



MEMORANDUM

TO: Clergy, DREs and Confirmation Coordinators
FROM: Deacon Modesto Cordero, Director, Office for Worship
RE: **2026 Liturgical Youth CONFIRMATION Mass Guidelines
for the Diocese of Orange**
DATE: **August 28, 2025**

This memorandum contains general information and guidelines regarding the celebration of the Rite of Confirmation for youth programs in the Diocese of Orange. This information is meant to remind you of the basics of the Rite of Confirmation, as well as specifically enunciate many of the guidelines for the Diocese of Orange. Thank you for taking the time to be familiar with the many facets of the rites and ministry.

The Rite of Confirmation takes place within the celebration of Mass and normally during the Easter Season "in order to express more clearly the fundamental connection of this sacrament with the entirety of the Christian initiation" (CSL 71). In the Diocese of Orange, the confirmation season begins on the Monday of the Octave of Easter and concludes at the end of June.

These guidelines are intended for the 2026 Youth Confirmation Season and are updated annually in July/August.

1) Confirmation Faculty:

- a) Confirmations will be celebrated by the bishops and scheduled with the Office of the Bishop. A link from the Bishop's office to sign up for your date and time will be sent on **Tuesday, September 30, 2025 at noon**, to all pastors. Pastors are to schedule ONE Confirmation Mass, if additional masses are needed, they can be scheduled with the permission of the Bishop's Office. If a parish schedules more than one Confirmation mass without permission, all previously scheduled masses will be canceled. If you do have questions, contact Juan Arellano at jarellano@rcbo.org or (714) 282-4212.
- b) Multiple Confirmation Masses at each parish may need to be scheduled this year as we continue experiencing an increase of the number of candidates for Confirmation. The maximum number of confirmandi for Masses with Bishop Timothy Freyer and Bishop Thanh Thai Nguyen should be 15% of your church capacity. Bishop Kevin Vann will confirm 75 candidates maximum per Mass.
- c) A request for a priest to confirm baptized Catholics can be obtained by simply sending a request via email to the Office of the Bishop. Confirmations administered without the faculty are invalid.



2) Preparation:

- a) A Liturgy Sheet/Planner is to be sent in at least one month prior to the scheduled liturgy (see liturgical planner for Confirmation Masses). If there is any special ritual or announcement that will occur in the Confirmation ceremony, please inform the Office for Worship. This should also be noted on the Liturgy Sheet/Planner. **It is strongly recommended to arrange a meeting 3 months before the Mass involving the pastor, liturgy and music coordinator, Confirmation Coordinator and any other pertinent individuals involved in the Confirmation liturgy. This meeting will serve to thoroughly discuss and finalize the planner, ensuring seamless coordination and execution of the ceremony.**
- b) Music: Full, active, and conscious participation is a liturgical principle to consider in your liturgical preparation, for choosing music. This means that the assembly is expected to sing at your Confirmation liturgy. Participation is of greater value than even the artistic quality of a music piece or program, though it is the bishops' expectation that both participation and quality of music will be considered. The objective is that music (texts, genre, and language) be selected so that the Confirmation candidates, their sponsors, and the assembly are capable and prepared to sing. This is especially important for: the Gathering (entrance) Hymn, the Responsorial Psalm, the Antiphon, the Eucharist Acclamations, the Communion Hymn, and the Recessional Hymn. Being amid a Eucharistic Revival, it is desirable to avoid using the memorial acclamation, **"When we eat this bread..."** and use an alternative acclamation.
- c) A teen who is already confirmed and who is journeying with their peers who seek Confirmation will receive a blessing at the Confirmation liturgy and this would be noted on the Liturgy Sheet/Planner so that the Master of Ceremonies can have the blessing ready for the Bishop/Celebrant. Also, if there is a young person to be confirmed who is celebrating Eucharist for the first time, it should be noted on the Liturgy Sheet/Planner.
- d) Bishop Letters: Ordinarily the Bishop celebrating Confirmation receives and reads letters from the candidates and it is his expectation that these letters will get to him in a timely fashion (at least one month in advance of the Confirmation). The bishops enjoy the letters, and it helps them prepare their homily. **It is expected for the Confirmation Coordinator to read all the teen letters to appreciate their desire to receive the sacrament of Confirmation as well as gain insight into their reflection of the Gospel to be proclaimed at the Confirmation Liturgy. It is important that any issues that are brought up in the letter are addressed by parish staff before letters are sent to the bishop. Please indicate on the letter actions that were taken so Bishops know that teens have been pastorally cared for.** This year the teens are to reflect on the Gospel of Luke 10:21-24, or the Gospel of the day if your confirmation falls on the Octave of Easter, a Sunday or Feast Day/Solemnity, as well as why they wish to be confirmed in their letters. The letters must be no longer than **ONE** page and typed. Please send these letters, hole punched, *in a binder* to the Pastoral Center, ATTENTION: Office for Worship, **one month before your Confirmation along with the Liturgy Sheet.** NOTE: DO NOT place the letters on plastic sheets or document protectors. **Please submit one binder for each of your confirmation masses, do not place letters for multiple confirmation masses in one binder.**
- e) The primary liturgical role of the confirmandi is their fruitful reception of the sacraments of initiation, which includes a lifting up of their hearts and minds in prayer and worship. **They should not assume liturgical functions during the Mass in which they are confirmed (e.g., Lector, Altar Server, Cantor).** Such functions are best fulfilled by those thoroughly prepared like the regular parish liturgical ministers. During the Confirmation Mass, the confirmandi should refrain from giving a personal testimony or speech. Such expressions are best shared outside the context of the Mass to maintain the focus on the sacramental significance and communal celebration, respecting the sacred atmosphere of the liturgy.



