as a more permanent acknowledgment, and can save some time at the end of the ceremony. (The pastor can refer to this in his general acknowledgements after the post-Communion Prayer before inviting the assembly to the reception after the ceremony).

5. **Robes**

The Confirmands are completing their initiation into the parish community. As members of the community, distinguishing dress is not recommended. Note: universal Church regulations do not allow stoles to be worn by Confirmands.

6. **Name**

Since Confirmation is the completion of the Sacraments of Initiation, it is fitting for the candidate's baptismal name be used for Confirmation. Yet a "new" name may be chosen, preferably of a saint whose life helps motivate and inspire the candidate. The procedure having the candidate wear a label with the name to be spoken by the bishop in large, bold letters is very effective and widely used in the diocese. A candidate may choose any of the following three ways: a) with the candidate's baptismal name – (for example, Mary); b) with a chosen, different Confirmation name of a recognized saint (for example, Theresa); or c) using both the baptismal name and a different Confirmation name of a declared saint – (for example, Mary Theresa). The name on the Confirmation name tag should *not* have the prefix "Saint."

7. **Photography**

Out of reverence for the Mass, no videotaping or photography is permitted during the ceremony. The preferred time for photography, whether as a group or as individuals, is after the ceremony. Parents, friends and relatives are to be informed of this policy well in advance, and reminded about it before the ceremony, either by announcement or preferably mention written into the worship aid. The bishop always will be available for photographs with the candidates after the ceremony. If professional photography is used at the reception, your efforts to have the photographer organized with his/her staff to assist will be appreciated. Providing a list of the Confirmands ahead of time with any additional information (address, phone, email) that the photographer needs saves a great deal of time. It is also helpful, where such photographers are used, to mention in the announcements after the post-Communion Prayer at Mass; for example: "Photographs with the bishop will be taken by a special photographer at the beginning of the reception. Your cooperation in taking these photographs is greatly appreciated."

8. **Arrangement**

The bishop requests that all the Confirmation candidates sit together in the front pews of the church (with sponsors seated as a separate group in pews behind the entire group of Confirmation candidates). This configuration assists greatly in delivering the homily directly to the candidates without any visual interruption, as well as "commissioning" them at the end of the ceremony. It also highlights confidence in their readiness to assume a more visible role in their commitment to lead and to serve in the Church.

9. **Presentation of Candidates**

The ritual provides for only the sponsor to accompany the candidate. As much as possible there should be an uninterrupted flow of candidates and sponsors with minimum lag time between each set. When there is a large number to be confirmed (50 or more), the "Communion station" style of presenting the candidates (one on left and one on right) is encouraged. This arrangement works best when both center aisle pews are used for the candidates and their sponsors. Confirmation coordinator(s) should gently guide/direct candidates to the bishop for the anointing. The first two come forward together (with their sponsors behind them) and as one is confirmed, the next candidate and sponsor comes forward while the alternate side candidate is confirmed. This aids in a steady flow of candidates without rushing the ceremony. For this to be effective, each candidate approaches the sacrament slightly to the left or right of the actual center. Note: when a member of the Confirmation class has already participated in and been confirmed (for example, at the Easter Vigil) that person should not come forward with those to be confirmed.

10. **Holy Communion**

Those preparing for Confirmation should be growing into a fuller, more conscious, more willing participation in the Eucharist. Since Confirmation usually is temporally the final sacrament in the process of initiation, receiving the Eucharist under both kinds, that is, under the forms of both bread and wine, is strongly encouraged. It is also recommended that the correct way to receive Holy Communion in the hand and from the cup be reviewed with the candidates.

DIOCESE OF BATON ROUGE

LITURGICAL INSTRUCTIONS for the SACRAMENT OF CONFIRMATION

1. ORDER OF PROCESSIONS

A. Entrance Procession

Incense if used

Processional cross, flanked by two or four candles

(Other non-ordained persons: additional servers if any, lectors, and confirmation candidates if desired)

If desired, the Chrism (in a worthy container) may be carried in the entrance procession

If used, Gospel Book carried by deacon (or by lector if there is no deacon)

Other participating clergy, with local pastor just before bishop

Bishop (flanked by 2nd and 3rd deacons if present)

Miter and crosier bearers, if any

B. Gospel Procession

Incense

Candles

Gospel Book

C. Procession with the Gifts

Emcee and/or cross and/or

candles may lead the bread and

wine bearers forward

D. Recessional

Same as Entrance Procession except that the

Gospel Book does not process out (it is also not

necessary for newly-confirmed to process out)

2. INCENSATIONS

Incense is recommended but not required. If used at the entrance and recessional, the incense should already be in the thurible and smoking, but bishop will load incense into the thurible at other times. Incense is used to lead the Entrance Procession (carried by a server); when the ministers arrive in the sanctuary to incense the altar (by the bishop); in the Gospel Procession (carried by a server) and to incense the Book of the Gospels (by the deacon, or if there is no deacon by the priest who reads the Gospel); at the Preparation of the Gifts to incense in this order the gifts (by the bishop), and then the bishop, the concelebrating clergy and the congregation (by a deacon, if present, otherwise by a server); and finally it may lead the recessional (carried by a server). Before and after incensation, a profound bow is made to the person or object incensed, except when incensing the altar and the gifts. Usually the censer is swung back and forth in three sets of two swings for an incensation of persons.

