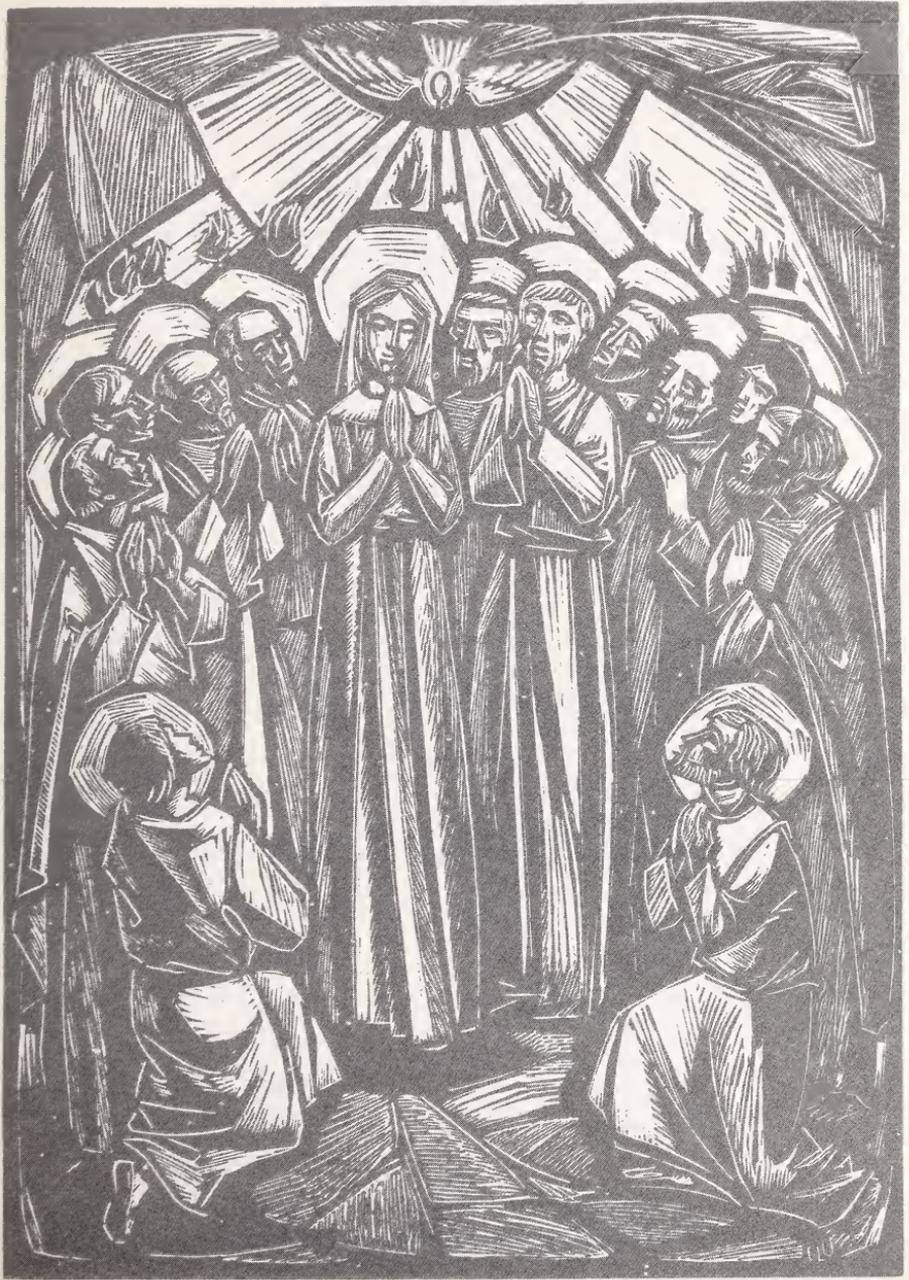


RITE OF CONFIRMATION

Study Edition

UNITED STATES CATHOLIC CONFERENCE



THE ROMAN PONTIFICAL
revised by decree of the Second Vatican Ecumenical Council
and published by authority of Pope Paul VI

RITE OF CONFIRMATION

Study Edition

APPROVED FOR USE
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AND CONFIRMED BY THE APOSTOLIC SEE

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Preface

RITE OF CONFIRMATION

This study edition of the Rite of Confirmation has been made available to assist those planning for the celebration of the sacrament as well as those preparing candidates for confirmation. This booklet is not designed or intended for use during the liturgical celebration.

In addition to the complete Rite of Confirmation, with the proper form of the sacrament as approved by the Holy See on May 5, 1975, this booklet includes those prayer texts which the celebrant of the sacrament uses while presiding at the chair (the Introductory Rites of the Mass, the Opening Prayers, the Solemn Blessings, the Prayers after Communion).

The lectionary, as a distinct liturgical book, should be used along with this booklet in the preparation of the celebration of confirmation. Not only those in charge of the actual preparation of the celebration, but also those who are to be confirmed will want to consult the lectionary for the appropriate scriptural readings.



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SACRED CONGREGATION FOR DIVINE WORSHIP

Prot. n. 800/71

DECREE

In the sacrament of confirmation the apostles and the bishops who are their successors have handed on to the baptized the special gift of the Holy Spirit, promised by Christ the Lord and poured out upon the apostles at Pentecost. With this the initiation in the Christian life is completed so that believers are strengthened by power from heaven, made true witnesses of Christ in word and deed, and bound more closely to the Church.

To make "the intimate connection of this sacrament with the whole of Christian initiation" clearer, the Second Vatican Council decreed that the rite of confirmation should be revised.¹

Now that this work has been completed and approved by Pope Paul VI in the apostolic constitution *Divinae consortium naturae* of August 15, 1971, the Congregation for Divine Worship has published the new Rite of Confirmation. It is to replace the rite now in use in the Roman Pontifical and Ritual. The Congregation declares the present edition to be the typical edition.

Anything to the contrary notwithstanding.

From the office of the Congregation for Divine Worship, August 22, 1971.

Arturo Cardinal Tabera
Prefect

Annibale Bugnini
Secretary

¹ See Second Vatican Council, constitution *Sacrosanctum Concilium*, no. 71: AAS 56 (1964) 118.

APOSTOLIC CONSTITUTION
ON THE
SACRAMENT OF CONFIRMATION

PAUL, BISHOP
Servant of the Servants of God
For an Everlasting Memorial

The sharing in the divine nature which is granted to men through the grace of Christ has a certain likeness to the origin, development, and nourishing of natural life. The faithful are born anew by baptism, strengthened by the sacrament of confirmation, and finally are sustained by the food of eternal life in the eucharist. By means of these sacraments of Christian initiation, they thus receive in increasing measure the treasures of divine life and advance towards the perfection of charity. It has rightly been written: "The body is washed, that the soul may be cleansed; the body is anointed, that the soul may be consecrated; the body is signed, that the soul too may be fortified; the body is overshadowed by the laying on of hands, that the soul too may be enlightened by the Spirit; the body is fed on the body and blood of Christ, that the soul too should be nourished by God."¹

Conscious of its pastoral purpose, the Second Vatican Ecumenical Council devoted special attention to these sacraments of initiation. It prescribed that the rites should be suitably revised in order to make them more suited to the understanding of the faithful. Since the *Rite for the Baptism of Children*, revised at the mandate of that General Council and published at our command, is already in use, it is now fitting to publish the rite of confirmation, in order to show the unity of Christian initiation in its true light.

In fact, careful attention and application have been devoted in these last years to the task of revising the manner of celebrating this sacrament. The aim of this work has been that "the intimate connection which this sacrament has with the whole of Christian initiation should be more lucidly set forth."² The link between confirmation and the other sacraments of initiation is shown forth more clearly not only by closer association of these sacraments but also by the rite and words by which confirmation is conferred. This is done so that the rite and words of this sacrament may "express more clearly the holy things which they signify. The Christian people, so far as possible, should be able to understand them with ease and take full and active part in the celebration as a community."³

For that purpose, it has been our wish also to include in this revision what concerns the very essence of the rite of confirmation, through which the faithful receive the Holy Spirit as a Gift.

The New Testament shows how the Holy Spirit assisted Christ in fulfilling his messianic mission. On receiving the baptism of John, Jesus saw the Spirit descending on him (see Mark 1:10) and remaining with him (see John 1:32). He was impelled by the Spirit to undertake his public ministry as the Messiah, relying on the Spirit's presence and assistance. Teaching the people of Nazareth, he shows by what he said that the words of Isaiah, "The Spirit of the Lord is upon me," referred to himself (see Luke 4:17-21).

He later promised his disciples that the Holy Spirit would help them also to bear fearless witness to their faith even before persecutors (see Luke 12:12). The day before he suffered, he assured his Apostles that he would send the Spirit of truth from his Father (see John 15:26) to stay with them "for ever" (John 14:16) and help them to be his witnesses (see John 15:26). Finally, after his resurrection, Christ promised the coming descent of the Holy Spirit: "You will receive power when the Holy Spirit comes down on you; then you are to be my witnesses" (Acts 1:8; see Luke 24:49).

And in fact, on the day of the feast of Pentecost, the Holy Spirit came down in an extraordinary way on the Apostles as they were gathered together with Mary the mother of Jesus and the group of disciples. They were so "filled with" the Holy Spirit (Acts 2:4) that by divine inspiration they

began to proclaim "the mighty works of God." Peter regarded the Spirit who had thus come down upon the Apostles as the gift of the messianic age (see Acts 2:17-18). Those who believed the Apostles' preaching were then baptized and they too received "the gift of the Holy Spirit" (Acts 2:38). From that time on the Apostles, in fulfillment of Christ's wish, imparted the gift of the Spirit to the newly baptized by the laying on of hands to complete the grace of baptism. Hence it is that the Letter to the Hebrews lists among the first elements of Christian instruction the teaching about baptisms and the laying on of hands (Hebrews 6:2). This laying on of hands is rightly recognized by Catholic tradition as the beginning of the sacrament of confirmation, which in a certain way perpetuates the grace of Pentecost in the Church.

This makes clear the specific importance of confirmation for sacramental initiation by which the faithful "as members of the living Christ are incorporated into him and made like him through baptism and through confirmation and the eucharist."⁴ In baptism, the newly baptized receive forgiveness of sins, adoption as sons of God, and the character of Christ, by which they are made members of the Church and for the first time become sharers in the priesthood of their Savior (see 1 Peter 2:5, 9). Through the sacrament of confirmation, those who have been born anew in baptism receive the inexpressible Gift, the Holy Spirit himself, by which "they are endowed . . . with special strength."⁵ Moreover, having received the character of this sacrament, they are "bound more intimately to the Church"⁶ and "they are more strictly obliged to spread and defend the faith both by word and by deed as true witnesses of Christ."⁷ Finally, confirmation is so closely linked with the holy eucharist⁸ that the faithful, after being signed by holy baptism and confirmation, are incorporated fully into the body of Christ by participation in the eucharist.⁹

From ancient times the conferring of the gift of the Holy Spirit has been carried out in the Church with various rites. These rites underwent many changes in the East and the West, while always keeping the significance of a conferring of the Holy Spirit.¹⁰

In many Eastern rites, it seems that from early times a rite of anointing, not then clearly distinguished from baptism, prevailed for the conferring of the Holy Spirit. That rite continues in use today in the greater part of the churches of the East.

In the West there are very ancient witnesses concerning the part of Christian initiation which was later distinctly recognized as the sacrament of confirmation. After the baptismal washing and before the eucharistic meal, the performance of many rites is indicated, such as anointing, the laying on of the hand and consignation.¹¹ These are contained both in liturgical documents¹² and in many testimonies of the Fathers. In the course of the centuries, problems and doubts arose as to what belonged with certainty to the essence of the rite of confirmation. It is fitting to mention at least some of the elements which, from the thirteenth century onwards, in the ecumenical councils and in the documents of the popes, cast light on the importance of anointing while at the same time not allowing the laying on of hands to be obscured.

Our predecessor Innocent III wrote: "By the anointing of the forehead the laying on of the hand is designated, which is otherwise called confirmation, since through it the Holy Spirit is given for growth and strength."¹³ Another of our predecessors, Innocent IV, recalls that the Apostles conferred the Holy Spirit "through the laying on of the hand, which confirmation or the anointing of the forehead represents."¹⁴ In the profession of faith of Emperor Michael Palaeologus, which was read at the Second Council of Lyons, mention is made of the sacrament of confirmation, which "bishops confer by the laying on of the hands, anointing with chrism those who have been baptized."¹⁵ The Decree for the Armenians, issued by the Council of Florence, declares that the "matter" of the sacrament of confirmation is "chrism made of olive oil . . . and balsam,"¹⁶ and, quoting the words of the Acts of the Apostles concerning Peter and John, who gave the Holy Spirit through the laying on of hands (see Acts 8:17), it adds: "in place of that laying on of the hand, in the Church confirmation is given."¹⁷ The Council of Trent, though it had no intention of defining the essential rite of confirmation, only designated it with the name of the holy chrism of confirmation.¹⁸ Benedict XIV made this declaration: "Therefore let this be said, which is beyond dispute: in the Latin Church the sacrament

of confirmation is conferred by using sacred chrism or olive oil, mixed with balsam and blessed by the bishop, and by tracing the sign of the cross by the minister of the sacrament on the forehead of the recipient, while the same minister pronounces the words of the form."¹⁹

Many theologians, taking account of these declarations and traditions, maintained that for valid administration of confirmation there was required only anointing with chrism, done by placing the hand on the forehead. In spite of this, however, in the rites of the Latin Church a laying of hands upon those to be confirmed was always prescribed before the anointing.

