Rite of Confirmation within Mass
By a delegated priest

The following introduction has been adapted from the Rite of Confirmation for priests who have been delegated to celebrate the sacrament of confirmation with baptized Catholics (children) in the Diocese of Metuchen. To read the full introduction of the Rite of Confirmation, please see Rite of Confirmation, 1 – 19.

The ordinary minister of confirmation is the bishop. Normally a bishop administers the sacrament so that there will be a clearer reference 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 hands. However, the bishop may delegate the faculty to confirm to pastors of the place where confirmation is conferred or places where the candidates belong. (RC, 7-8)

Delegation is not required for a priest to confirm anyone of the age of reason (7) or older who is being fully initiated (that is, being baptized, confirmed, and receiving first communion at the Easter Vigil). This is done according to the RCIA, 206-243.

Delegation is not required for a priest to confirm when receiving a baptized Christian into the Catholic Church. This is done according to the RCIA, 473-498.

In the Diocese of Metuchen, delegation is required for pastors to confirm adult baptized Catholics. This delegation is ordinarily given for the Sundays of Easter only.

When to Celebrate Confirmation

The Rite of Confirmation strongly encourages that the celebration of the sacrament take place at Mass on a Sunday (or Saturday evening). Confirmation may occur at a Sunday parish Mass or at an additionally scheduled Mass on Sunday.

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 initiation. (RC, 13)

On days when ritual Masses are permitted, the ritual Mass for Confirmation (RM, Ritus Masses 1. For the Conferral of the Sacraments of Initiation 4. Confirmation), with its proper readings may be celebrated. The vestments for the Mass are red or white or of some other festive color.

If the ritual Mass is not celebrated, one of the readings may be taken from those provided in the Lectionary for Mass for the ritual for confirmation.
When confirmation is celebrated on any of the following days, the Mass of the Day with its readings is celebrated. 1. Easter Triduum of the Lord’s Passion and Resurrection 2. Christmas, Epiphany, Ascension and Pentecost. Sundays of Advent, Lent and the Easter Season. Ash Wednesday. Weekdays of Holy Week from Monday through Thursday inclusive. Days within the Octave of Easter. 3. Solemnities of the Lord, the Blessed Virgin Mary, the saints and All Souls 4. All proper solemnities. Mass vestments are the color of the day.

On Sundays of Ordinary Time, the ritual Mass of confirmation is permitted. Red vestments may be used.

**Offices and Ministries of Confirmation**

Keep in mind that, as with all liturgical celebrations of the Church, “the full conscious and active participation of the people is the aim to be considered before all else.” (CSL, 14)

The liturgical celebration of confirmation should reflect the festive and solemn character required. There should be a full complement of ministries (deacon, readers, servers, hospitality) and music ministry including a cantor to lead the people in song.

Preparations should be made in advance for visitors attending the liturgy to insure a solemn celebration of the sacrament. Information regarding photography and electronic etiquette could be announced before Mass or included in the worship aid. All present should be strongly encouraged to participate in the entire celebration.

The candidates should fully participate in the entire liturgy with specific focus on their role as recipients of the sacrament. They need to focus on what is happening to them and on the celebration of the sacrament. They should not be fulfilling the other roles of the liturgy such as serving or proclaiming the readings or intercessions. Appropriate ministers of the word and altar servers should fulfill these ministries and not the confirmation candidates themselves.

Note that only the pastor is delegated to confirm. Concelebrants may not anoint any of the candidates.

Deacons are not ministers of the sacrament of confirmation and may never anoint candidates for confirmation.

**Sponsors**

As a rule, there should be a sponsor for each of those to be confirmed. These sponsors bring the candidates to receive the sacrament, present them to the minister for the anointing, and will later help them to fulfill their baptismal promises faithfully under the influence of the Holy Spirit whom they have received. (RC, 5)
According to the *Rite of Confirmation*, 5, a baptismal godparent may act as sponsor for a confirmation candidate, or a special sponsor for confirmation may be chosen. It is further stated that “Even the parents themselves may present their children for confirmation.” While parents may present the candidate for confirmation, a person who is not the parent of the candidate needs to be chosen as sponsor.

From the Code of Canon Law:

Can. 892 Insofar as possible, there is to be a sponsor for the person to be confirmed; the sponsor is to take care that the confirmed person behaves as a true witness of Christ and faithfully fulfills the obligations inherent in this sacrament.