- f) The Deacons of the Mass are assigned by the Office of the Permanent Diaconate. The Master of Ceremonies is assigned by the Office for Worship.
- g) Five altar servers are to be dressed (six if incense is to be used) and prepared to meet with the Bishop's Master of Ceremonies at least 30 minutes before the liturgy begins. We would ask that the servers be experienced, follow instructions closely and promptly and be reverent and mature enough to aid us in providing appropriate liturgical ministry at the altar. It is highly recommended that siblings of Confirmation candidates do not serve as altar servers. Our experience is that they wish to watch their sibling be confirmed and it conflicts with the duties of altar servers.
- h) The parish (sacristan) is responsible to set up the items in the "Confirmation Check List", in Appendix 1. Please make sure all is prepared before the MC arrives. Holy Communion is normally distributed in the positions that the parish has established and a "chart" or description on how this happens in your parish is appreciated.
- i) The color of vestments: if your Confirmation is on a weekday (not Feast/Solemnities), vestments color is Red and on Sundays or Feast Days (which would include 4:00 PM or later on a Saturday night, which anticipates Sunday) the color of the vestments is that of the Sunday (i.e. Green during Ordinary time or white during Easter Season).
- j) Please note the time that your confirmation is to begin. This time indicates when **the bishop enters**, not when the candidates enter. The candidates are to be in their **places/seats/pews** at the time indicated. Therefore, the candidates are to enter the church at least **10 to 15 minutes** before the "starting time". If you plan some special procession or ritual action of the candidates and their sponsors, make sure you give sufficient time for them to complete this action so that they are in their places for the bishop to enter at the hour indicated as the "start" of the liturgy.
- k) The candidates should also be well rehearsed for the reception of the sacraments. The **rehearsal** should be as close to the Confirmation mass as possible and may fittingly include practicing the prayers that will be used during the celebration. This can facilitate authentic participation in the liturgy by the candidates and sponsors. Please note the date and time of the rehearsal on the planner and consider extending an invitation to the Bishop's Master of Ceremonies.
- l) Since Confirmation is a sacrament of initiation and since the newly baptized are given a white garment, **white** should be considered as the preferred color for shirts or dresses. **A stole is a vestment of the ordained and is not to be used by the Confirmation candidates.** See Appendix 2 for further details on Dress Code.
- m) All those receiving the sacrament of Confirmation must have already been prepared for and have received the **sacrament of Penance and First Holy Communion** (see *Catechism of the Catholic Church* 1457 and canon 914). Confirmation Coordinators and Pastors should work together to ensure that an opportunity for the sacrament of Penance be offered or encouraged to Candidates and sponsors in the final month of preparation. Sponsors are also to have recently received the sacrament of Penance and therefore be able to receive Holy Communion. Sponsors are not to be the parents of the confirmed. None of the parents can act as proxy. Sponsors are to be fully initiated in the Catholic Church and if married, married in the Church. Only one sponsor is appropriate for the Sacrament of Confirmation.
- n) Clear directions on photography/videography during the celebration of the Mass and rite should be given so that the sacredness of the event is maintained, and the view of the assembly is never impaired by those taking photos or videos. If applicable, please note on the Liturgy Planner where pictures with the Bishop will be taken after the mass and whether you prefer a group picture OR picture with the individual confirmandi and his/her sponsor.
- o) Instructions for picture taking after the Mass with the bishop is provided in Appendix 3.