With regard to the words of the rite by which the Holy Spirit is given, it should be noted that, already in the primitive Church, Peter and John, in order to complete the initiation of those baptized in Samara, prayed for them to receive the Holy Spirit and then laid hands on them (see Acts 8:15-17). In the East, in the fourth and fifth centuries there appear in the rite of anointing the first indications of the words "signaculum doni Spiritus Sancti."²⁰ These words were quickly accepted by the Church of Constantinople and are still used by the Churches of the Byzantine rite.

In the West, however, the words of this rite, which completed baptism, were not defined until the twelfth and thirteenth centuries. But in the twelfth century Roman Pontifical the formula which later became the common one first occurs: "I sign you with the sign of the cross and confirm you with the chrism of salvation. In the name of the Father and of the Son and of the Holy Spirit."²¹

From what we have recalled, it is clear that in the administration of confirmation in the East and West, though in different ways, the most important place was occupied by the anointing, which in a certain way represents the apostolic laying on of hands. Since this anointing with chrism well represents the spiritual anointing of the Holy Spirit, who is given to the faithful, we intend to confirm its existence and importance.

As regards the words which are pronounced in confirmation, we have examined with due consideration the dignity of the venerable formula used in the Latin Church, but we judge preferable the very ancient formula belonging to the Byzantine rite, by which the Gift of the Holy Spirit himself is expressed and the outpouring of the Spirit which took place on the day of Pentecost is recalled (see Acts 2:1-4, 38). We therefore adopt this formula, rendering it almost word for word.

Therefore, in order that the revision of the rite of confirmation may fittingly embrace also the essence of the sacramental rite, by our supreme apostolic authority we decree and lay down that in the Latin Church the following should be observed for the future:

The Sacrament of Confirmation is conferred through the anointing with chrism on the forehead, which is done by the laying on of the hand, and through the words: "Accipe Signaculum Doni Spiritus Sancti."

Although the laying of hands on the candidates, which is done with the prescribed prayer before the anointing, does not belong to the essence of the sacramental rite, it is nevertheless to be held in high esteem, in that it contributes to the integral perfection of that rite and to a clearer understanding of the sacrament. It is evident that this preceding laying on of hands differs from the laying on of the hand by which the anointing is done on the forehead.

Having established and declared all these elements concerning the essential rite of the sacrament of confirmation, we also approve by our apostolic authority the order for the same sacrament, which has been revised by the Congregation for Divine Worship, after consultation with the Congregations for the Doctrine of the Faith, for the Discipline of the Sacraments, and for the Evangelization of Peoples as regards the matters which are within their competence. The Latin edition of the order containing the new form will come into force as soon as it is published; the editions in the vernacular languages, prepared by the episcopal conferences and confirmed by the Apostolic See, will come into force on the dates to be laid down by the individual conferences. The old order may be used until the end of the year 1972. From January 1, 1973, however, only the new order is to be used by those concerned.

We intend that everything that we have laid down and prescribed should be firm and effective in the Latin Church, notwithstanding, where relevant, the apostolic constitutions and ordinances issued by our predecessors, and other prescriptions, even if worthy of special mention.

Given in Rome, at Saint Peter's, on the fifteenth day of August, the Solemnity of the Assumption of the Blessed Virgin Mary, in the year 1971, the ninth of our pontificate.

PAUL PP. VI

NOTES

- ¹ Tertullian, *De resurrectione mortuorum*, VIII, 3: CCL, 2, 931.
- ² See Second Vatican Council, constitution *Sacrosanctum Concilium*, no. 71: AAS 56 (1964) 118.
- ³ *Ibid.*, no. 21: p. 106.
- ⁴ See Second Vatican Council, decree *Ad gentes*, no. 36: AAS 58 (1966) 983.
- ⁵ Second Vatican Council, dogmatic constitution *Lumen gentium*, no. 11: AAS 57 (1965) 15.
- ⁶ *Ibid.*
- ⁷ *Ibid.*; see *Ad gentes*, no. 11: AAS 58 (1966) 959-960.
- ⁸ See Second Vatican Council, decree *Presbyterorum Ordinis*, no. 5: AAS 58 (1966) 997.
- ⁹ See *ibid.*: pp. 997-998.
- ¹⁰ See Origen, *De Principiis*, 1, 3, 2: GCS, 22 49 sq., *Comm. in Ep. ad Rom.*, V, 8; PG, 14, 1038; Cyril of Jerusalem, *Catech.* XVI, 26; XXI, 1-7: PG, 33, 956; 1088-1093.
- ¹¹ See Tertullian, *De Baptismo*, VII-VIII: CCL, 1, 282 sq.; B. Botte, *La tradition apostolique de Saint Hippolyte: Liturgiewissenschaftliche Quellen und Forschungen*, 39 (Münster in W., 1963) 52-54; Ambrose, *De Sacramentis*, II, 24; III, 2, 8; VI, 2, 9: CSEL., 73, pp. 36, 42, 74-75; *De Mysteriis*, VII, 42: *ibid.* p. 106.
- ¹² *Liber Sacramentorum Romanae Ecclesiae Ordinis Anni circuli*, ed. L. C. Mohlberg: *Rerum Ecclesiasticarum Documenta*, Fontes, IV (Rome, 1960) 75; *Das Sacramentarium Gregorianum nach dem Aachener Urexemplar*, ed. H. Lietzmann: *Liturgiegeschichtliche Quellen*, 3 (Münster in W., 1921) 53 sq.; *Liber Ordinum*, ed. M. Ferotin: *Monumenta Ecclesiae Liturgica*, V (Paris, 1904) 33 sq.; *Missale Gallicanum Vetus*, ed. L. C. Mohlberg: *Rerum Ecclesiasticarum Documenta*, Fontes, III (Rome, 1958) 42; *Missale Gothicum*, ed. L. C. Mohlberg: *Rerum Ecclesiasticarum Documenta*, V (Rome, 1961) 67; C. Vogel — R. Elze, *Le Pontifical Romano-Germanique du dixième siècle*, *Le Texte*, II: *Studi e Testi*, 227 (Vatican City, 1963) 109; M. Andrieu, *Le Pontifical Romain au Moyen-Age*, t. 1, *Le Pontifical Romain du XII^e siècle: Studi e Testi*, 86 (Vatican City, 1938) 247 sq., 289; t. 2, *Le Pontifical de la Curie Romaine au XIII^e siècle: Studi e Testi*, 87 (Vatican City, 1940) 452 sq.
- ¹³ *Ep. Cum venisset*: PL, 215, 285. The profession of faith which the same pope prescribed for Waldensians includes the following: *Confirmationem ab episcopo factam, id est impositionem manuum, sanctam et venerandam accipientes esse censemus*: PL, 215, 1511.
- ¹⁴ *Ep. Sub Catholicae professione*: Mansi, *Conc. Coll.*, t. 23, 579.
- ¹⁵ Mansi, *Conc. Coll.*, t. 24, 71.
- ¹⁶ *Epistolae Pontificiae ad Concilium Florentinum spectantes*, ed. G. Hofmann: *Concilium Florentinum*, vol. I, ser. A, part II (Rome, 1944) 128.
- ¹⁷ *Ibid.*, 129.
- ¹⁸ *Concilium Tridentinum Actorum pars altera*, ed. S. Eshes: *Concilium Tridentinum*, V, Act. II (Fribourg Br., 1911) 996.
- ¹⁹ *Ep. Ex quo primum tempore*, 52: *Benedicti XIV. . . Bullarium*, t. III (Prato, 1847) 320.
- ²⁰ See Cyril of Jerusalem, *Catech.* XVIII, 33, 1056; Asterius, Bishop of Amasea, *In parabolam de filio prodigo*, in "Photii Bibliotheca," Cod. 271: PG, 104, 213. See also *Epistola cuiusdam Patriarchae Constantinopolitani ad Martyrium Episcopum Antiochenum*: PG, 119, 900.
- ²¹ M. Andrieu, *Le Pontifical Romain au Moyen-Age*, t. 1, *Le Pontifical Romain du XII^e siècle: Studi e Testi*, 86 (Vatican City, 1938) 247.

RITE OF CONFIRMATION

INTRODUCTION

I. DIGNITY OF CONFIRMATION

1. Those who have been baptized continue on the path of Christian initiation through the sacrament of confirmation. In this sacrament they receive the Holy Spirit, whom the Lord sent upon the apostles at Pentecost.

2. This giving of the Holy Spirit conforms believers more perfectly to Christ and strengthens them so that they may bear witness to Christ for the building up of his body in faith and love. They are so marked with the character or seal of the Lord that the sacrament of confirmation cannot be repeated.

II. OFFICES AND MINISTRIES IN THE CELEBRATION OF CONFIRMATION

3. It is the responsibility of the people of God to prepare the baptized for confirmation. It is the responsibility of the pastors to see that all the baptized come to the fullness of Christian initiation and are carefully prepared for confirmation.

Adult catechumens, who are to be confirmed immediately after baptism, have the help of the Christian community and, in particular, the formation which is given to them during the catechumenate, catechesis, and common liturgical celebrations. Catechists, sponsors, and members of the local church have a part in the catechumenate. The steps of the catechumenate will be appropriately adapted to those who, baptized in infancy, are confirmed only as adults.

The initiation of children into the sacramental life is for the most part the responsibility and concern of Christian parents. They are to form and gradually develop a spirit of faith in the children and, with the help of catechetical institutions, prepare them for the fruitful reception of the sacraments of confirmation and the eucharist. This responsibility of the parents is also shown by their active participation in the celebration of the sacraments.

4. Attention should be paid to the festive and solemn character of the liturgical service, and its significance for the local church, especially if all the candidates are assembled for a common celebration. The whole people of God, represented by the families and friends of the candidates and by members of the local community, will be invited to take part in the celebration and will express its faith in the fruits of the Holy Spirit.

5. Ordinarily there should be a sponsor for each of those to be confirmed. The sponsor brings the candidate to receive the sacrament, presents him to the minister for the anointing, and will later help him to fulfill his baptismal promises faithfully under the influence of the Holy Spirit.

In view of contemporary pastoral circumstances, it is desirable that the godparent at baptism, if present, also be the sponsor at confirmation; canon 796, no. 1, is abrogated. This change expresses more clearly the relationship between baptism and confirmation and also makes the function and responsibility of the sponsor more effective.

Nonetheless the choice of a special sponsor for confirmation is not excluded. Even the parents themselves may present their children for confirmation. It is for the local Ordinary to determine diocesan practice after considering local circumstances.

6. Pastors will see that the sponsor, chosen by the candidate or his family, is spiritually qualified for the office and satisfies these requirements:

- a) that he be sufficiently mature for this responsibility;
- b) that he belong to the Catholic Church and have been initiated in the three sacraments of baptism, confirmation, and the eucharist;

- c) that he be not prohibited by law from exercising the office of sponsor.

7. The original minister of confirmation is the bishop. Ordinarily the sacrament is administered by the bishop so that there will be a more evident relationship to the first pouring forth of the Holy Spirit on Pentecost. After the Apostles were filled with the Holy Spirit, they themselves gave the Spirit to the faithful through the laying on of their hands. Thus the reception of the Spirit through the ministry of the bishop shows the close bond which joins the confirmed to the Church and the mandate to be witnesses of Christ among men.

In addition to the bishop, the law gives the faculty to confirm to the following:

- a) apostolic administrators who are not bishops, prelates or abbots *nullius*, vicars and prefects apostolic, vicars capitular, within the limits of their territory and while they hold office;
- b) priests who, in virtue of an office which they lawfully hold, baptize an adult or a child old enough for catechesis or receive a validly baptized adult into full communion with the Church;
- c) in danger of death, provided the bishop is not easily available or is lawfully impeded: pastors and parochial vicars; in their absence, their parochial associates; priests who are in charge of special parishes lawfully established; administrators; substitutes; and assistants;¹ in the absence of all of the preceding, any priest who is not subject to censure or canonical penalty.

8. In case of true necessity and special reason, for example, the large number of persons to be confirmed, the minister of confirmation mentioned in no. 7 or the special minister designated by indult of the Apostolic See or by law may associate other priests with himself in the administration of this sacrament.

It is required that these priests:

- a) have a particular function or office in the diocese, namely, vicars general, episcopal vicars or delegates, district or regional vicars,² or those who by mandate of the Ordinary hold equivalent offices; or
- b) be the pastors of the places where confirmation is conferred, pastors of the places where the candidates belong, or priests who have had a special part in the catechetical preparation of the candidates.