Can. 893 §1. To perform the function of sponsor, a person must fulfill the conditions mentioned in can. 874.

Can. 874 §1. To be permitted to take on the function of sponsor a person must:

1/ be designated by the one to be baptized, by the parents or the person who takes their place, or in their absence by the pastor or minister and have the aptitude and intention of fulfilling this function;

2/ have completed the sixteenth year of age, unless the diocesan bishop has established another age, or the pastor or minister has granted an exception for a just cause;

3/ be a Catholic who has been confirmed and has already received the most holy sacrament of the Eucharist and who leads a life of faith in keeping with the function to be taken on;

4/ not be bound by any canonical penalty legitimately imposed or declared;

5/ not be the father or mother of the one to be baptized.

§2. A baptized person who belongs to a non-Catholic ecclesial community is not to participate except together with a Catholic sponsor and then only as a witness of the baptism.

§2. It is desirable to choose as sponsor the one who undertook the same function in baptism.
The Celebration of the Sacrament

The sacrament of confirmation is conferred through the anointing with chrism on the forehead, which is done by the laying on of hand, and through the words: BE SEALED WITH THE GIFT OF THE HOLY SPIRIT. (RC, 9)

The chrism is consecrated by the bishop in the Mass that is celebrated as a rule on Holy Thursday for this purpose. (RC, 10) Only a bishop may bless the Chrism oil.

Confirmation Check List

- Mass Vestments
- Nametags for the confirmandi
- Proper vesture for clergy
- Chrism oil
- Rite of Confirmation
- Roman Missal
- Requisites for communion under both kinds
- Requisites for washing of hands after anointings

After the ceremony, the names of those confirmed and other pertinent information needs to be recorded in the appropriate parish register.

Abbreviations

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
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<tr>
<td>CSL</td>
<td>Constitution on the Sacred Liturgy</td>
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<td>RC</td>
<td>Rite of Confirmation</td>
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<td>RCIA</td>
<td>Rite of Christian Initiation of Adults</td>
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<tr>
<td>RM</td>
<td>Roman Missal</td>
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THE INTRODUCTORY RITES

When the people are gathered, the pastor approaches the altar while the entrance song is sung. When he has arrived at the altar, he reverences the altar and goes to the chair. When the song is completed, the priest with the people, standing, make the sign of the cross.

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

R: Amen.

Then the pastor, extending his hands, greets the people:

The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all.

R: And with your spirit.

The pastor may introduce the liturgy at this time in these or similar words.

My friends, we have come together on this joyous occasion to celebrate the Eucharist during which the Sacrament of Confirmation will be conferred. Through baptism, these young people have become our brothers and sisters in Christ. Through Confirmation, they will be strengthened by the Holy Spirit to give witness to their faith as disciples of Christ.
ACT OF PENITENCE

And so, brothers and sisters, let us acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries.

A brief pause for silence follows.

The priest or a deacon or another minister then says the following:

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

R: Lord, have mercy.

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

R: Christ, have mercy.

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

R: Lord, have mercy.

The absolution by the priest follows:

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

R: Amen.
SPRINKLING RITE

The sprinkling rite may take the place of the Penitential Act, especially during Easter Time. If the sprinkling rite occurs now, it would not be repeated after the renewal of baptismal promises.

With a vessel containing the water to be blessed before him, the priest calls upon the people to pray in these or similar words:

Brothers and sisters,
let us humbly beseech the Lord our God
to bless this water he has created,
which will be sprinkled on us
as a memorial of our Baptism.
May he help us by his grace
to remain faithful to the Spirit we have received.

And after a brief pause for silence, he continues with hands joined:

Almighty ever-living God,
who willed that through water,
the fountain of life and the source of purification,
even souls should be cleansed
and receive the gift of eternal life;
be pleased, we pray, to bless this water,
by which we seek protection on this your day, O Lord.

Renew the living spring of your grace within us
and grant that by this water we may be defended
from all ills of spirit and body,
and so approach you with hearts made clean
and worthily receive your salvation.
Through Christ our Lord.  

The priest sprinkles himself and the ministers, then the clergy and people. An appropriate song is sung.

When he returns to the chair, the priest faces the people with hands joined and says:

May almighty God cleanse us of our sins, and through the celebration of this Eucharist make us worthy to share at the table of his Kingdom.