EMCEE'S PROMPTER CARD

Entrance Rites

When bishop arrives at the foot of the sanctuary, take miter and crosier
The *Roman Missal* [*Sacramentary*] is needed for the Collect (opening prayer)

Liturgy of the Word

<i>During First and Second Readings</i>	Wears miter
<i>After Gospel Acclamation</i>	Take miter, give crosier
<i>During Gospel</i>	Holds crosier, does not wear miter
<i>End of Gospel</i>	Take crosier away
<i>Homily</i>	Does not wear miter or use crosier

Confirmation Ritual

(Deacon, if present, accompanies and assists bishop; best if a server holds the *Pontifical* [Confirmation Ritual Book], although the deacon can do this)

Renewal of Baptismal promises

Bishop puts on miter first, needs *Pontifical* [Confirmation Ritual Book]

Laying on of Hands

Bishop reads the prayer from *Pontifical* [Confirmation Ritual Book]; all concelebrating priests also extend hands toward the candidates

Before Anointing Begins

Bring crosier and Chrism to bishop (preferably use Chrism from parish stock; a deacon, if present, holds the Chrism during the anointing)

During the Anointing

Bishop wears mitre, holds crosier; no book needed during Anointing

First Washing of Hands

Water, soap and towel always brought to bishop; lemon not needed
(Take crosier before washing hands; bishop removes miter after washing hands)

General Intercessions

Bishop needs *Pontifical* [Confirmation Ritual Book]

Liturgy of the Eucharist

Bishop will wash hands *again* as usual during Preparation of the Gifts
Just before Prayer over the Gifts take bishop's skullcap, place it on his chair
During the distribution of Holy Communion, clear the altar

Concluding Rites

Bishop will wash his hands a *third* time immediately after distributing communion
Bishop needs *Roman Missal* [*Sacramentary*] for the Post-Communion Prayer
Announcements, invitations to reception, come *after* Post-Communion Prayer
Bishop wears miter and holds crosier for the Final Blessing

DIocese of Baton Rouge

LITURGICAL INSTRUCTIONS when the BISHOP CELEBRATES MASS

GENERAL LITURGICAL INSTRUCTIONS FOR EMCEES

Before Mass:

1. The pastor or his designate is responsible for setting up for the ceremony. The bishop must approve any changes from what is listed below.
2. Be certain all is prepared in the church, making sure all needed vessels and books are in place and correctly marked. Prepare sufficient hosts and wine so that the entire congregation will be able to receive Holy Communion consecrated at that Mass. The lectionary is placed on the ambo open to the first reading. Check the microphones and batteries!
3. Seats for concelebrating priests and servers are not to flank the bishop's presidential chair, but instead be off to the side; the bishop's presidential chair is to be arranged by itself. (Exception: one deacon, if present, sits on the bishop's right; a second deacon if present may sit to the bishop's left.)
4. The altar should be bare at the beginning of the celebration (excepting only the required altar cloth, and candles, which may be placed upon the altar). Corporals, purificators, books and other items are *not* placed on the altar until the Preparation of the Gifts.
5. If incense is used, refer to note no. 2 in the "Liturgical Instructions for the Sacrament of Confirmation."
6. Getting started on time is very important. Sometimes it is necessary to be assertive in order to get people moving.
7. Give the following directions to all concelebrating priests:
 - a. During the Eucharistic Prayer, stand well behind and to the left and to the right of the bishop. Do not crowd in, and keep voices soft so that the bishop's voice alone is heard.
 - b. All will reverence (kiss) the altar during the Entrance Procession at the beginning of Mass. Only the bishop and deacon kiss the altar at the end of Mass before processing out.