III. CELEBRATION OF THE SACRAMENT

9. The sacrament of confirmation is conferred through the anointing with chrism on the forehead, which is done by the laying on of the hand, and through the words: *Be sealed with the Gift of the Holy Spirit*.

Even though the laying of hands on the candidates with the prayer *All-powerful God* does not pertain to the valid giving of the sacrament, it is to be strongly emphasized for the integrity of the rite and the fuller understanding of the sacrament.

Priests who are sometimes associated with the principal minister in giving the sacrament join him in laying their hands on all the candidates together, but they do not say the prayer.

The whole rite has a twofold meaning. The laying of hands on the candidates by the bishop and the concelebrating priests is the biblical gesture by which the giving of the Holy Spirit is invoked. This is well adapted to the understanding of the Christian people. The anointing with chrism and the accompanying words express clearly the effects of the giving of the Holy Spirit. Signed with the perfumed oil, the baptized person receives the indelible character, the seal of the Lord, together with the gift of the Spirit, which conforms him more closely to Christ and gives him the grace of spreading the Lord's presence among men.

10. The chrism is consecrated by the bishop in the Mass which is ordinarily celebrated on Holy Thursday for this purpose.

11. Adult catechumens and children who are baptized at an age when they are old enough for catechesis should ordinarily be admitted to confirmation and the eucharist at the same time they

receive baptism. If this is impossible, they should receive confirmation in a common celebration (see no. 4). Similarly, adults who were baptized in infancy should, after suitable preparation, receive confirmation and the eucharist in a common celebration.

With regard to children, in the Latin Church the administration of confirmation is generally postponed until about the seventh year. For pastoral reasons, however, especially to strengthen the faithful in complete obedience to Christ the Lord and in loyal testimony to him, episcopal conferences may choose an age which seems more appropriate, so that the sacrament is given at a more mature age after appropriate formation.

In this case the necessary precautions should be taken so that children will be confirmed at the proper time, even before the use of reason, when there is danger of death or other serious difficulty. They should not be deprived of the benefit of this sacrament.

12. One must be baptized to receive the sacrament of confirmation. In addition, if the baptized person has the use of reason, it is required that he be in a state of grace, properly instructed, and able to renew his baptismal promises.

It is the responsibility of the episcopal conferences to determine more precisely the pastoral methods for the proper preparation of children for confirmation.

With regard to adults, the same principles should be followed, with suitable adaptations, which are in effect in individual dioceses for the admission of catechumens to baptism and the eucharist. In particular, suitable catechesis should precede confirmation, and there should be sufficient effective relationship of the candidates with the Christian community and with individual members of the faithful to assist in their formation. This formation should be directed toward their giving the witness of a Christian life and exercising the Christian apostolate, while developing a genuine desire to participate in the eucharist (see *Introduction to Rite of Christian Initiation of Adults*, no. 19).

Sometimes the preparation of a baptized adult for confirmation is part of his preparation for marriage. In such cases, if it is foreseen that the conditions for a fruitful reception of confirmation cannot be satisfied, the local Ordinary will judge whether it is better to defer confirmation until after the marriage.

If one who has the use of reason is confirmed in danger of death, he should be prepared spiritually, so far as possible, depending upon the circumstances of the individual case.

13. Ordinarily confirmation takes place within Mass in order to express more clearly the fundamental connection of this sacrament with the entirety of Christian initiation. The latter reaches its culmination in the communion of the body and blood of Christ. The newly confirmed should therefore participate in the eucharist which completes their Christian initiation.

If the candidates for confirmation are children who have not received the eucharist and are not admitted to their first communion at this liturgical celebration or if there are other special circumstances, confirmation should be celebrated outside Mass. When this occurs, there should first be a celebration of the word of God.

It is fitting that the minister of confirmation celebrate the Mass or, better, concelebrate the Mass, especially with the priests who may join him in the administration of the sacrament.

If the Mass is celebrated by someone else, it is proper that the bishop preside over the liturgy of the word and that he give the blessing at the end of Mass.

Emphasis should be given to the celebration of the word of God which begins the rite of confirmation. It is from the hearing of the word of God that the many-sided power of the Holy Spirit flows upon the Church and upon each one of the baptized and confirmed, and it is by this word that God's will is manifest in the life of Christians.

The saying of the Lord's Prayer by the newly confirmed with the rest of the people is also of very great importance, whether during Mass before communion or outside Mass before the blessing, because it is the Spirit who prays in us, and in the Spirit the Christian says "Abba, Father."

14. The pastor should record the names of the minister, those confirmed, parents and sponsors, and the date and place of confirmation in a special book. The notation in the baptismal register should also be made according to law.

15. If the pastor of the newly-confirmed person is not present, the minister should promptly inform him of the confirmation, either personally or through a representative.

IV. ADAPTATIONS IN THE RITE OF CONFIRMATION

16. In virtue of the Constitution on the Sacred Liturgy (art. 63b), episcopal conferences have the right to prepare a title in particular rituals corresponding to this title of the Roman Pontifical on confirmation. This is to be adapted to the needs of individual regions so that, after confirmation of their action by the Apostolic See, the ritual may be used in the territory.³

17. The episcopal conference will consider whether, in view of local circumstances and the culture and traditions of the people, it is opportune:

a) to make suitable adaptations of the formulas for the renewal of baptismal promises and professions, either following the text in the rite of baptism or accommodating these formulas to the circumstances of the candidates for confirmation;

b) to introduce a different manner for the minister to give the sign of peace after the anointing, either to each individual or to all the newly confirmed together.

18. The minister of confirmation may introduce some explanations into the rite in individual cases, in view of the capacity of the candidates for confirmation. He may also make appropriate accommodations in the existing texts, for example, by expressing these in a kind of dialogue, especially with children.

When confirmation is given by a minister who is not a bishop, whether by concession of the general law or by special indult of the Apostolic See, it is fitting for him to mention in the homily that the bishop is the original minister of the sacrament and the reason why priests receive the faculty to confirm from the law or by an indult of the Apostolic See.

V. PREPARATIONS

19. The following should be prepared for confirmation:

a) vestments for the celebration of Mass, for the bishop and for the priests who concelebrate with him; if the bishop does not celebrate the Mass, he and the priests who may administer confirmation with him should participate in the Mass wearing the vestments for confirmation: alb, stole, and, for the minister of confirmation, cope; these vestments are also worn for confirmation outside Mass;

b) chairs for the bishop and the priest who assist him;

c) vessel or vessels of chrism;

d) Roman Pontifical or Ritual;

e) preparations for Mass and for communion under both kinds, if it is given in this way;

f) preparations for the washing of the ministers' hands after the anointing.

NOTES

¹ See canons 451, 471, 476, 216, §4, 472, 474, 475.

² See canon 217, §1.

³ See *Rite of Baptism for Children* (1969), General Instruction on Christian Initiation, nos. 30-33.

Chapter I

RITE OF CONFIRMATION WITHIN MASS

INTRODUCTORY RITES

ENTRANCE SONG

After the people have assembled, the bishop and the ministers go to the altar while the entrance song is being sung.

When the bishop comes to the altar, he makes the customary reverence with the ministers, kisses the altar and (if incense is used) incenses it. Then, with the ministers, he goes to the chair.

GREETING

After the entrance song, the bishop and the faithful remain standing and make the sign of the cross, as the bishop says:

In the name of the Father, and of the Son, and of the Holy Spirit.

The people answer:

Amen.

Then the bishop, facing the people, extends his hands and greets all present with one of the following greetings:

- A. The grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.**

The people answer:

And also with you.

- B. The grace and peace of God our Father and the Lord Jesus Christ be with you.**

The people answer:

Blessed be God, the Father of our Lord Jesus Christ.

or

And also with you.

C. Peace be with you.

The people answer:

And also with you.

(If a priest is the celebrant:)

The Lord be with you.

The people answer:

And also with you.

The bishop, deacon, or other suitable minister may very briefly introduce the Mass of confirmation.

PENITENTIAL RITE

After the introduction to the day's Mass, the bishop invites the people to recall their sins and to repent of them in silence. He may use these or similar words:

- A. As we prepare to celebrate the mystery of Christ's love, let us acknowledge our failures and ask the Lord for pardon and strength.**
- B. Coming together as God's family, with confidence let us ask the Father's forgiveness, for he is full of gentleness and compassion.**
- C. My brothers and sisters, to prepare ourselves to celebrate the sacred mysteries, let us call to mind our sins.**

A pause for silent reflection follows.

After the silence, one of the following three forms is chosen:

A. All say:

**I confess to almighty God,
and to you, my brothers and sisters,
that I have sinned through my own fault**

They strike their breast:

**in my thoughts and in my words,
in what I have done,
and in what I have failed to do;
and I ask blessed Mary, ever virgin,
and all the angels and saints,
and you, my brothers and sisters,
to pray for me to the Lord our God.**

The bishop says the absolution:

**May almighty God have mercy on us,
forgive us our sins,
and bring us to everlasting life.**

The people answer:

Amen.

B. *The bishop says:*

Lord, we have sinned against you:

The people answer:

Lord, have mercy.

Bishop:

Lord, show us your mercy and love.

People:

And grant us your salvation.

The bishop says the absolution:

**May almighty God have mercy on us,
forgive us our sins,
and bring us to everlasting life.**

The people answer:

Amen.

C. *The bishop (or other suitable minister) makes the following invocations.*

Other invocations may be used.

Bishop:

**Lord Jesus, you sent your Holy Spirit
upon the apostles at Pentecost:
Lord, have mercy.**

The people answer:

Lord, have mercy.

Bishop:

**Lord Jesus, by baptism you have given us
a share in eternal life:
Christ, have mercy.**

The people answer:

Christ, have mercy.

Bishop:

**Lord Jesus, you promised to be with your Church,
until the day of glory:
Lord, have mercy.**

The people answer:

Lord, have mercy.

The bishop says the absolution:

**May almighty God have mercy on us,
forgive us our sins,
and bring us to everlasting life.**

The people answer:

Amen.

II

Priest:

**Lord Jesus, you came to gather the nations
into the peace of God's kingdom:
Lord, have mercy.**

The people answer:

Lord, have mercy.

Priest:

**You come in word and sacrament to strengthen us
in holiness:
Christ, have mercy.**

People:

Christ, have mercy.

Priest:

**You will come in glory with salvation for your people:
Lord, have mercy.**

People:

Lord, have mercy.

The priest says the absolution:

**May almighty God have mercy on us,
forgive us our sins,
and bring us to everlasting life.**

The people answer:

Amen.

III

Priest:

**Lord Jesus, you have shown us the way to the Father:
Lord, have mercy.**

The people answer:

Lord, have mercy.

Priest:

**Lord Jesus, you have given us the consolation of the truth:
Christ, have mercy.**

People:

Christ, have mercy.

Priest:

**Lord Jesus, you are the Good Shepherd,
leading us into everlasting life:
Lord, have mercy.**

People:

Lord, have mercy.

The priest says the absolution:

**May almighty God have mercy on us,
forgive us our sins,
and bring us to everlasting life.**

The people answer:

Amen.

IV

Priest:

**Lord Jesus, you raise us to new life:
Lord, have mercy.**

The people answer:

Lord, have mercy.

Priest:

**Lord Jesus, you forgive us our sins:
Christ, have mercy.**

People:

Christ, have mercy.

Priest:

**Lord Jesus, you feed us with your body and blood:
Lord, have mercy.**

People:

Lord, have mercy.

The priest says the absolution:

**May almighty God have mercy on us,
forgive us our sins,
and bring us to everlasting life.**

The people answer:

Amen.

KYRIE

The invocations, Lord, have mercy, follow, unless they have already been used in one of the forms of the act of penance.

∇ Lord, have mercy.	℞ Lord, have mercy.
∇ Christ, have mercy.	℞ Christ, have mercy.
∇ Lord, have mercy.	℞ Lord, have mercy.

or

∇ Kyrie, eleison.	℞ Kyrie, eleison.
∇ Christe, eleison.	℞ Christe, eleison.
∇ Kyrie, eleison.	℞ Kyrie, eleison.

GLORIA

This hymn is said or sung on Sundays outside Advent and Lent, on solemnities and feasts, and in solemn local celebrations.¹

**Glory to God in the highest,
and peace to his people on earth.
Lord God, heavenly King,
almighty God and Father,
 we worship you, we give you thanks,
 we praise you for your glory.
Lord Jesus Christ, only Son of the Father,
Lord God, Lamb of God,
 you take away the sin of the world:
 have mercy on us;
you are seated at the right hand of the Father:
 receive our prayer.
For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
 Jesus Christ,
 with the Holy Spirit,
 in the glory of God the Father. Amen.**

¹ See general instruction, no. 31.

OPENING PRAYER¹

Afterwards the bishop, with hands joined, sings or says:

Let us pray.

Pause for silent prayer.