- p) The Master of Ceremonies is expected to meet with the sacristan, choir, altar servers, deacons, priests, and gift bearers at least 15 minutes before the Mass.

3) Beginning of the Mass:

- a) The sacred chrism should be put in a prominent place, but not on the *mensa* of the altar. If the sacred chrism is carried in procession, it is carried before the *Book of the Gospels*. If two deacons are present at Mass, one may carry *the Book of the Gospels* and the other the sacred chrism.
- b) Since Confirmation is a sacrament of initiation and are intimately connected with Baptism, the use of the *Blessing and Sprinkling of Water* in place of the Penitential Act is appropriate. After the main celebrant blesses the water (and salt, if used), an appropriate baptismal song should accompany the sprinkling. The *Gloria* should be sung (if permitted) after the celebrant says the prayer that concludes the sprinkling, **NOT** during the sprinkling.
- c) The proper Readings assigned in the Lectionary for the day are to be used on all Sundays, the Octave of Easter and Solemnities. For other days, the texts for Confirmation found in the Lectionary, Volume IV (Nos. 764-768), and texts suitable to the occasion, may be used. See Appendix 4. The gospel reading is selected by the bishop. For the 2026 Confirmation season the gospel is from **Luke 10:21-24** and can be found in the Lectionary, Volume IV no. 768 #6. Songs or hymns may not be used in place of the responsorial psalm. This includes songs that are paraphrasing of the psalm.
- d) A deacon, if present, is to read the gospel, or in his absence, by the pastor or other concelebrating priest.

4) Celebration of Confirmation:

- a) An altar server will hold ***The Order of Confirmation*** book for the celebrant throughout the confirmation ceremony.
- b) The **presentation of the candidates** takes place after the gospel but before the homily. Please review the rubrics carefully (*The Order of Confirmation*, no. 21). **Refer to Appendix 5 for an example.** If a bishop is the celebrant, the presentation is to be done by the pastor or parochial administrator of the parish, **not by the confirmation coordinator or any other representative.**
- c) The rite provides a sample address that can be helpful to the bishop and/or priest in preparing his **homily** (no. 22).
- d) Following the homily is the **Renewal of Baptismal Promises (no. 23)**. The confirmandi should be rehearsed to respond "**I DO**" loudly and clearly.
- e) Next is the Laying of Hands. Please carefully review the rubrics (nos. 24, 25). During this step, the bishop will pray out loud with his hands outstretched over the entire group. Meanwhile, the concelebrating priests will extend their hands over the candidates but will remain silent.
- f) Bishop Vann will confirm while SITTING. All other Bishops or Celebrants will confirm STANDING. The sponsor stands behind the candidate either on the same level or one step lower. There should be a parish representative, Confirmation team member or other adult who has been a part of the confirmation process, assisting in lining up the candidates, 2' to 3' between each of them to ensure an efficient flow, and to see that they stand close enough to the bishop so that he can reach to anoint them. If necessary, the Master of Ceremonies will assist in ensuring an efficient flow of the candidates.