During the Mass:

1. Go slowly in the Entrance Procession. Miter and crosier bearers walk last behind the bishop. Concelebrating priests walk immediately in front of the bishop, behind the Book of the Gospels, with the local pastor last among the concelebrants.
2. When the emcee arrives at the sanctuary, he should step aside and let the rest of the procession enter it. The Book of the Gospels is placed flat on the altar, at its center.
3. When the bishop arrives at the sanctuary entrance, he will hand the crosier and miter to the emcee, who then can give them to miter and crosier bearers who walked behind the bishop in procession. As the bishop goes to the altar to reverence it, the crosier and miter bearers go to their places.
4. When the bishop sits for the readings, he wears the miter.
5. When the bishop stands for the Gospel Acclamation (after he puts incense in the thurible if this is used), take the miter away and give him the crosier. A deacon (or, only if there is no deacon, a concelebrating priest) proclaims the Gospel. Take the crosier away after the gospel. The bishop does not usually wear the miter when preaching.
6. Make sure that the person who is to announce the petitions of the General Intercessions (a deacon, if present, otherwise a lay reader) is in the right place at the right time.
7. At the Preparation of the Gifts, the deacon, assisted by the servers (or if there is no deacon, the servers or emcee) prepares the altar by placing on it the needed corporal(s), chalices, purificators, and *Missal (Sacramentary)*. The empty chalices should not be placed in the center of the altar but put to the side where they will be filled. The bishop prefers the *Missal* be placed to the left of center, flat on the altar.
8. Only the bishop with deacon(s), and servers as necessary, go to receive the gifts (concelebrating priests do not do so).
9. The deacon (or, if there is no deacon, a concelebrating priest) adds water to the wine and then pours the wine into the chalices. (The bishop will wait for this to be accomplished before taking the ciborium of hosts and praying the first prayer of blessing over the bread.)
10. Just before Prayer over the Gifts take bishop's skullcap, place it on his chair.
11. Concelebrating priests do not approach the altar until after the Prayer over the Gifts.
12. Do not bring ciboria from the tabernacle to the altar; Holy Communion consecrated at the Mass is to be distributed to the assembly.
13. After the distribution of Holy Communion, the deacon (or a concelebrant or an extraordinary minister) placed remaining consecrated hosts in the tabernacle. Empty ciboria and chalices are brought to the credence table to be purified properly after Mass. Purifications are not to be done at the altar. Water and a towel may be brought to the bishop immediately after he finishes distributing Holy Communion so that he may wash his hands.
14. Announcements are to be made to the congregation *after* the Post-Communion Prayer, and if at all possible never from the ambo where the Scriptures are read.
15. The miter and crosier are needed by the bishop for the Final Blessing, after the Post-Communion Prayer.
16. At the beginning of the recessional, concelebrating priests bow to the altar but do not approach it; only bishop and deacon(s) reverence it with a kiss.
17. The recessional order is the same as at the entrance, except the Gospel Book is not carried out. Again, go slowly.
18. Purifications take place after Mass, at the credence table or in the sacristy.

UDIOCESE OF BATON ROUGE

MINISTERIAL ROLES for the SACRAMENT OF CONFIRMATION

Pastor:

1. If there is no deacon, the pastor proclaims the Gospel after receiving the usual blessing from the bishop beforehand.
2. If there is no deacon, the pastor holds the Chrism for the bishop during the Confirmation Rite.
3. The pastor, after the Post-Communion Prayer – and if at all possible never from the ambo where the Word of God is read – specifically thanks:
 - a) *by name*: the parochial vicar, deacon, DRE/CRE, Confirmation coordinator, principal, teachers/catechists, other assistants, music director, and emcee (*NOTE*: if the names are already listed in the program or a program insert as recommended, a general reference can be made);
 - b) *by category*, the lectors, servers, Eucharistic ministers, musicians, ushers and decorators; and
 - c) *by category*, the parents *and* sponsors for their support and encouragement of the newly-confirmed; and
 - d) invites everyone to the reception, indicating its place. (Then the bishop will add his own personal comments.)

Deacon (if any be participating):

1. A deacon processes in carrying the Book of the Gospels and places it flat on the altar (if more than one deacon is present, the deacon's place in procession is at the bishop's side). A deacon reverences the altar with a kiss before moving to his chair.
2. One deacon sits to the bishop's right. If there are two deacons, they flank the bishop on either side. If there is a third deacon, he sits near the ambo and is the one who proclaims the Gospel.
3. If Form C of the Penitential Rite is used, a deacon announces each invocation. If, alternatively, there is a sprinkling rite, the deacon(s) may assist the bishop with it.
4. A deacon proclaims the Gospel after receiving the usual blessing from the bishop beforehand (if incense is used, the deacon announces the Gospel reading, incenses the Book, and then proclaims the Gospel.
5. A deacon holds the Chrism for the bishop during the Confirmation Rite.
6. At the conclusion of the Confirmation Rite, a deacon leads the General Intercessions after the bishop's introduction. This should not be from the ambo if another station is available (if at all possible only the Word of God is proclaimed from the ambo.)
7. At the Preparation of the Gifts, the deacon(s) assist the servers in preparing the table with the corporal, Missal, and chalices. The deacon(s) go with the bishop to receive the gifts. The deacon mixes a little water into the wine, and fills the chalices. If incense is used after the bishop incenses the gifts, a deacon incenses the bishop, and then incenses the other clergy and the congregation.
8. During the Eucharistic Prayer, the deacon(s) may kneel from the epiclesis prayer until after the consecration of the chalice (all deacons present adopt the same posture, please). At the final doxology before the Great Amen, a deacon elevates the chalice as the bishop lifts up the paten or ciborium.
9. During the Communion Rite the deacon properly invites the people to share a Sign of Peace, receives Holy Communion from the bishop, and helps to distribute the Blood of Christ.
10. During the Concluding Rite, the deacon invites the people to bow their heads for the final blessing, and after the blessing announces the dismissal. The deacon(s) reverence the altar with a kiss and process out flanking the bishop; the Book of the Gospels is never carried out.
11. Note: only deacons with competent voices should attempt singing the various sung invitations/prayers, etc.