- A. God of power and mercy,
send your Holy Spirit to live in our hearts
and make us temples of his glory.
We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever.**
- B. Lord,
fulfill your promise.
Send your Holy Spirit to make us
witnesses before the world
to the good news proclaimed by
Jesus Christ our Lord,
who lives and reigns with you and
the Holy Spirit,
one God, for ever and ever.**
- C. Lord,
send us your Holy Spirit
to help us walk in unity of faith
and grow in the strength of his love
to the full stature of Christ,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever.**
- D. Lord,
fulfill the promise given by your Son
and send the Holy Spirit
to enlighten our minds
and lead us to all truth.
Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever.**

¹ On the Sundays of Advent, Lent, and Easter, solemnities, Ash Wednesday, and the Weekdays of Holy Week, the Opening Prayer of the day is used. (see Appendix I)

LITURGY OF THE WORD

20. *The liturgy of the word is celebrated in the ordinary way. The readings may be taken in whole or in part from the Mass of the day or from the texts for confirmation in the Lectionary for Mass (nos. 763-767) and listed below (see appendix II).*

SACRAMENT OF CONFIRMATION

PRESENTATION OF THE CANDIDATES

21. *After the gospel the bishop and the priests who will be ministers of the sacrament with him take their seats. The pastor or another priest, deacon, or catechist presents the candidates for confirmation, according to the custom of the region. If possible, each candidate is called by name and comes individually to the sanctuary. If the candidates are children, they are accompanied by one of their sponsors or parents and stand before the celebrant.*

If there are very many candidates, they are not called by name, but simply take a suitable place before the bishop.

HOMILY OR INSTRUCTION

22. *The bishop then gives a brief homily. He should explain the readings and so lead the candidates, their sponsors and parents, and the whole assembly to a deeper understanding of the mystery of confirmation.*

He may use these or similar words:

On the day of Pentecost the Apostles received the Holy Spirit as the Lord had promised. They also received the power of giving the Holy Spirit to others and so completing the work of baptism. This we read in the Acts of the Apostles. When Saint Paul placed his hands on those who had been baptized, the Holy Spirit came upon them, and they began to speak in other languages and in prophetic words.

Bishops are successors of the Apostles and have this power of giving the Holy Spirit to the baptized, either personally or through the priests they appoint.

In our day the coming of the Holy Spirit in confirmation is no longer marked by the gift of tongues, but we know his coming by faith. He fills our hearts with the love of God, brings us together in one faith but in different vocations, and works within us to make the Church one and holy.

The gift of the Holy Spirit which you are to receive will be a spiritual sign and seal to make you more like Christ and more perfect members of his Church. At his baptism by John, Christ himself was anointed by the Spirit and sent out on his public ministry to set the world on fire.

You have already been baptized into Christ and now you will receive the power of his Spirit and the sign of the cross on your forehead. You must be witnesses before all the world to his suffering, death, and resurrection; your way of life should at all times reflect the goodness of Christ. Christ gives varied gifts to his Church, and the Spirit distributes them among the members of Christ's body to build up the holy people of God in unity and love.

Be active members of the Church, alive in Jesus Christ. Under the guidance of the Holy Spirit give your lives completely in the service of all, as did Christ, who came not to be served but to serve.

So now, before you receive the Spirit, I ask you to renew the profession of faith you made in baptism or your parents and godparents made in union with the whole Church.

RENEWAL OF BAPTISMAL PROMISES

23. *After the homily the candidates stand and the bishop questions them:*

**Do you reject Satan and all his works
and all his empty promises?**

The candidates respond together:

I do.

Bishop:

**Do you believe in God the Father almighty,
creator of heaven and earth?**

Candidates:

I do.

Bishop:

**Do you believe in Jesus Christ, his only Son, our Lord,
who was born of the Virgin Mary,
was crucified, died, and was buried,
rose from the dead,
and is now seated at the right hand of the Father?**

Candidates:

I do.

Bishop:

**Do you believe in the Holy Spirit,
the Lord, the giver of life,
who came upon the apostles at Pentecost
and today is given to you sacramentally in confirmation?**

Candidates:

I do.

Bishop:

**Do you believe in the holy catholic Church,
the communion of saints, the forgiveness of sins,
the resurrection of the body, and life everlasting?**

Candidates:

I do.

*The bishop confirms their profession of faith by proclaiming the faith
of the Church:*

**This is our faith. This is the faith of the Church.
We are proud to profess it in Christ Jesus our Lord.**

The whole congregation responds:

Amen.

*For This is our faith, some other formula may be substituted, or the community
may express its faith in a suitable song.*

THE LAYING ON OF HANDS

*24. The concelebrating priests stand near the bishop. He faces the people
and with hands joined, sings or says:*

**My dear friends:
in baptism God our Father gave the new birth of eternal life
to his chosen sons and daughters.
Let us pray to our Father
that he will pour out the Holy Spirit
to strengthen his sons and daughters with his gifts
and anoint them to be more like Christ the Son of God.**

All pray in silence for a short time.

25. *The bishop and the priests who will minister the sacrament with him lay hands upon all the candidates (by extending their hands over them). The bishop alone sings or says:*

**All-powerful God, Father of our Lord Jesus Christ,
by water and the Holy Spirit
you freed your sons and daughters from sin
and gave them new life.
Send your Holy Spirit upon them
to be their Helper and Guide.
Give them the spirit of wisdom and understanding,
the spirit of right judgment and courage,
the spirit of knowledge and reverence.
Fill them with the spirit of wonder and awe in your presence.
We ask this through Christ our Lord.**

R Amen.

THE ANNOINTING WITH CHRISM

26. *The deacon brings the chrism to the bishop. Each candidate goes to the bishop, or the bishop may go to the individual candidates. The one who presented the candidate places his right hand on the latter's shoulder and gives the candidate's name to the bishop; or the candidate may give his own name.*

27. *The bishop dips his right thumb in the chrism and makes the sign of the cross on the forehead of the one to be confirmed, as he says:*

N., be sealed with the Gift of the Holy Spirit.

The newly confirmed responds:

Amen.

The bishop says:

Peace be with you.

The newly confirmed responds:

And also with you.

28. *If priests assist the bishop in conferring the sacrament, all the vessels of chrism are brought to the bishop by the deacon or by other ministers. Each of the priests comes to the bishop, who gives him a vessel of chrism.*

The candidates go to the bishop or to the priests, or the bishop and priests may go to the candidates. The anointing is done as described above (no. 27).

29. *During the anointing a suitable song may be sung. After the anointing the bishop and the priests wash their hands.*

GENERAL INTERCESSIONS

30. *The general intercessions follow, in this or a similar form determined by the competent authority.*

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,

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.

R Lord, hear our prayer.

Deacon or minister:

For their parents and godparents

who led them in faith,

that by word and example they may always encourage them

to follow the way of Jesus Christ:

let us pray to the Lord.

R Lord, hear our prayer.

Deacon or minister:

**For the holy Church of God,
in union with N, our pope, N, 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.**

℟ Lord, hear our prayer.

Deacon or minister:

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

℟ 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 his work begun at Pentecost
continue to grow in the hearts of all who believe.
We ask this through Christ our Lord.**

LITURGY OF THE EUCHARIST

31. *After the general intercessions the liturgy of the eucharist is celebrated according to the Order of Mass with these exceptions:*

- a) *the profession of faith is omitted, since it has already been made;*
- b) *some of the newly confirmed may join those who bring the gifts to the altar;*

c) *When Eucharistic Prayer I is used, the special form of Father, accept this offering is said, (See Sacramentary: Ritual Masses Confirmation, no. 4).*

32. *Adults who are confirmed, their sponsors, parents, wives and husbands, and catechists may receive communion under both kinds. [In the dioceses of the United States all who participate may receive communion under both kinds.]*

PRAYER AFTER COMMUNION

Then, standing at the chair or at the altar, the bishop sings or says one of the following:

Pause for silent prayer, if this has not preceded.

Let us pray.

- A. Lord,**
help those you have anointed by your Spirit
and fed with the body and blood of your Son.
Support them through every trial
and by their works of love
build up the Church in holiness and joy.
Grant this through Christ our Lord.
- B. Lord,**
you give your Son as food
to those you anoint with your Spirit.
Help them to fulfill your law
by living in freedom as your children.
May they live in holiness
and be your witnesses to the world.
We ask this through Christ our Lord.
- C. Lord,**
we have shared the one bread of life.
Send the Spirit of your love
to keep us one in faith and peace.
We ask this in the name of Jesus the Lord.

CONCLUDING RITE

If there are any announcements, they are made at this time.

GREETING

The rite of dismissal takes place.

Facing the people, the bishop extends his hands and sings or says.

The Lord be with you.

The people answer:

And also with you.

BLESSING

The deacon or minister gives the invitation in these or similar words:

Bow your heads and pray for God's blessing.

SOLEMN BLESSING

33. *Instead of the usual blessing at the end of Mass, the following blessing or prayer over the people is used.*

**God our Father
made you his children by water and the Holy Spirit:
may he bless you
and watch over you with his fatherly love.**

℟ Amen.

**Jesus Christ the Son of God
promised that the Spirit of truth
would be with his Church for ever:
may he bless you and give you courage
in professing the true faith.**

℟ Amen.

**The Holy Spirit
came down upon the disciples
and set their hearts on fire with love:
may he bless you,
keep you one in faith and love
and bring you to the joy of God's kingdom.**

℟ Amen.

The bishop adds immediately:

**May almighty God bless you,
the Father, and the Son, † and the Holy Spirit.**

℟ Amen.

PRAYER OVER THE PEOPLE

*Instead of the preceding blessing, the prayer over the people may be used.
The deacon or minister gives the invitation in these or similar words:*

Bow your heads and pray for God's blessing.

The bishop extends his hands over the people and sings or says:

**God our Father,
complete the work you have begun
and keep the gifts of your Holy Spirit
active in the hearts of your people.
Make them ready to live his Gospel
and eager to do his will.
May they never be ashamed
to proclaim to all the world Christ crucified
living and reigning for ever and ever.**

℟ Amen.

The bishop adds immediately:

**And may the blessing of almighty God,
the Father, and the Son, † and the Holy Spirit,
come upon you and remain with you for ever.**

℟ Amen.

Chapter II

RITE OF CONFIRMATION

OUTSIDE MASS

INTRODUCTORY RITES

ENTRANCE SONG

34. *When the candidates, their sponsors and parents, and the whole assembly of the faithful have gathered, the bishop goes to the sanctuary with the priests who assist him, one or more deacons, and the ministers. Meanwhile all may sing a psalm or appropriate song.*

35. *The bishop makes the usual reverence to the altar with the ministers and greets the people:*

Peace be with you.

All:

And also with you.

OPENING PRAYER

Let us pray.

- A. **God of power and mercy,
send your Holy Spirit to live in our hearts
and make us temples of his glory.
We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever.**

℟ꝫ Amen.

**B. Lord,
fulfill your promise.
Send your Holy Spirit to make us witnesses
before the world
to the good news proclaimed by Jesus Christ, our Lord,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever.**

℟ Amen.

**C. Lord,
send us your Holy Spirit
to help us walk in unity of faith
and grow in the strength of his love
to the full stature of Christ,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever.**

℟ Amen.

**D. Lord,
fulfill the promise given by your Son
and send the Holy Spirit
to enlighten our minds
and lead us to all truth.
Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever.**

℟ Amen.

CELEBRATION OF THE WORD OF GOD

36. *The celebration of the word of God follows. At least one of the readings suggested for the Mass of Confirmation (see Appendix II) is read.*

37. *If two or three readings are chosen, the traditional order is followed, that is, the Old Testament, the Apostle, and the Gospel. After the first and second reading there should be a psalm or song, or a period of silence may be observed.*

SACRAMENT OF CONFIRMATION

PRESENTATION OF THE CANDIDATES

38. *After the readings the bishop and the priests who will be ministers of the sacrament with him take their seats. The pastor or another priest, deacon, or catechist presents the candidates for confirmation, according to the custom of the region. If possible, each candidate is called by name and comes individually to the sanctuary. If the candidates are children, they are accompanied by one of their sponsors or parents and stand before the celebrant.*

If there are very many candidates, they are not called by name, but simply take a suitable place before the bishop.

HOMILY OR INSTRUCTION

39. *The bishop then gives a brief homily. He should explain the readings and so lead the candidates, their sponsors and parents, and the whole assembly to a deeper understanding of the mystery of confirmation.*

He may use these or similar words:

On the day of Pentecost the apostles received the Holy Spirit as the Lord had promised. They also received the power of giving the Holy Spirit to others and so completing the work of baptism. This we read in the Acts of the Apostles. When Saint Paul placed his hands on those who had been baptized, the Holy Spirit came upon them, and they began to speak in other languages and in prophetic words.

Bishops are successors of the apostles and have this power of giving the Holy Spirit to the baptized, either personally or through the priests they appoint.

In our day the coming of the Holy Spirit in confirmation is no longer marked by the gift of tongues, but we know his coming by faith. He fills our hearts with the love of God, brings us together in one faith but in different vocations, and works within us to make the Church one and holy.