- g) For the Anointing with Chrism, please review rubrics 26-27 carefully. Candidates, accompanied by their sponsor, approach the bishop in a reverent and orderly manner. When Bishop Nguyen presides, **each candidate introduces themselves to the bishop by stating their Saint's Name clearly (e.g., "My name is Peter," or "My name is Mary.")**. When Bishop Vann or Freyer presides, a card with the confirmandi's saint name will be shown to the bishop. It is recommended to have a printed name card (i.e. a 3X5 card) or name tags for each candidate, with **ONLY** the name, of the patron saint in large print, that the celebrant can read. **Do not add additional information to the front of card such as the confirmandi's name, sponsor name or any other information.** The sponsor should hold the name card up for the presider to see the name. Candidates and sponsors should position themselves in such a way that they do not obstruct the view of the congregation. This could mean standing to the side or ensuring that the central aisle remains clear and sitting down or kneeling immediately when returning to their pew.
- h) Due to the unity between Baptism and Confirmation, the candidates are encouraged to use their baptismal **name** when being confirmed. However, if desired, they may take a different name for Confirmation. A new Confirmation name may be chosen from among the names of holy men and women of the Scriptures, of the saints/blessed, or of virtues (e.g., faith, charity). If the name of a saint is chosen, the title "saint" / "blessed" is omitted. (i.e., if St. Catherine of Siena is chosen, then the Confirmation name is "Catherine of Siena.") Saints/Blessed names may be given in Spanish, Vietnamese or other language. See Appendix 6 for examples. **In the Diocese of Orange, the Patron Saint chosen must be the same sex as the confirmandi (ie. men cannot select Mary, and women cannot select Peter).**
- i) A deacon, if present, or a concelebrating priest, or if necessary, an acolyte or server, should hold the **chrism** for the celebrant on his right. A **purificator** should also be available for wiping excess chrism. It should be avoided assigning the deacon to receive the name cards.
- j) Appropriate **instrumental music** during the anointing should begin only after the celebrant has anointed the first few candidates so that the assembly is able to hear the formula which accompanies the anointing. Songs with lyrics are not sung during the anointing rite.
- k) After the anointing rite of Confirmation, the oil might be on the Celebrant's fingers and rest of his hand. The bowl for the washing of his hands should be large enough to accommodate both his hands as he uses the lemon and sliced bread and washes with water (in the same bowl). The sliced bread is left whole and not torn into pieces.
- l) A deacon, if present, is to read the intentions of the **Universal Prayer** as prescribed (no. 30) in the ritual book, not the newly confirmed or another minister. See Appendix 7.
- m) It is expected that the sponsor, as well as the candidate, will receive Eucharist at the Confirmation Mass. Please continue to encourage sponsors to prepare and receive Eucharist at this liturgy.
- 5) **Blessing and Dismissal:** Ordinarily a Solemn Blessing or Prayer over the People will be used. Everyone answers "**AMEN**" after each of the invocations.

For more information contact the Office of Worship at (714) 282-3041 or email Deacon Modesto Cordero at mcordero@rcbo.org or Julian Venegas at jvenegas@rcbo.org.

Blessings!



Appendix 1

Confirmation Checklist

- ☐ Roman Missal with ribbons at appropriate prayers.
- ☐ Book of Gospels marked.
- ☐ Readings marked in Lectionary and in place.
- ☐ The Universal Prayer for Confirmation (a.k.a. Prayers of the Faithful) at the ambo or alternate location where they will be read.
- ☐ Incense (if used regularly at your parish) prepared. Incense is **only** used if the parish uses incense at other solemn liturgies, in other words at Easter and Christmas at the minimum.
- ☐ Vessels for the Sprinkling Rite in place by font OR bowl with un-blessed water (and salt, if used) and sprinkler at credence table or alternate location.
- ☐ All Eucharistic vessels for the Celebrant, Concelebrants, and Assembly in place.
- ☐ Sufficient hosts and wine (for the celebrants ONLY) for communion as planned.
- ☐ All linens (purificators, corporal(s), towels, etc.) in place.
- ☐ Preparation for hand washing for the Celebrant who washes his hands 3 times in the ceremony:
 - ☐ after anointing (lemon and 2 slices of bread intact, not torn up in a bowl),
 - ☐ at the usual lavabo where a second bowl and towel are used and after distribution of Holy Communion with the same bowl.
- ☐ All chairs for all ministers (Celebrant, Deacons, and concelebrants), in place; the Celebrant sits in presider's chair with deacons at his side(s), all others (parochial vicars, guest priests) sit somewhere else in the sanctuary (not beside Celebrant) or in pews.
- ☐ All microphones (with batteries fully charged) in place.
- ☐ Secure a parking space for Mass Ministers (i.e., Bishop, MC's, Deacons)



Appendix 2

Dress Code for Sponsors & Candidates for Confirmation in the Diocese of Orange

Gentlemen

Dress as if attending a wedding. The following guidelines apply:

- Wear a long-sleeve dress shirt with a collar. White or light-colored shirts are recommended.
- A conservative tie is required (red is preferable).
 - No cartoon or graphic ties.
- Dress slacks are required.
 - **Jeans are not permitted.**
- Wear dark dress socks.
- Dress shoes only.
 - **No sandals or athletic shoes.**
- A belt should be worn.
- Hair should be neatly combed and **off the forehead** (to allow for the anointing).

Please Note:

- A sport coat or suit is optional.
- Do not wear clothing with visible logos or messages.

Ladies

Dress as if attending a wedding. Please follow these guidelines:

- Wear a white, light-colored, pastel, or floral dress, or a pant suit.
- No thin straps or off-the-shoulder dresses. If worn, shoulders must be covered.
- Dress shoes or dressy sandals are appropriate.
 - No flip-flops.
 - No heels over 3" high.
- Hair should not cover the forehead.
- Skirts and dresses should be of conservative length—to the knees or longer.
 - No mini skirts.
- Avoid low necklines or low backlines.