Lectors:

1. Each Scripture reading should be proclaimed by a different lector.
2. If there is no deacon, a lector processes in carrying the Book of the Gospels and places it flat on the altar before going to his/her chair. Other lectors may process in as well. The lectionary, however, is never carried in procession.
3. At the conclusion of the Confirmation Rite, if there is no deacon, a lector leads the General Intercessions after the bishop's introduction. This should not be from the ambo if another station is available (if at all possible only the Word of God is proclaimed from the ambo.)
4. If the lectors processed in, they should join in the recessional in the same manner, but the Book of the Gospels is never carried out.

Emcee:

Refer to the "Liturgical Instruction for the Sacrament of Confirmation"; if there is more than one emcee, it is best if one principally assists the bishop, deacon and servers, while the other looks after the readers, confirmandi, gift bearers, and concelebrants. Make sure that the confirmation candidates will be seated together as a group in the church (with their sponsors also seated as a separate group, not sitting with the candidates).

Confirmation Announcements

Before the ceremony begins, please have this read to the congregation:

- *Out of reverence for the liturgy, diocesan policy does not permit any videotaping or other photography during the ceremony. After the ceremony, the bishop will be available for photographs. Please also silence any cell phones or pagers. Thank you.*

After the Post-communion Prayer, the pastor says this, in these or similar words:

- *The devoted efforts of our staff and volunteers deserve every recognition and commendation. We sincerely thank our parish staff, parish volunteers, our newly confirmed and their families and sponsors, parish/school director of religious education, Confirmation coordinator, program preparer, catechists, readers, extraordinary ministers of Holy Communion, musicians, servers, ushers, decorators, sacristans and reception hosts.*

(Individual names of some may be mentioned, if desired).

- *A reception follows the ceremony in _____. All are invited.*

OR

- *Our Confirmation program lists many of the people who have made this celebration so special. I thank all who are so listed. Specifically, I feel I have to mention by name (1 to 3 people). A reception follows the ceremony in _____. All are invited.*

(The bishop will then thank the pastor and the newly-confirmed).

GENERAL INTERCESSIONS: RITE OF CONFIRMATION

(The following General Intercessions [Prayer of the Faithful] taken from the Rite of Confirmation may be read at the ambo by the deacon or other minister at the proper time during the Rite of Confirmation. Other appropriate intercessions may also be added and used.)

Bishop:

My dear friends:
let us be one in prayer to God our Father
as we are one in the faith, hope, and love his Spirit gives.

Deacon or minister:

**For these sons and daughters of God,
now confirmed by the gift of the Spirit,
that they give witness to Christ
by lives built on faith and love:
let us pray to the Lord.**

Response: Lord, hear our prayer.

Deacon or minister:

**For the parents and godparents of these newly-confirmed,
who have led them thus far by faith,
that by word and example they may continue
always to encourage them in
following the way of Jesus Christ:
let us pray to the Lord.**

Response: Lord, hear our prayer.

Deacon or minister:

**For the holy Church of God,
in union with Benedict, our pope,
Robert, our bishop, and all the bishops,
that God, who gathers us together by the Holy Spirit,
may help us grow in unity of faith and love
until his Son returns in glory:
let us pray to the Lord.**

Response: Lord, hear our prayer.

Deacon or minister:

**For all men and women,
of every race and nation,
that they may acknowledge the one God as Father,
and in the bond of their common heritage as his creatures
seek out his kingdom,
which is peace and joy in the Holy Spirit:
let us pray to the Lord.**

Response: Lord, hear our prayer.

Bishop:

God our Father,
you sent your Holy Spirit upon the apostles,
and through them and their successors
you give the Spirit to your people.
May this work begun at Pentecost
continue to grow in the hearts of all who believe.
We ask this through Christ our Lord. Amen.