The gift of the Holy Spirit which you are to receive will be a spiritual sign and seal to make you more like Christ and more perfect mem-

bers of his Church. At his baptism by John, Christ himself was anointed by the Spirit and sent out on his public ministry to set the world on fire.

You have already been baptized into Christ and now you will receive the power of his Spirit and the sign of the cross on your forehead. You must be witnesses before all the world to his suffering, death, and resurrection; your way of life should at all times reflect the goodness of Christ. Christ gives varied gifts to his Church, and the Spirit distributes them among the members of Christ's body to build up the holy people of God in unity and love.

Be active members of the Church, alive in Jesus Christ. Under the guidance of the Holy Spirit give your lives completely in the service of all, as did Christ, who came not to be served but to serve.

So now, before you receive the Spirit, I ask you to renew the profession of faith you made in baptism or your parents and godparents made in union with the whole Church.

RENEWAL OF BAPTISMAL PROMISES

40. *After the homily the candidates stand and the bishop questions them:*

Do you reject Satan and all his works and all his empty promises?

The candidates respond together:

I do.

Bishop:

Do you believe in God the Father almighty, creator of heaven and earth?

Candidates:

I do.

Bishop:

**Do you believe in Jesus Christ, his only Son, our Lord,
who was born of the Virgin Mary,
was crucified, died, and was buried,
rose from the dead,
and is now seated at the right hand of the Father?**

Candidates:

I do.

Bishop:

**Do you believe in the Holy Spirit,
the Lord, the giver of life,
who came upon the apostles at Pentecost
and today is given to you sacramentally in confirmation?**

Candidates:

I do.

Bishop:

**Do you believe in the holy catholic Church,
the communion of saints, the forgiveness of sins,
the resurrection of the body, and life everlasting?**

Candidates:

I do.

*The bishop confirms their profession of faith by proclaiming the faith
of the Church:*

**This is our faith. This is the faith of the Church.
We are proud to profess it in Christ Jesus our Lord.**

The whole congregation responds:

Amen.

For This is our faith, some other formula may be substituted, or the community may express its faith in a suitable song.

THE LAYING ON OF HANDS

41. The concelebrating priests stand near the bishop. He faces the people and with hands joined, sings or says:

**My dear friends:
in baptism God our Father gave the new birth of eternal life
to his chosen sons and daughters.
Let us pray to our Father
that he will pour out the Holy Spirit
to strengthen his sons and daughters with his gifts
and anoint them to be more like Christ the Son of God.**

All pray in silence for a short time.

42. The bishop and the priests who will minister the sacrament with him lay hands upon all the candidates (by extending their hands over them). The bishop alone sings or says:

**All-powerful God, Father of our Lord Jesus Christ,
by water and the Holy Spirit
you freed your sons and daughters from sin
and gave them new life.
Send your Holy Spirit upon them
to be their Helper and Guide.
Give them the spirit of wisdom and understanding,
the spirit of right judgment and courage,
the spirit of knowledge and reverence.
Fill them with the spirit of wonder and awe in your presence.
We ask this through Christ our Lord.**

℟ Amen.

THE ANOINTING WITH CHRISM

43. *The deacon brings the chrism to the bishop. Each candidate goes to the bishop, or the bishop may go to the individual candidates. The one who presented the candidate places his right hand on the latter's shoulder and gives the candidate's name to the bishop; or the candidate may give his own name.*

44. *The bishop dips his right thumb in the chrism and makes the sign of the cross on the forehead of the one to be confirmed, as he says:*

N., be sealed with the Gift of the Holy Spirit.

The newly confirmed responds:

Amen.

The bishop says:

Peace be with you.

The newly confirmed responds:

And also with you.

45. *If priests assist the bishop in conferring the sacrament, all the vessels of chrism are brought to the bishop by the deacon or by other ministers. Each of the priests comes to the bishop, who gives him a vessel of chrism.*

The candidates go to the bishop or to the priests, or the bishop and priests may go to the candidates. The anointing is done as described above (no. 44).

46. *During the anointing a suitable song may be sung. After the anointing the bishop and the priests wash their hands.*

GENERAL INTERCESSIONS

47. *The general intercessions follow, in this or a similar form determined by the competent authority.*

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,
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.**

℣ Lord, hear our prayer.

Deacon or minister:

**For their parents and godparents
who led them in faith,
that by word and example they may always encourage them
to follow the way of Jesus Christ:
let us pray to the Lord.**

℣ Lord, hear our prayer.

Deacon or minister:

**For the holy Church of God,
in union with N. our pope, N. 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.**

℣ Lord, hear our prayer.

Deacon or minister:

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

℣ 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 his work begun at Pentecost
continue to grow in the hearts of all who believe.
We ask this through Christ our Lord.**

LORD'S PRAYER

48. All then say the Lord's Prayer, which the bishop may introduce in these or similar words:

**Dear friends in Christ,
let us pray together
as the Lord Jesus Christ has taught.**

All: Our Father, . . .

SOLEMN BLESSING

49. After the Lord's Prayer the bishop blesses all present. Instead of the usual blessing, the following blessing or prayer over the people is used. The deacon or minister gives the invitation in these or similar words:

Bow your heads and pray for God's blessing.

The bishop extends his hands over the people and sings or says:

**God our Father
made you his children by water and the Holy Spirit:
may he bless you
and watch over you with his fatherly love.**

R̄ Amen.

**Jesus Christ the Son of God
promised that the Spirit of truth
would be with his Church for ever:
may he bless you and give you courage
in professing the true faith.**

R̄ Amen.

**The Holy Spirit
came down upon the disciples
and set their hearts on fire with love:
may he bless you,
keep you one in faith and love
and bring you to the joy of God's kingdom.**

℟ Amen.

The bishop adds immediately:

**May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.**

℟ Amen.

PRAYER OVER THE PEOPLE

*Instead of the preceding blessing, the prayer over the people may be used.
The deacon or minister gives the invitation in these or similar words:*

Bow your heads and pray for God's blessing.

The bishop extends his hands over the people and sings or says:

**God our Father,
complete the work you have begun
and keep the gifts of your Holy Spirit
active in the hearts of your people.
Make them ready to live his Gospel
and eager to do his will.
May they never be ashamed
to proclaim to all the world Christ crucified
living and reigning for ever and ever.**

℟ Amen.

The bishop adds immediately:

**And may the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit
come upon you and remain with you for ever.**

℟ Amen.

Chapter III

RITE OF CONFIRMATION BY A MINISTER WHO IS NOT A BISHOP

50. *The minister of confirmation who is not a bishop and who confirms either by concession of the general law or by special indult of the Apostolic See observes the rite described above.*

51. *If, because of the large number of candidates, other priests join the celebrant in the administration of the sacrament, he chooses them in accord with no. 8 above. These priests should also concelebrate the Mass in which confirmation is conferred.*

Chapter IV

CONFIRMATION OF A PERSON IN DANGER OF DEATH

52. *It is of the greatest importance that the initiation of every baptized Christian be completed by the sacraments of confirmation and the eucharist. The sick person in danger of death who has reached the age of reason should therefore be strengthened by confirmation before he receives the eucharist as viaticum, after the necessary and possible catechesis.*

Confirmation in danger of death and anointing of the sick are not ordinarily to be celebrated in a continuous rite.

In the case of a child who has not yet reached the age of reason, confirmation is given in accord with the same principles and norms as for baptism.

53. *When circumstances permit, the entire rite described above is followed.*

54. *In case of urgent necessity, the minister of confirmation lays his hands upon the sick person as he says:*

**All-powerful God, Father of our Lord Jesus Christ,
by water and the Holy Spirit
you freed your son (daughter) from sin
and gave him (her) new life.
Send your Holy Spirit upon him (her)
to be his (her) Helper and Guide.
Give him (her) the spirit of wisdom and understanding,
the spirit of right judgment and courage,
the spirit of knowledge and reverence.
Fill him (her) with the spirit of wonder and
awe in your presence.
We ask this through Christ our Lord**

℞ Amen.

55. *Then the minister dips his right thumb in the chrism and makes the sign of the cross on the forehead of the one to be confirmed, as he says:*

N., be sealed with the Gift of the Holy Spirit.

The newly confirmed responds, if he is able:

Amen.

Other parts of the preparatory and concluding rites may be added in individual cases, depending on the circumstances.

56. *In case of extreme necessity, it is sufficient that the anointing be done with the sacramental form:*

N., be sealed with the Gift of the Holy Spirit.

APPENDIX I
Opening Prayers
Prayers after Communion

FIRST SUNDAY OF ADVENT

OPENING PRAYER

Let us pray
[that we may take Christ's
coming seriously]

Pause for silent prayer

All-powerful God,
increase our strength of will for
doing good
that Christ may find an eager
welcome at his coming
and call us to his side in the
kingdom of heaven,
where he lives and reigns with you
and the Holy Spirit,
one God, for ever and ever.

ALTERNATIVE OPENING PRAYER

Let us pray
[in Advent time
with longing and waiting
for the coming of the Lord]

Pause for silent prayer

Father in heaven,
our hearts desire the warmth of your
love
and our minds are searching for the
light of your Word.

Increase our longing for Christ our
Savior
and give us the strength to grow in
love,
that the dawn of his coming
may find us rejoicing in his presence
and welcoming the light of his truth.
We ask this in the name of Jesus
the Lord.

PRAYER AFTER COMMUNION

Let us pray.

Pause for silent prayer, if this has not preceded.

Father,
may our communion
teach us to love heaven.
May its promise and hope
guide our way on earth.

We ask this through Christ our Lord.

SECOND SUNDAY OF ADVENT

OPENING PRAYER

Let us pray
[that nothing may hinder us
from receiving Christ with joy]

Pause for silent prayer

God of power and mercy,
open our hearts in welcome.
Remove the things that hinder us
from receiving Christ with joy,
so that we may share his wisdom
and become one with him
when he comes in glory,
for he lives and reigns with you and
the Holy Spirit,
one God, for ever and ever.

ALTERNATIVE OPENING PRAYER

Let us pray
[in Advent time
for the coming Savior to teach us
wisdom]

Pause for silent prayer

Father in heaven,
the day draws near when the glory of
your Son
will make radiant the night of the
waiting world.

May the lure of greed not impede us
from the joy
which moves the hearts of those who
seek him.

May the darkness not blind us
to the vision of wisdom
which fills the minds of those who
find him.

We ask this in the name of Jesus
the Lord.

PRAYER AFTER COMMUNION

Let us pray

Pause for silent prayer, if this has not preceded.

Father,
you give us food from heaven.
Teach us to live by your wisdom
and to love the things of heaven
by our sharing in this mystery.

Grant this through Christ our Lord.

THIRD SUNDAY OF ADVENT

OPENING PRAYER

Let us pray
[that God will fill us with joy
at the coming of Christ]

Pause for silent prayer

Lord God,
may we, your people,
who look forward to the birthday
of Christ
experience the joy of salvation
and celebrate that feast with love
and thanksgiving.

We ask this through our Lord Jesus
Christ, your Son,
who lives and reigns with you and
the Holy Spirit,
one God, for ever and ever.

ALTERNATIVE OPENING PRAYER

Let us pray
[this Advent
for joy and hope in the coming
Lord]

Pause for silent prayer

Father of our Lord Jesus Christ,
ever faithful to your promises
and ever close to your Church:
the earth rejoices in hope of the
Savior's coming
and looks forward with longing
to his return at the end of time.

Prepare our hearts and remove the
sadness
that hinders us from feeling the joy
and hope
which his presence will bestow,
for he is Lord for ever and ever.

PRAYER AFTER COMMUNION

Let us pray.

Pause for silent prayer, if this has not preceded.

God of mercy,
may this eucharist bring us your divine help,
free us from our sins,
and prepare us for the birthday of our Savior,
who is Lord for ever and ever.

FOURTH SUNDAY OF ADVENT

OPENING PRAYER

Let us pray
[as Advent draws to a close,
that Christ will truly come into
our hearts]

Pause for silent prayer

Lord,
fill our hearts with your love,
and as you revealed to us by an
angel
the coming of your Son as man,
so lead us through his suffering
and death
to the glory of his resurrection,
for he lives and reigns with you
and the Holy Spirit,
one God, for ever and ever.

ALTERNATIVE OPENING PRAYER

Let us pray
[as Advent draws to a close
for the faith that opens our lives
to the Spirit of God]

Pause for silent prayer

Father, all-powerful God,
your eternal Word took flesh on our
earth
when the Virgin Mary placed her life
at the service of your plan.
Lift our minds in watchful hope
to hear the voice which announces his
glory
and open our minds to receive the
Spirit
who prepares us for his coming.
We ask this through Christ our Lord.

PRAYER AFTER COMMUNION

Let us pray.

Pause for silent prayer, if this has not preceded.

Lord,
in this sacrament
we receive the promise of salvation;
as Christmas draws near
make us grow in faith and love
to celebrate the coming of Christ
our Savior,
who is Lord for ever and ever.