Note: A stole is a vestment of the ordained and is not to be used by the Confirmation candidates.



Appendix 3

Photo Guidelines in the Diocese of Orange

As we prepare for the Sacrament of Confirmation, the Bishops of the Diocese of Orange along with the Office for Worship would like to remind all Confirmation Coordinators of the REQUIRED guidelines for photos with the bishop that typically follow the Confirmation Mass.

GUIDELINES FOR PHOTOGRAPHY WITH THE BISHOPS

- When the Bishop arrives, the plan for photos after the Mass must be clearly and concisely communicated to the bishop and anyone else accompanying him. It should explain the location of the photos, the process of how they will line up and any other pertinent details.
- If Bishop Vann is the celebrant, then there will only be one group photo. Please be prepared to coordinate this group photo in an organized and efficient manner immediately following the Mass. Bishop Vann must be seated for this photo.
- If there is another Bishop celebrating the Mass, individual pictures immediately following the Mass are permitted. Here are the guidelines:
 - For efficiency, only ONE photo per Confirmand. It may be taken with whomever he or she wishes. Only ONE camera/phone is allowed to take this photo.
 - There must be an orderly line and process for taking these pictures. Please have this planned out and communicate beforehand to all those involved.
 - There must be at least 2 volunteers from the parish who are responsible for helping the Confirmandi line up, pose and take the photo.
- It is highly recommended to hire a professional photographer.

Please be sure to carefully review all these guidelines, communicate them to everyone involved and be prepared to execute them well on the day of Confirmation. Thank you!

If there are any questions, please contact the Coordinator of Confirmation Preparation, Laura Schuberg, lschuberg@rcbo.org



Appendix 4 Liturgy of Word Options

(Nos. 61-64)

OLD TESTAMENT:

(Lectionary No. 764)

Is 11:1-4ab

But a shoot shall sprout from the stump of Jesse,
and from his roots a bud shall blossom.
The Spirit of the LORD shall rest upon him:
a Spirit of wisdom and of understanding,
A Spirit of counsel and of strength,
a Spirit of knowledge and of fear of the LORD,
and his delight shall be the fear of the LORD.
Not by appearance shall he judge,
nor by hearsay shall he decide,
But he shall judge the poor with justice,
and decide aright for the land's afflicted.

Is 42:1-3

Thus says the Lord:
Here is my servant whom I uphold,
my chosen one with whom I am pleased,
Upon whom I have put my Spirit;
he shall bring forth justice to the nations,
Not crying out, not shouting,
not making his voice heard in the street.
A bruised reed he shall not break,
and a smoldering wick he shall not quench.

Is 61:1-3abcd, 6ab, 8c-9

The Spirit of the Lord GOD is upon me,
because the LORD has anointed me;
He has sent me to bring glad tidings to the lowly,
to heal the brokenhearted,
To proclaim liberty to the captives
and release to the prisoners,
To announce a year of favor from the LORD
and a day of vindication by our God,
to comfort all who mourn;
To place on those who mourn in Zion
a diadem instead of ashes,
To give them oil of gladness in place of mourning,
a glorious mantle instead of a listless Spirit.
You yourselves shall be named priests of the LORD,
ministers of our God you shall be called.
I will give them their recompense faithfully,
a lasting covenant I will make with them.
Their descendants shall be renowned
among the nations,
and their offspring among the peoples;
All who see them shall acknowledge them
as a race the LORD has blessed.

Ek 36:24-28

Thus says the Lord GOD:
For I will take you away from among the nations,
gather you from all the foreign lands,
and bring you back to your own land.
I will sprinkle clean water upon you
to cleanse you from all your impurities,
and from all your idols I will cleanse you.
I will give you a new heart and place a new Spirit
within you,
taking from your bodies your stony hearts
and giving you natural hearts.
I will put my Spirit within you and make you live by my
statutes,
careful to observe my decrees.
You shall live in the land I gave your fathers;
you shall be my people, and I will be your God.

Jl 2:23a, 26-3:1-3a

Children of Zion, exult
and rejoice in the LORD, your God!
You shall eat and be filled,
and shall praise the name of the LORD, your God,
Because he has dealt wondrously with you;
my people shall nevermore be put to shame.
And you shall know that I am in the midst
of Israel;
I am the LORD, your God, and there is no other;
my people shall nevermore be put to shame.
Then afterward I will pour out
my Spirit upon all mankind.
Your sons and daughters shall prophesy,
your old men shall dream dreams,
your young men shall see visions;
Even upon the servants, in those days,
I will pour out my Spirit.
And I will work wonders in the heavens
and on the earth.