R: Amen.
Or, during Easter Time:

Lord our God,
in your mercy be present to your people’s prayers,
and, for us who recall the wondrous work of our creation
and the still greater work of our redemption,
graciously bless this water.

For you created water to make the fields fruitful
and to refresh and cleanse our bodies.
You also made water the instrument of your mercy:
for through water you freed your people from slavery
and quenched their thirst in the desert;
through water the Prophets proclaimed the new covenant
you were to enter upon the human race;
and last of all,
through water, which Christ made holy in the Jordan,
you have renewed our corrupted nature
in the bath of regeneration.

Therefore, may this water be for us
a memorial of the Baptism we have received,
and grant that we may share
in the gladness of our brothers and sisters
who at Easter have received their Baptism.
Through Christ our Lord.

R: Amen.

The priest sprinkles himself and the ministers, then the clergy and people. An appropriate song is sung.
When he returns to the chair, the priest faces the people with hands joined and says:

May almighty God cleanse us of our sins,
and through the celebration of this Eucharist
make us worthy to share at the table of his Kingdom.

R: Amen.
EASTER SEASON THANKSGIVING OVER WATER ALREADY BLESSED

If the water being used has already been blessed, as during the Easter Season, the following “Thanksgiving over Water” from RCIA 389 may be used in place of the blessing.

Dear brothers and sisters, let us implore the mercy of God. May this rite of sprinkling revive in us the grace of baptism through which we have been immersed in the redeeming death of the Lord, that we may rise with him to new life.

Pause for silent prayer. Then, facing the font (or vessel) containing the blessed water, the celebrant says:

Praise to you, almighty God and Father,
for you have created water to cleanse and to give life.

All sing or say the following or some other suitable acclamation:

Celebrant:

Praise to you, Lord Jesus Christ, the Father’s only Son,
for you offered yourself on the cross
that in the blood and water flowing from your side
and through your death and resurrection
the Church might be born.

All: Blessed be God.

Celebrant:

Praise to you, God the Holy Spirit,
for you anointed Christ at his baptism in the waters of the Jordan,
that we might all be baptized in you.

All: Blessed be God.

The celebrant concludes with the following prayer.

You have called your children,
to this cleansing water,
that they may share in the faith of your Church
and have eternal life.
By the mystery of this consecrated water
lead them to a new and spiritual birth.
We ask this through Christ our Lord.

All: Amen.
Gloria

The Gloria in excelsis (Glory to God in the highest) is said or sung.

Glory to God in the highest
and on earth peace to people of good will.
We praise you, we bless you,
we adore you, we glorify you,
we give you thanks for your great glory,
Lord God, heavenly King,
O God, almighty Father.
Lord Jesus Christ, Only Begotten Son,
Lord God, Lamb of God,
Son of the Father,
you take away the sins of the world,
have mercy on us;
you take away the sins of the world,
receive our prayer;
you are seated at the right hand of the Father,
have mercy on us.
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.
COLLECT

On days when ritual Masses are not permitted, the Collect is of the day.
On days when ritual Masses are permitted, one of the following is used:

Let us pray.

All pray in silence with the priest for a while. Then the priest, with hands extended, says the Collect:

Grant, we pray, almighty and merciful God,
that the Holy Spirit, coming near
and dwelling graciously within us,
may make of us a perfect temple of his glory.
Through our Lord, Jesus Christ, your Son,
who lives and reigns with you
in the unity of the Holy Spirit,
one God, for ever and ever.

Or:

Fulfill for us your gracious promise, O Lord, we pray,
so that by his coming
the Holy Spirit may make us witnesses before the world
to the Gospel of our Lord Jesus Christ.
Who lives and reigns with you
in the unity of the Holy Spirit,
one God, for ever and ever.
Or:

Graciously pour out your Holy Spirit upon us, we pray, O Lord, so that, walking in oneness of faith and strengthened by the power of his love, we may come to the measure of the full stature of Christ. Who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

Or:

May the Paraclete who proceeds from you, we pray, O Lord, enlighten our minds and lead us into all truth, just as your Son has promised. Who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

LITURGY OF THE WORD

On days when the ritual Mass is not permitted, all of the readings are of the day.

On days when the ritual Mass is permitted, the readings may be chosen from Lectionary 764 – 768.