FIRST SUNDAY OF LENT

OPENING PRAYER

Let us pray
[that this Lent will help us
reproduce in our lives
the self-sacrificing love of Christ]

Pause for silent prayer

Father,
through our observance of Lent,
help us to understand the meaning
of your Son's death and resurrection,
and teach us to reflect it in our lives.

Grant this through our Lord
Jesus Christ, your Son,
who lives and reigns with you and
the Holy Spirit,
one God, for ever and ever.

ALTERNATIVE OPENING PRAYER

Let us pray
[at the beginning of Lent
for the spirit of repentance]

Pause for silent prayer

Lord our God,
you formed man from the clay of the
earth
and breathed into him the spirit of life,
but he turned from your face and
sinned.

In this time of repentance
we call out for your mercy.
Bring us back to you
and to the life your Son won for us
by his death on the cross,
for he lives and reigns for ever
and ever.

PRAYER AFTER COMMUNION

Let us pray.

Pause for silent prayer, if this has not preceded.

Father,
you increase our faith and hope,
you deepen our love in this communion.
Help us to live by your words
and to seek Christ, our bread of life,
who is Lord for ever and ever.

SECOND SUNDAY OF LENT

OPENING PRAYER

Let us pray
[for the grace to respond
to the Word of God]

Pause for silent prayer

God our Father,
help us to hear your Son.
Enlighten us with your word,
that we may find the way to your
glory.

We ask this through our Lord
Jesus Christ, your Son,
who lives and reigns with you and
the Holy Spirit,
one God, for ever and ever.

ALTERNATIVE OPENING PRAYER

Let us pray
[in this season of Lent
for the gift of integrity]

Pause for silent prayer

Father of light,
in you is found no shadow of change
but only the fullness of life and
limitless truth.

Open our hearts to the voice of your
Word
and free us from the original darkness
that shadows our vision.
Restore our sight that we may look
upon your Son
who calls us to repentance and a
change of heart,
for he lives and reigns with you for
ever and ever.

PRAYER AFTER COMMUNION

Let us pray.

Pause for silent prayer, if this has not preceded.

Lord,
we give thanks for these holy mysteries
which bring to us here on earth
a share in the life to come,
through Christ our Lord.

THIRD SUNDAY OF LENT

OPENING PRAYER

Let us pray
[for confidence in the love of God
and the strength to overcome all
our weakness]

Pause for silent prayer

Father,
you have taught us to overcome our
sins
by prayer, fasting and works of mercy.
When we are discouraged by our
weakness,
give us confidence in your love.

We ask this through our Lord
Jesus Christ, your Son,
who lives and reigns with you and
the Holy Spirit,
one God, for ever and ever.

ALTERNATIVE OPENING PRAYER

Let us pray
[to the Father and ask him
to form a new heart within us]

Pause for silent prayer

God of all compassion, Father of all
goodness,
to heal the wounds our sins and
selfishness bring upon us
you bid us turn to fasting, prayer, and
sharing with our brothers.
We acknowledge our sinfulness, our
guilt is ever before us:
when our weakness causes
discouragement,
let your compassion fill us with hope
and lead us through a Lent of
repentance to the beauty of
Easter joy.

Grant this through Christ our Lord.

PRAYER AFTER COMMUNION

Let us pray.

Pause for silent prayer, if this has not preceded.

Lord,
in sharing this sacrament
may we receive your forgiveness
and be brought together in unity
and peace.

We ask this through Christ our Lord.

FOURTH SUNDAY OF LENT

OPENING PRAYER

Let us pray
[for a greater faith and love]

Pause for silent prayer

Father of peace,
we are joyful in your Word,
your Son Jesus Christ,
who reconciles us to you.

Let us hasten toward Easter
with the eagerness of faith and love.

We ask this through our Lord
Jesus Christ, your Son,
who lives and reigns with you and
the Holy Spirit,
one God, for ever and ever.

ALTERNATIVE OPENING PRAYER

Let us pray
[that by growing in love this lenten
season
we may bring the peace of Christ to
our world]

Pause for silent prayer

God our Father,
your Word, Jesus Christ, spoke peace
to a sinful world
and brought mankind the gift of
reconciliation
by the suffering and death he endured.

Teach us, the people who bear his
name,
to follow the example he gave us:
may our faith, hope, and charity
turn hatred to love, conflict to peace,
death to eternal life.

We ask this through Christ our Lord.

PRAYER AFTER COMMUNION

Let us pray.

Pause for silent prayer, if this has not preceded.

Father,
you enlighten all who come into the world.
Fill our hearts with the light of your gospel,
that our thoughts may please you,
and our love be sincere.

Grant this through Christ our Lord.

FIFTH SUNDAY OF LENT

OPENING PRAYER

Let us pray
[for the courage to follow Christ]

Pause for silent prayer

Father,
help us to be like Christ your Son,
who loved the world and died for
our salvation.
Inspire us by his love,
guide us by his example,
who lives and reigns with you and
the Holy Spirit,
one God, for ever and ever.

ALTERNATIVE OPENING PRAYER

Let us pray
[for the courage to embrace the
world in the name of Christ]

Pause for silent prayer

Father in heaven,
the love of your Son led him to accept
the suffering of the cross
that his brothers might glory in
new life.
Change our selfishness into self-giving.
Help us to embrace the world you
have given us,
that we may transform the darkness
of its pain
into the life and joy of Easter.
Grant this through Christ our Lord.

PRAYER AFTER COMMUNION

Let us pray.

Pause for silent prayer, if this has not preceded.

Almighty Father,
by this sacrifice
may we always remain one with your Son, Jesus Christ,
whose body and blood we share,
for he is Lord for ever and ever.

MONDAY OF HOLY WEEK

OPENING PRAYER

All-powerful God,
by the suffering and death of your Son,
strengthen and protect us in our weakness.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever.

PRAYER AFTER COMMUNION

Let us pray.

Pause for silent prayer, if this has not preceded.

God of mercy;
be close to your people.
Watch over us who receive this sacrament of salvation,
and keep us in your love.

We ask this in the name of Jesus the Lord.

TUESDAY OF HOLY WEEK

OPENING PRAYER

Father,
may we receive your forgiveness and mercy
as we celebrate the passion and death of the Lord,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever.

PRAYER AFTER COMMUNION

Let us pray.

Pause for silent prayer, if this has not preceded.

God of mercy,
may the sacrament of salvation
which now renews our strength
bring us a share in your life for ever.
Grant this through Christ our Lord.

WEDNESDAY OF HOLY WEEK

OPENING PRAYER

**Father,
in your plan of salvation
your Son Jesus Christ accepted the cross
and freed us from the power of the enemy.
May we come to share the glory of his resurrection,
for he lives and reigns with you and the Holy Spirit,
one God, for ever and ever.**

PRAYER AFTER COMMUNION

Let us pray.

Pause for silent prayer, if this has not preceded.

**All-powerful God,
the eucharist proclaims the death of your Son.
Increase our faith in its saving power
and strengthen our hope in the life it promises.
We ask this in the name of Jesus the Lord.**

SECOND SUNDAY OF EASTER

OPENING PRAYER

Let us pray

[for a deeper awareness of our
Christian baptism]

Pause for silent prayer

God of mercy,
you wash away our sins in water,
you give us new birth in the Spirit,
and redeem us in the blood of Christ.
As we celebrate Christ's resurrection
increase our awareness of these
blessings,
and renew your gift of life within us.

We ask this through our Lord
Jesus Christ, your Son,
who lives and reigns with you and
the Holy Spirit,
one God, for ever and ever.

ALTERNATIVE OPENING PRAYER

Let us pray

[as Christians thirsting for the risen
life]

Pause for silent prayer

Heavenly Father and God of mercy,
we no longer look for Jesus among the
dead,
for he is alive and has become the
Lord of life.
From the waters of death you raise us
with him
and renew your gift of life within us.

Increase in our minds and hearts
the risen life we share with Christ
and help us to grow as your people
toward the fullness of eternal life
with you.

We ask this through Christ our Lord.

PRAYER AFTER COMMUNION

Let us pray.

Pause for silent prayer, if this has not preceded.

Almighty God,
may the Easter sacraments we have received
live for ever in our minds and hearts.

We ask this through Christ our Lord.

THIRD SUNDAY OF EASTER

OPENING PRAYER

Let us pray
[that Christ will give us
a share in the glory of his
unending life]

Pause for silent prayer

God our Father,
may we look forward with hope to
our resurrection,
for you have made us your sons and
daughters,
and restored the joy of our youth.

We ask this through our Lord
Jesus Christ, your Son,
who lives and reigns with you and
the Holy Spirit,
one God, for ever and ever.

ALTERNATIVE OPENING PRAYER

Let us pray
[in confident peace and Easter
hope]

Pause for silent prayer

Father in heaven, author of all truth,
a people once in darkness has listened
to your Word
and followed your Son as he rose from
the tomb.

Hear the prayer of this newborn people
and strengthen your Church to answer
your call.

May we rise and come forth into the
light of day
to stand in your presence until eternity
dawns.

We ask this through Christ our Lord.

PRAYER AFTER COMMUNION

Let us pray.

Pause for silent prayer, if this has not preceded.

Lord,
look on your people with kindness
and by these Easter mysteries
bring us to the glory of the resurrection.

We ask this in the name of Jesus the Lord.

FOURTH SUNDAY OF EASTER

OPENING PRAYER

Let us pray
[that Christ our shepherd
will lead us through the difficulties
of this life]

Pause for silent prayer

Almighty and ever-living God,
give us new strength
from the courage of Christ our
shepherd,
and lead us to join the saints in
heaven,
where he lives and reigns with you
and the Holy Spirit,
one God, for ever and ever.

ALTERNATIVE OPENING PRAYER

Let us pray
[to God our helper in time of
distress]

Pause for silent prayer

God and Father of our Lord Jesus
Christ,
though your people walk in the valley
of darkness,
no evil should they fear;
for they follow in faith the call of the
shepherd
whom you have sent for their hope
and strength.

Attune our minds to the sound of his
voice,
lead our steps in the path he has
shown,
that we may know the strength of his
outstretched arm
and enjoy the light of your presence
for ever.

We ask this in the name of Jesus the
Lord.

PRAYER AFTER COMMUNION

Let us pray.

Pause for silent prayer, if this has not preceded.

Father, eternal shepherd,
watch over the flock redeemed by the blood of Christ
and lead us to the promised land.

Grant this through Christ our Lord.

FIFTH SUNDAY OF EASTER

OPENING PRAYER

Let us pray
[that we may enjoy true freedom]

Pause for silent prayer

God our Father,
look upon us with love.
You redeem us and make us your
children in Christ.
Give us true freedom
and bring us to the inheritance you
promised.

We ask this through our Lord
Jesus Christ, your Son,
who lives and reigns with you and
the Holy Spirit,
one God, for ever and ever.

ALTERNATIVE OPENING PRAYER

Let us pray
[in the freedom of the sons of God]

Pause for silent prayer

Father of our Lord Jesus Christ,
you have revealed to the nations your
saving power
and filled all ages with the words of a
new song.
Hear the echo of this hymn.
Give us voice to sing your praise
throughout this season of joy.

We ask this through Christ our Lord.

PRAYER AFTER COMMUNION

Let us pray.

Pause for silent prayer, if this has not preceded.

Merciful Father,
may these mysteries give us new purpose
and bring us to a new life in you.

Grant this through Christ our Lord.

SIXTH SUNDAY OF EASTER

OPENING PRAYER

Let us pray

[that we may practice in our lives
the faith we profess]

Pause for silent prayer

Ever-living God,
help us to celebrate our joy
in the resurrection of the Lord
and to express in our lives
the love we celebrate.

Grant this through our Lord

Jesus Christ, your Son,
who lives and reigns with you and
the Holy Spirit,
one God, for ever and ever.

ALTERNATIVE OPENING PRAYER

Let us pray

[in silence, reflecting on the joy of
Easter]

Pause for silent prayer

God our Father, maker of all,
the crown of your creation was the Son
of Man,
born of a woman, but without
beginning;
he suffered for us but lives for ever.

May our mortal lives be crowned with
the ultimate joy
of rising with him,
who is Lord for ever and ever.

PRAYER AFTER COMMUNION

Let us pray.

Pause for silent prayer, if this has not preceded.

Almighty and ever-living Lord,
you restored us to life
by raising Christ from death.
Strengthen us by this Easter sacrament.

We ask this through Christ our Lord.

EPIPHANY

Solemnity

Epiphany is celebrated on January 6 where it is a holyday of obligation; elsewhere it is celebrated on the Sunday between January 2 and January 8.

OPENING PRAYER

Let us pray
[that we will be guided by the
light of faith]

Pause for silent prayer

Father,
you revealed your Son to the nations
by the guidance of a star.
Lead us to your glory in heaven
by the light of faith.

We ask this through our Lord
Jesus Christ, your Son
who lives and reigns with you and
the Holy Spirit,
one God, for ever and ever.

ALTERNATIVE OPENING PRAYER

Let us pray
[grateful for the glory revealed
today through God made man]

Pause for silent prayer

Father of light, unchanging God,
today you reveal to men of faith
the resplendent fact of the Word made
flesh.