NEW TESTAMENT:

(Lectionary No. 765)

Acts 1:3-8

Jesus showed the Apostles that he was alive
by many proofs after he had suffered,
appearing to them during forty days
and speaking about the kingdom of God.
While meeting with them,
he enjoined them not to depart from Jerusalem,
but to wait for "the promise of the Father
about which you have heard me speak;
for John baptized with water,
but in a few days you will be baptized with the Holy
Spirit."

When they had gathered together they asked him,
"Lord, are you at this time going to restore
the kingdom to Israel?"
He answered them, "It is not for you to know
the times or seasons
that the Father has established by his own authority.
But you will receive power when the Holy Spirit
comes upon you,
and you will be my witnesses in Jerusalem,
throughout Judea and Samaria,
and to the ends of the earth."

Acts 2:1-6, 14, 22b-23, 32-33

When the time for Pentecost was fulfilled,
they were all in one place together.
And suddenly there came from the sky
a noise like a strong driving wind,
and it filled the entire house in which they were.
Then there appeared to them tongues as of fire,
which parted and came to rest on each one of them.
And they were all filled with the Holy Spirit
and began to speak in different tongues,
as the Spirit enabled them to proclaim.
Now there were devout Jews from every nation
under heaven staying in Jerusalem.
At this sound, they gathered in a large crowd,
but they were confused
because each one heard them speaking in his own
language.
Then Peter stood up with the Eleven, raised his voice,
and proclaimed to them:
"You who are Jews, indeed all of you staying in
Jerusalem.
Let this be known to you, and listen to my words.
Jesus the Nazorean was a man commended to you by
God
with mighty deeds, wonders, and signs,
which God worked through him in your midst,
as you yourselves know. (*cont. on next column*)

This man, delivered up by the set plan and
foreknowledge of God,
you killed, using lawless men to crucify him.
God raised this Jesus;
of this we are all witnesses.

Exalted at the right hand of God,
he received the promise of the Holy Spirit from the
Father
and poured it forth, as you both see and hear.

Acts 8:1bc, 4, 14-17

On that day, there broke out a severe persecution
of the church in Jerusalem,
and all were scattered throughout the countryside
of Judea and Samaria, except the Apostles.
Those who had been scattered went about preaching the
word.

When the Apostles in Jerusalem
heard that Samaria had accepted the word of God,
they sent them Peter and John,
who went down and prayed for them,
that they might receive the Holy Spirit,
for he had not yet fallen upon any of them;
they had only been baptized in the name of the Lord
Jesus.

Then they laid hands on them
and they received the Holy Spirit.



Acts 10:1, 33-34a, 37-44

In Caesarea there was a man named Cornelius,
a centurion of the Cohort called the Italica.
Cornelius said to Peter:
I sent for you immediately,
and you were kind enough to come.
Now therefore we are all here in the presence of God
to listen to all that you have been commanded by the
Lord."

Then Peter proceeded to speak and said,
You know what has happened all over Judea,
beginning in Galilee after the baptism that John
preached,
how God anointed Jesus of Nazareth
with the Holy Spirit and power.
He went about doing good
and healing all those oppressed by the Devil,
for God was with him.
We are witnesses of all that he did
both in the country of the Jews and in Jerusalem.
They put him to death by hanging him on a tree.
This man God raised on the third day and granted that
he be visible,
not to all the people, but to us,
the witnesses chosen by God in advance,
who ate and drank with him after he rose from the dead.
He commissioned us to preach to the people
and testify that he is the one appointed by God
as judge of the living and the dead.
To him all the prophets bear witness,
that everyone who believes in him
will receive forgiveness of sins through his name."
While Peter was still speaking these things,
the Holy Spirit fell upon all who were listening to the
word.

Acts 19:1b-6a

Paul traveled came to Ephesus where he found some
disciples.
He said to them,
"Did you receive the Holy Spirit when you became
believers?"
They answered him,
"We have never even heard that there is a Holy Spirit."
He said, "How were you baptized?"
They replied, "With the baptism of John."
Paul then said,
"John baptized with a baptism of repentance,
telling the people to believe in the one who was to come
after him,
that is, in Jesus."
When they heard this,
they were baptized in the name of the Lord Jesus.
And when Paul laid his hands on them,
the Holy Spirit came upon them.