You light is strong,
your love is near;
draw us beyond the limits which this
world imposes,
to the life where your Spirit makes all
life complete.

We ask this through Christ our Lord.

PRAYER AFTER COMMUNION

Let us pray,

Pause for silent prayer, if this has not preceded.

Father,
guide us with your light.
Help us to recognize Christ in this eucharist
and welcome him with love,
for he is Lord for ever and ever.

ASCENSION

Solemnity

OPENING PRAYER

Let us pray
[that the risen Christ
will lead us to eternal life]

Pause for silent prayer

God our Father,
make us joyful in the ascension
of your Son Jesus Christ.
May we follow him into the new
creation,
for his ascension is our glory and
our hope.

We ask this through our Lord
Jesus Christ, your Son,
who lives and reigns with you and
the Holy Spirit,
one God, for ever and ever.

ALTERNATIVE OPENING PRAYER

Let us pray
[on this day of Ascension
as we watch and wait for Jesus'
return]

Pause for silent prayer

Father in heaven,
our minds were prepared for the
coming of your kingdom
when you took Christ beyond our sight
so that we might seek him in his glory.

May we follow where he has led
and find our hope in his glory,
for he is Lord for ever.

PRAYER AFTER COMMUNION

Let us pray.

Pause for silent prayer, if this has not preceded.

Father,
in this eucharist
we touch the divine life you give to the world.
Help us to follow Christ with love
to eternal life where he is Lord for ever and ever.

PENTECOST

Solemnity

VIGIL MASS

This Mass is celebrated on Saturday evening before or after Evening Prayer I of Pentecost.

OPENING PRAYER

Let us pray
[that the Holy Spirit
may bring peace and unity to
all mankind]

Pause for silent prayer

Almighty and ever-living God,
you fulfilled the Easter promise
by sending us your Holy Spirit.
May that Spirit unite the races and
nations on earth
to proclaim your glory.

Grant this through our Lord
Jesus Christ, your Son,
who lives and reigns with you and
the Holy Spirit,
one God, for ever and ever.

Or:

God our Father,
you have given us new birth.
Strengthen us with your Holy Spirit
and fill us with your light.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever.

ALTERNATIVE OPENING PRAYER

Let us pray
[that the flame of the Spirit will
descend upon us]

Pause for silent prayer

Father in heaven,
fifty days have celebrated the fullness
of the mystery of your revealed love.

See your people gathered in prayer,
open to receive the Spirit's flame.
May it come to rest in our hearts
and disperse the divisions of word and
tongue.

With one voice and one song
may we praise your name in joy and
thanksgiving.

Grant this through Christ our Lord.

PRAYER AFTER COMMUNION

Let us pray.

Pause for silent prayer, if this has not preceded.

Lord,
through this eucharist,
send the Holy Spirit of Pentecost into our hearts
to keep us always in your love.

We ask this through Christ our Lord.

PENTECOST

Solemnity

MASS DURING THE DAY

OPENING PRAYER

Let us pray
[that the Spirit will work through
our lives
to bring Christ to the world]

Pause for silent prayer

God our Father,
let the Spirit you sent on your Church
to begin the teaching of the gospel
continue to work in the world
through the hearts of all who believe.

We ask this through our Lord Jesus
Christ, your Son,
who lives and reigns with you and
the Holy Spirit,
one God, for ever and ever.

ALTERNATIVE OPENING PRAYER

Let us pray
[in the Spirit who dwells within us]

Pause for silent prayer

Father of light, from whom every good
gift comes,
send your Spirit into our lives
with the power of a mighty wind,
and by the flame of your wisdom
open the horizons of our minds.

Loosen our tongues to sing your praise
in words beyond the power of speech,
for without your Spirit
man could never raise his voice in
words of peace
or announce the truth that Jesus is
Lord,
who lives and reigns with you and
the Holy Spirit,
one God, for ever and ever.

PRAYER AFTER COMMUNION

Let us pray.

Pause for silent prayer, if this has not preceded.

Father,
may the food we receive in the eucharist
help our eternal redemption.
Keep within us the vigor of your Spirit
and protect the gifts you have given to your Church.

We ask this in the name of Jesus the Lord.

TRINITY SUNDAY

OPENING PRAYER

Let us pray
[to the one God, Father, Son
and Spirit,
that our lives may bear witness
to our faith]

Pause for silent prayer

Father,
you sent your Word to bring us
truth
and your Spirit to make us holy.
Through them we come to know the
mystery of your life.

Help us to worship you, one God
in three Persons,
by proclaiming and living our faith
in you.

Grant this through our Lord
Jesus Christ, your Son,
who lives and reigns with you and
the Holy Spirit,
one God, for ever and ever.

ALTERNATIVE OPENING PRAYER

Let us pray
[to our God who is Father, Son, and
Holy Spirit]

Pause for silent prayer

God, we praise you:
Father all-powerful, Christ Lord and
Savior, Spirit of love.

You reveal yourself in the depths of
our being,
drawing us to share in your life and
your love.

One God, three Persons,
be near to the people formed in
your image,
close to the world your love brings
to life.

We ask you this, Father, Son, and
Holy Spirit,
one God, true and living, for ever
and ever.

PRAYER AFTER COMMUNION

Let us pray.

Pause for silent prayer, if this has not preceded.

Lord God,
we worship you, a Trinity of Persons, one eternal God.
May our faith and the sacrament we receive
bring us health of mind and body.

We ask this through Christ our Lord.

Thursday After Trinity Sunday

CORPUS CHRISTI

Solemnity

Where the solemnity of Corpus Christi is not observed as a holyday, it is assigned to the Sunday after Trinity Sunday, which is then considered its proper day in the calendar.

OPENING PRAYER

Let us pray
[to the Lord who gives himself
in the eucharist,
that this sacrament may bring us
salvation
and peace]

Pause for silent prayer

Lord Jesus Christ,
you gave us the eucharist
as the memorial of your suffering
and death.
May our worship of this sacrament
of your body and blood
help us to experience the salvation
you won for us
and the peace of the kingdom
where you live with the Father and
the Holy Spirit,
one God, for ever and ever.

ALTERNATIVE OPENING PRAYER

Let us pray
[for the willingness to make present
in our world
the love of Christ shown to us in the
eucharist]

Pause for silent prayer

Lord Jesus Christ,
we worship you living among us
in the sacrament of your body and
blood.
May we offer to our Father in heaven
a solemn pledge of undivided love.
May we offer to our brothers and
sisters
a life poured out in loving service of
that kingdom
where you live with the Father and
the Holy Spirit,
one God, for ever and ever.

PRAYER AFTER COMMUNION

Let us pray.

Pause for silent prayer, if this has not preceded.

Lord Jesus Christ,
you give us your body and blood in the eucharist
as a sign that even now we share your life.
May we come to possess it completely in the kingdom
where you live for ever and ever.

SACRED HEART

Solemnity

OPENING PRAYER

Let us pray
[that we will respond to the
love of Christ]

Pause for silent prayer

Father,
we rejoice in the gifts of love
we have received from the heart of
Jesus your Son.
Open our hearts to share his life
and continue to bless us with his love.

We ask this through our Lord
Jesus Christ, your Son,
who lives and reigns with you and
the Holy Spirit,
one God, for ever and ever.

Or:

Father,
we have wounded the heart of Jesus your Son,
but he brings us forgiveness and grace.
Help us to prove our grateful love
and make amends for our sins.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever.

ALTERNATIVE OPENING PRAYER

Let us pray
[that the love of Christ's heart
may touch the world with healing
and peace]

Pause for silent prayer

Father,
we honor the heart of your Son
broken by man's cruelty,
yet symbol of love's triumph,
pledge of all that man is called to be.

Teach us to see Christ in the lives
we touch,
to offer him living worship
by love-filled service to our brothers
and sisters.

We ask this through Christ our Lord.

PRAYER AFTER COMMUNION

Let us pray.

Pause for silent prayer, if this has not preceded.

Father,
may this sacrament fill us with love.
Draw us closer to Christ your Son
and help us to recognize him in others.

We ask this in the name of Jesus the Lord.

Last Sunday in Ordinary Time

CHRIST THE KING

Solemnity

The solemnity of Christ the King takes the place of the Thirty-fourth Sunday in Ordinary Time.

OPENING PRAYER

Let us pray
[that all men will acclaim
Jesus as Lord]

Pause for silent prayer

Almighty and merciful God,
you break the power of evil
and make all things new
in your Son Jesus Christ, the King
of the universe.

May all in heaven and earth
acclaim your glory
and never cease to praise you.

We ask this through our Lord
Jesus Christ, your Son,
who lives and reigns with you and
the Holy Spirit,
one God, for ever and ever.

ALTERNATIVE OPENING PRAYER

Let us pray
[that the kingdom of Christ
may live in our hearts and come to
our world]

Pause for silent prayer

Father all-powerful, God of love,
you have raised our Lord Jesus Christ
from death to life,
resplendent in glory as King of
creation.

Open our hearts,
free all the world to rejoice in his
peace,
to glory in his justice, to live in his love.
Bring all mankind together in
Jesus Christ your Son,
whose kingdom is with you and
the Holy Spirit,
one God, for ever and ever.

PRAYER AFTER COMMUNION

Let us pray.

Pause for silent prayer, if this has not preceded.

Lord,
you give us Christ, the King of all creation,
as food for everlasting life.
Help us to live by his gospel
and bring us to the joy of his kingdom,
where he lives and reigns for ever and ever.

MARY, MOTHER OF GOD

OPENING PRAYER

Let us pray
[that Mary, the mother of the
Lord,
will help us by her prayers]

Pause for silent prayer

God our Father,
may we always profit by the prayers
of the Virgin Mother Mary,
for you bring us life and salvation
through Jesus Christ her Son
who lives and reigns with you and
the Holy Spirit,
one God, for ever and ever.

ALTERNATIVE OPENING PRAYER

Let us pray
[in the name of Jesus,
born of a virgin and Son of God]

Pause for silent prayer

Father,
source of light in every age,
the virgin conceived and bore your Son
who is called Wonderful God, Prince
of Peace.

May her prayer, the gift of a mother's
love,
be your people's joy through all ages.
May her response, born of a humble
heart,
draw your Spirit to rest on your
people.

Grant this through Christ our Lord.

PRAYER AFTER COMMUNION

Let us pray.

Pause for silent prayer, if this has not preceded.

Father,
as we proclaim the Virgin Mary
to be the mother of Christ and the mother of the Church,
may our communion with her Son
bring us to salvation.

We ask this through Christ our Lord.

OPENING PRAYER

Let us pray
[that the Church will continue
the saving work of Christ]

Pause for silent prayer

Father,
you entrusted our Savior to the care of St. Joseph.
By the help of his prayers
may your Church continue to serve its Lord, Jesus Christ,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever.

PRAYER AFTER COMMUNION

Let us pray.

Pause for silent prayer, if this has not preceded.

Lord,
today you nourish us at this altar
as we celebrate the feast of St. Joseph.
Protect your Church always,
and in your love watch over the gifts you have given us.
Grant this through Christ our Lord.

OPENING PRAYER

Let us pray

[that Christ, the Word made flesh,
will make us more like him]

Pause for silent prayer

**God our Father,
your Word became man and was
born of the Virgin Mary.
May we become more like Jesus
Christ,
whom we acknowledge as our
Redeemer, God and man.**

**We ask this through our Lord
Jesus Christ, your Son,
who lives and reigns with you and
the Holy Spirit,
one God, for ever and ever.**

ALTERNATIVE OPENING PRAYER

Let us pray

[that we may become more like
Christ who chose to become one
of us]

Pause for silent prayer

**Almighty Father of our Lord Jesus
Christ,
you have revealed the beauty of your
power
by exalting the lowly virgin of Nazareth
and making her the mother of our
Savior.**

**May the prayers of this woman
bring Jesus to the waiting world
and fill the void of incompleteness
with the presence of her child,
who lives and reigns with you and the
Holy Spirit,
one God, for ever and ever.**

PRAYER AFTER COMMUNION

Let us pray.

Pause for silent prayer, if this has not preceded.

**Lord,
may the sacrament we share
strengthen our faith and hope in Jesus, born of a virgin
and truly God and man.
By the power of his resurrection
may we come to eternal joy.**

We ask this in the name of Jesus the Lord.

VIGIL MASS

This Mass may be used on the evening of June 23, either before or after Evening Prayer I of the solemnity.

OPENING PRAYER

Let us pray

[that we will follow the way of salvation]

Pause for silent prayer

**All-powerful God,
help your people to walk the path to salvation.
By following the teaching of John the Baptist,
may we come to your Son, our Lord Jesus Christ,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever.**

PRAYER AFTER COMMUNION

Let us pray.

Pause for silent prayer, if this has not preceded.

**Father,
may the prayers of John the Baptist
lead us to the Lamb of God.
May this eucharist bring us the mercy of Christ,
who is Lord for ever and ever.**

This formulary may also be used as a votive Mass.