Rm 5:1-2, 5-8

Brothers and sisters,
Since we have been justified by faith,
we have peace with God through our Lord Jesus Christ,
through whom we have gained access by faith
to this grace in which we stand,
and we boast in hope of the glory of God.
and hope does not disappoint,
because the love of God has been poured out into our
hearts
through the Holy Spirit that has been given to us.
For Christ, while we were still helpless,
died at the appointed time for the ungodly.
Indeed, only with difficulty does one die for a just
person,
though perhaps for a good person one might even find
courage
to die.
But God proves his love for us
in that while we were still sinners Christ died for us.

Rm 8:14-17

Brothers and Sisters:
For those who are led by the Spirit of God are sons of
God.
For you did not receive a Spirit of slavery to fall back
into fear,
but you received a Spirit of adoption,
through which we cry, "Abba, Father!"
The Spirit itself bears witness with our Spirit
that we are children of God,
and if children, then heirs,
heirs of God and joint heirs with Christ,
if only we suffer with him
so that we may also be glorified with him.

Rm 8:26-27

Brothers and Sisters:
The Spirit comes to the aid of our weakness;
for we do not know how to pray as we ought,
but the Spirit itself intercedes with inexpressible
groanings.
And the one who searches hearts
knows what is the intention of the Spirit,
because it intercedes for the holy ones
according to God's will.



1 Cor 12:4-13

Brothers and Sisters:

There are different kinds of Spiritual gifts but the same Spirit;

there are different forms of service but the same Lord;
there are different workings but the same God
who produces all of them in everyone.

To each individual the manifestation of the Spirit
is given for some benefit.

To one is given through the Spirit the expression of
wisdom;

another the expression of knowledge according to the
same

Spirit;

another faith by the same Spirit;

another gifts of healing by the one Spirit;

another mighty deeds;

another prophecy;

another discernment of spirits;

another varieties of tongues;

another interpretation of tongues.

But one and the same Spirit produces all of these,

distributing them individually to each person as he
wishes.

As a body is one though it has many parts,
and all the parts of the body, though many, are one body,
so also Christ.

For in one Spirit we were all baptized into one body,
whether Jews or Greeks, slaves or free persons,
and we were all given to drink of one Spirit.

Gal 5:16-17, 22-23a, 24-25

Brothers and sisters:

Live by the Spirit

and you will certainly not gratify the desire of the flesh.

For the flesh has desires against the Spirit,

and the Spirit against the flesh;

these are opposed to each other,

so that you may not do what you want.

In contrast, the fruit of the Spirit is love, joy, peace,

patience, kindness, generosity,

faithfulness, gentleness, self-control.

Now those who belong to Christ Jesus have crucified
their flesh

with its passions and desires.

If we live in the Spirit, let us also follow the Spirit.

Eph 1:3a, 4a, 13-19a

Blessed be the God and Father of our Lord Jesus Christ.
He chose us in him, before the foundation of the world.
In him you also, who have heard the word of truth,
the gospel of your salvation, and have believed in him,
were sealed with the
promised Holy Spirit,
which is the first installment of our inheritance
toward redemption as God's possession, to the praise of
his glory.

Therefore, I, too, hearing of your faith in the Lord Jesus
and of your love for all the holy ones,
do not cease giving thanks for you,
remembering you in my prayers,
that the God of our Lord Jesus Christ, the Father of
glory,

may give you a Spirit of wisdom and revelation
resulting in knowledge of him.

May the eyes of your hearts be enlightened,
that you may know what is the hope that belongs to his
call,

what are the riches of glory

in his inheritance among the holy ones,

and what is the surpassing greatness of his power
for us who believe.

Eph 4:1-6

Brothers and Sisters:

I, a prisoner for the Lord,

urge you to live in a manner worthy of the call you have
received,

with all humility and gentleness, with patience,

bearing with one another through love,

striving to preserve the unity of the Spirit

through the bond of peace:

one body and one Spirit,

as you were also called to the one hope of your call;

one Lord, one faith, one baptism;

one God and Father of all,

who is over all and through all and in all.



RESONSORIAL PSALMS:

(Lectionary No. 766)

Ps 22:23-24, 26-27, 28 and 31-32

℟: I will proclaim your name to my brothers.

Or ℟: When the Holy Spirit comes to you, you will be my witness.

Ps 23:1-3a, 3b-4, 5-6

℟: The Lord is my shepherd; there is nothing I shall want.