BIRTH OF JOHN THE BAPTIST

MASS DURING THE DAY

OPENING PRAYER

Let us pray
[that God will give us joy and
peace]

Pause for silent prayer

God our Father,
you raised up John the Baptist
to prepare a perfect people for
Christ the Lord.
Give your Church joy in spirit
and guide those who believe in you
into the way of salvation and peace.
We ask this through our Lord Jesus
Christ, your Son,
who lives and reigns with you and
the Holy Spirit,
one God, for ever and ever.

ALTERNATIVE OPENING PRAYER

Let us pray
[as we honor John the Baptist
for the faith to recognize Christ in
our midst]

Pause for silent prayer

God our Father,
the voice of John the Baptist challenges
us to repentance
and points the way to Christ the Lord.
Open our ears to his message, and
free our hearts
to turn from our sins and receive the
life of the gospel.
We ask this through Christ our Lord.

PRAYER AFTER COMMUNION

Let us pray.

Pause for silent prayer, if this has not preceded.

Lord,
you have renewed us with this eucharist,
as we celebrate the feast of John the Baptist,
who foretold the coming of the Lamb of God.
May we welcome your Son as our Savior,
for he gives us new life,
and is Lord for ever and ever.

VIGIL MASS

This Mass may be used on the evening of June 28, either before or after Evening Prayer I of the solemnity.

OPENING PRAYER

Let us pray
[that the prayers of the apostles
will lead us to salvation]

Pause for silent prayer

Lord our God,
encourage us through the prayers of
Saints Peter and Paul.
May the apostles who strengthened
the faith of the infant Church
help us on our way of salvation.

We ask this through our Lord
Jesus Christ, your Son,
who lives and reigns with you and
the Holy Spirit,
one God, for ever and ever.

ALTERNATIVE OPENING PRAYER

Let us pray
[to be true to the faith
which has come to us through the
apostles Peter and Paul]

Pause for silent prayer

Father in heaven,
the light of your revelation brought
Peter and Paul
the gift of faith in Jesus your Son.

Through their prayers
may we always give thanks for your
life
given us in Christ Jesus,
and for having been enriched by him
in all knowledge and love.

We ask this through Christ our Lord.

PRAYER AFTER COMMUNION

Let us pray.

Pause for silent prayer, if this has not preceded.

Father,
you give us light by the teaching of your apostles.
In this sacrament we have received
fill us with your strength

We ask this in the name of Jesus the Lord.

PETER AND PAUL, APOSTLES

MASS DURING THE DAY

OPENING PRAYER

Let us pray

[that we will remain true to
the faith of the apostles]

Pause for silent prayer

God our Father,
today you give us the joy
of celebrating the feast of the
apostles Peter and Paul.
Through them your Church first
received the faith.
Keep us true to their teaching.
Grant this through our Lord
Jesus Christ, your Son,
who lives and reigns with you and
the Holy Spirit,
one God, for ever and ever.

ALTERNATIVE OPENING PRAYER

Let us pray

[one with Peter and Paul in our faith
in Christ the Son of the living God]

Pause for silent prayer

Praise to you, the God and Father of
our Lord Jesus Christ,
who in your great mercy
have given us new birth and hope
through the power of Christ's
resurrection.
Through the prayers of the apostles
Peter and Paul
may we who receive this faith through
their preaching
share their joy in following the Lord
to the unfading inheritance
reserved for us in heaven.
We ask this in the name of Jesus
the Lord.

PRAYER AFTER COMMUNION

Let us pray.

Pause for silent prayer, if this has not preceded.

Lord,
renew the life of your Church
with the power of this sacrament.
May the breaking of bread
and the teaching of the apostles
keep us united in your love.

We ask this in the name of Jesus the Lord.

VIGIL MASS

This Mass may be used on the evening of August 14, either before or after Evening Prayer I of the solemnity.

OPENING PRAYER

Let us pray
[that the Virgin Mary will help us
with her prayers]

Pause for silent prayer

Almighty God,
you gave a humble virgin
the privilege of being the mother
of your Son,
and crowned her with the glory
of heaven.

May the prayers of the Virgin Mary
bring us to the salvation of Christ
and raise us up to eternal life.

We ask this through our Lord
Jesus Christ, your Son,
who lives and reigns with you and
the Holy Spirit,
one God, for ever and ever.

ALTERNATIVE OPENING PRAYER

Let us pray
[with Mary to the Father,
in whose presence she now dwells]

Pause for silent prayer

Almighty Father of our Lord Jesus
Christ,
you have revealed the beauty of your
power
by exalting the lowly virgin of Nazareth
and making her the mother of our
Savior.

May the prayers of this woman clothed
with the sun
bring Jesus to the waiting world
and fill the void of incompleteness
with the presence of her child,
who lives and reigns with you and the
Holy Spirit,
one God, for ever and ever.

PRAYER AFTER COMMUNION

Let us pray.

Pause for silent prayer, if this has not preceded.

God of mercy,
we rejoice because Mary, the mother of our Lord,
was taken into the glory of heaven.

May the holy food we receive at this table
free us from evil.

We ask this through Christ our Lord.

ASSUMPTION

MASS DURING THE DAY

OPENING PRAYER

Let us pray

[that we will join Mary,
the mother of the Lord,
in the glory of heaven]

Pause for silent prayer

All-powerful and ever-living God,
you raised the sinless Virgin Mary,
mother of your Son,
body and soul to the glory of heaven.
May we see heaven as our final goal
and come to share her glory.

We ask this through our Lord
Jesus Christ, your Son,
who lives and reigns with you and
the Holy Spirit,
one God, for ever and ever.

ALTERNATIVE OPENING PRAYER

Let us pray

[that with the help of Mary's
prayers,
we too may reach our heavenly
home]

Pause for silent prayer

Father in heaven,
all creation rightly gives you praise,
for all life and all holiness come from
you.

In the plan of your wisdom
she who bore the Christ in her womb
was raised in glory to be with him
in heaven.

May we follow her example in reflecting
your holiness
and join in her hymn of endless life
and praise.

We ask this through Christ our Lord.

PRAYER AFTER COMMUNION

Let us pray.

Pause for silent prayer, if this has not preceded.

Lord,
may we who receive this sacrament of salvation
be led to the glory of heaven
by the prayers of the Virgin Mary.

We ask this in the name of Jesus the Lord.

OPENING PRAYER

Let us pray

**[that the prayers of all the saints
will bring us forgiveness for our
sins]**

Pause for silent prayer

**Father, all-powerful and ever-living
God,
today we rejoice in the holy men
and women
of every time and place.
May their prayers bring us your
forgiveness and love.**

**We ask this through our Lord
Jesus Christ, your Son,
who lives and reigns with you and
the Holy Spirit,
one God, for ever and ever.**

ALTERNATIVE OPENING PRAYER

Let us pray.

**[as we rejoice and keep festival
in honor of all the saints]**

Pause for silent prayer

**God our Father,
source of all holiness,
the work of your hands is manifest
in your saints,
the beauty of your truth is reflected
in their faith.**

**May we who aspire to have a part in
their joy
be filled with the Spirit that blessed
their lives,
so that having shared their faith on
earth
we may also know their peace in your
kingdom.**

Grant this through Christ our Lord.

PRAYER AFTER COMMUNION

Let us pray.

Pause for silent prayer, if this has not preceded.

**Father, holy one,
we praise your glory reflected in the saints.
May we who share at this table
be filled with your love
and prepared for the joy of your kingdom,
where Jesus is Lord for ever and ever.**

OPENING PRAYER

Let us pray

[that through the prayers of the
sinless Virgin Mary, God will free us
from our sins]

Pause for silent prayer

Father,
you prepared the Virgin Mary
to be the worthy mother of your Son.
You let her share beforehand
in the salvation Christ would bring
by his death,
and kept her sinless from the first
moment of her conception.
Help us by her prayers
to live in your presence without sin.

We ask this through our Lord
Jesus Christ, your Son,
who lives and reigns with you and the
Holy Spirit,
one God, for ever and ever.

ALTERNATIVE OPENING PRAYER

Let us pray

[on this feast of Mary
who experienced the perfection of
God's saving power]

Pause for silent prayer

Father,
the image of the Virgin is found in the
Church.
Mary had a faith that your Spirit
prepared
and a love that never knew sin,
for you kept her sinless from the first
moment of her conception.
Trace in our actions the lines of
her love,
in our hearts her readiness of faith.
Prepare once again a world for your
Son
who lives and reigns with you and the
Holy Spirit,
one God, for ever and ever.

PRAYER AFTER COMMUNION

Let us pray.

Pause for silent prayer, if this has not preceded.

Lord our God,
in your love, you chose the Virgin Mary
and kept her free from sin.
May this sacrament of your love
free us from our sins.
Grant this through Christ our Lord.

APPENDIX II
Biblical Readings

READINGS FROM THE OLD TESTAMENT (763)*

1. Isaiah 11:1-4a On him the Spirit of the Lord rests.
2. Isaiah 42:1-3 I have endowed my servant with my Spirit.
3. Isaiah 61:1-3a, 6a, 8b-9 The Lord God has anointed me and has sent me to bring Good News to the poor, to give them the oil of gladness.
4. Ezekiel 36:24-28 I will place a new Spirit in your midst.
5. Joel 2:23a, 26-30a (Hebrew 2:23a; 3:1-3a) I will pour out my Spirit on all mankind.

READINGS FROM THE NEW TESTAMENT (764)*

1. Acts 1:3-8 You will receive the power of the Holy Spirit, and you will be my witnesses.
2. Acts 2:1-6, 14, 22b-23, 32-33 They were all filled with the Holy Spirit, and began to speak.
3. Acts 8:1, 4, 14-17 They laid hands on them, and they received the Holy Spirit.
4. Acts 10:1, 33-34a, 37-44 The Holy Spirit came down on all those listening to the word of God.
5. Acts 19:1b-6a Did you receive the Holy Spirit when you became believers?
6. Romans 5:1-2, 5-8 The love of God has been poured into our hearts by the Holy Spirit which has been given to us.
7. Romans 8:14-17 The Spirit himself and our spirit bear united witness that we are children of God.
8. Romans 8:26-27 The Spirit himself will express our plea in a way that could never be put to words.
9. 1 Corinthians 12:4-13 There is one and the same Spirit giving to each as he wills.
10. Galatians 5:16-17, 22-23a, 24-25 If we live in the Spirit, let us be directed by the Spirit.
11. Ephesians 1:3a, 4a, 13-19a You have been signed with the seal of the Holy Spirit of the promise.
12. Ephesians 4:1-6 There is one body, one Spirit, and one baptism.

*Lectionary Number

RESPONSORIAL PSALMS (765)*

1. Psalm 22:23-24, 26-27, 28 and 31-32

R² (23): I will proclaim your name to my brothers.

or: (John 15:26-27): When the Holy Spirit comes to you, you will be my witness.

2. Psalm 23:1-3a, 3b-4, 5-6

R² (1): The Lord is my shepherd; there is nothing I shall want.

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

R² (3): Proclaim his marvelous deeds to all the nations.

4. Psalm 104:1ab and 24, 27-28, 30-31, 33-34

R² (30): Lord, send out your Spirit, and renew the face of the earth.

5. Psalm 117:1, 2

R² (Acts 1:8): You will be my witnesses to all the world.

or: Alleluia.

6. Psalm 145:2-3, 4-5, 8-9, 10-11, 15-16, 21

R² (1b): I will praise your name for ever, Lord.

ALLELUIA VERSE AND VERSE BEFORE THE GOSPEL (766)*

1. John 14:16

The Father will send you the Holy Spirit, says the Lord, to be with you for ever.

2. John 15:26b, 27a

The Spirit of Truth will bear witness to me, says the Lord, and you also will be my witnesses.

3. John 16:13a; 14:26b

When the Spirit of Truth comes, he will teach you all truth and bring to your mind all I have told you.

4. Revelation 1:5a, 6

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.

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

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

GOSPEL (767)*

1. Matthew 5:1-12a Theirs is the kingdom of heaven.
2. Matthew 16:24-27 If anyone wishes to follow me, let him deny himself.
3. Matthew 25:14-30 Because you have been faithful in small matters, come into the joy of your master.
4. Mark 1:9-11 He saw the Spirit descending and remaining on him.
5. Luke 4:16-22a The Spirit of the Lord is upon me.
6. Luke 8:4-10a, 11b-15 Some seed fell into rich soil. These are the people who receive the word and bear fruit in patience.
7. Luke 10:21-24 I bless you, Father, for revealing these things to children.
8. John 7:37b-39 From the heart of the Lord shall flow fountains of living water.
9. John 14:15-17 The Spirit of Truth will be with you for ever.
10. John 14:23-26 The Holy Spirit will teach you everything.
11. John 15:18-21, 26-27 The Spirit of Truth who issues from the Father, will be my witness.
12. John 16:5b-7, 12-13a (Greek 5-7, 12-13a) The Spirit of Truth will lead you to the complete truth.