Ps 96:1-2a, 2b-3, 9-10a, 11-12

℟: Proclaim his marvelous deeds to all the nations.

VERSE BEFORE GOSPEL:

(Lectionary No. 767)

John 14:16

I will ask the Father and he will give you another Advocate to be with you always.

John 15:26b, 27a

The Spirit of truth will testify to me, says the Lord; and you also will testify.

John 16:13a; 14:26d

When the spirit of truth comes, he will guide you to all truth and remind you of all I told you.

Revelation 1:5a, 6a

Jesus Christ, you are the faithful witness, firstborn from the dead;

you have made us a kingdom of priests to serve our God and Father.

GOSPEL (for 2026):

(Lectionary No. 768)

Luke 10:21-24

Jesus rejoiced in the Holy Spirit and said,
"I give you praise, Father, Lord of heaven and earth,
for although you have hidden these things
from the wise and the learned
you have revealed them to the childlike.
Yes, Father, such has been your gracious will.
All things have been handed over to me by my Father.
No one knows who the Son is except the Father,
and who the Father is except the Son
and anyone to whom the Son wishes to reveal him."
Turning to the disciples in private he said,
"Blessed are the eyes that see what you see.
For I say to you, many prophets and kings desired to see what you see,
but did not see it, and to hear what you hear,
but did not hear it.

Ps 104: 1ab and 24, 27-28, 30-31, 33-34

℟: Lord, send out your Spirit, and renew the face of the earth.

Ps 117: 1, 2

℟: You will be my witnesses to all the world.

Ps 145: 2-3, 4-5, 8-9, 10-11, 15-16, 21

℟: You will be my witnesses to all the world.

Other

Come, Holy Spirit; shine on us the radiance of your light

Or:

Holy Spirit, Lord of Light from the clear celestial height, thy pure beaming radiance give.

Or:

Come, Holy Spirit, fill the hearts of your faithful, and kindle in them the fire of your love



Appendix 5

Presentation of Candidate Script

For Group Presentation

Candidates for Confirmation, please stand.

Bishop _____, I present to you the candidates of N. parish, who have completed a period of preparation for Confirmation. They have deepened their knowledge of Jesus Christ by studying the truths of our faith. They have been strengthened by God's grace in the Sacraments and have been supported by the prayers and example of our parish community. I now ask you to celebrate the completion of their initiation into the life of Christ and to seal them with the Gift of the Holy Spirit.



Appendix 6 Saint Names

Examples of correct names:

Francis of Assisi

Francis de Sales

John the Evangelist

John the Baptist

Therese of Lisieux

Teresa of Avila

Mary, Mother of God

Our Lady of Guadalupe

(or any other approved Marian Title)

Incorrect Names:

Francis

John

Therese

Mary

Mary

Please note: Candidates are only allowed to select a Patron Saint that is the same sex as them (i.e. Men can only select male saints and women can only select female saints)



Appendix 7

Universal Prayer

Bishop: My dear brothers and sisters, let us humbly pray to God the almighty Father and be of one mind in our prayer, just as faith, hope and charity, which proceed from his Holy Spirit, are one.

Deacon or Minister: For these his servants, whom the gift of the Holy Spirit has confirmed: that, planted in faith and grounded in love, they may bear witness to Christ the Lord by their way of life, let us pray to the Lord.

R: Lord, we ask you, hear our prayer.

Deacon or Minister: For their parents and sponsors: that by word and example they may continue to encourage those whom they have sponsored in the faith to follow in the footsteps of Christ, let us pray to the Lord.

R: Lord, we ask you, hear our prayer.

Deacon or Minister: For the holy Church of God together with N. our Pope, N. our Bishop, and all the Bishops: that, gathered by the Holy Spirit, the Church may grow and increase in unity of faith and love until the coming of the Lord, let us pray to the Lord.

R: Lord, we ask you, hear our prayer.

Deacon or Minister: For the whole world: that all people, who have one Maker and Father, may acknowledge one another as brothers and sisters, without discrimination of race or nation, and with sincere hearts seek the Kingdom of God, which is peace and joy in the Holy Spirit, let us pray to the Lord.

R: Lord, we ask you, hear our prayer.

Bishop: O God, who gave the Holy Spirit to your Apostles and willed that through them and their successors the same Spirit be handed on to the rest of the faithful, listen favorably to our prayer, and grant that your divine grace, which was at work when the Gospel was first proclaimed, may now spread through the hearts of those who believe in you. Through Christ our Lord.

R: Amen