On a day when the ritual Mass is permitted but not used, one of the readings may be taken from those provided in the Lectionary 764-768.
SACRAMENT OF CONFIRMATION

PRESENTATION OF THE CANDIDATES

After the gospel, the pastor stands at the chair. Another priest or deacon or catechist presents the candidates for confirmation from a place other than the ambo (e.g., cantor stand), according to the custom of the region. The candidates stand.

Pastor:
My dear friends, those who desire the fullness of the Spirit through this Sacrament must be properly formed. Who testifies that they are prepared to receive the Spirit?

Parish Catechetical Leader:
(Candidates please stand). On behalf of this community, I testify that these young men and women have opened their hearts to the Spirit through prayer, study, worship and service.

Pastor:
Parents and guardians of these young people: You have heard the testimony of their readiness for Confirmation. Will you continue to help them be faithful to Jesus and to the Community of the Church?

Parents & Guardians: We will.

Pastor:
Sponsors of these who desire Confirmation: Are you now prepared to walk the journey of faith with these young men and women?

Sponsors: We will.

Pastor:
Candidates for the Sacrament of Confirmation, are you ready to accept the responsibilities and duties of living the Catholic Faith in the power of the Holy Spirit?

Candidates: We are!

Pastor:
In the name of the Church, I embrace your “YES.” I pray that the gifts of the Spirit will strengthen you as witnesses of Christ now and always.
Or:

After the Gospel, a priest, deacon or parish minister addresses the candidates.

Will the candidates for confirmation please stand.

He/she then addresses the minister of confirmation.

Reverend Father *(name)*,
the parish of *(name)*
presents these candidates
for the sacrament of confirmation.

Those who know them judge them to be sincere in their desire.

They have heard the word of Christ
in the assembly of the Church
and have attempted to shape their conduct accordingly.

They have shared in the fellowship and prayer
of their brothers and sisters.

Now I wish to inform you and all here present
of our community’s decision to call them to confirmation.

Each candidate is accompanied by a sponsor
and it is my privilege to present them to you.

The minister of confirmation inquires as to the readiness of the candidates.

The Church asks that its members
be suitably prepared for the sacraments
so that they may receive the grace of God
freely and knowingly.

Have these candidates been formed and instructed?
The parish minister responds.

They have participated
in our community's process of formation
and have received appropriate catechesis.

We feel they are ready for confirmation.

Then the minister of confirmation questions the candidates.

My dear candidates,
do you understand what this sacrament means to you
and to your sharing in the life and mission of the Church?

They respond:

We do.

Then the minister of confirmation concludes.

In the name of Jesus Christ and his Church, I accept you
and I pray that the sacrament which you are about to receive,
will strengthen your faith
and assist the growth of God's kingdom among us.

Then the congregation gives its assent by applause.

The homily follows.
**Homily or Instruction**

The pastor 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

Deacon or pastor: Candidates for confirmation please stand.

Using the text below, the pastor questions the candidates. If the Instruction (above) is not used, the following may be used to introduce the Renewal of Baptismal Promises.

(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.)

Only the candidates respond to the following questions.

Do you renounce Satan and all his works and all his empty show?

Candidates: I do.

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

Candidates: I do.

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

Candidates: I do.

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.
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.

Deacon or Pastor: Everyone please stand.

The pastor confirms their professions of faith by proclaiming the faith of the Church by singing or saying the following:

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 sings or says: Amen.

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

At this time, where it is customary, the candidates may be sprinkled with holy water while an appropriate song is sung. If the sprinkling rite has taken the place of the penitential act, the sprinkling would not be repeated here.

THE LAYING ON OF HANDS

The pastor may move to the place where confirmation will take place.
The pastor 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.

The candidates may be invited to kneel.
Deacon or pastor: Candidates please kneel.
All pray in silence for a short time.

The pastor alone lays hands upon all the candidates (by extending hands over them). The pastor 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 ANOINTING WITH CHRISM

The deacon brings the chrism to the pastor. Each candidate goes to the pastor, or the pastor 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 pastor; or the candidate may give his own name.

The pastor 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 pastor says:

Peace be with you.

The newly confirmed responds: And with your spirit.

During the anointing a suitable song may be sung. The music should not be too loud or distract from the dialogue between the pastor and the candidates.

After the anointing the pastor discretely washes his hands.
GENERAL INTERCESSIONS

The following or other intercessions created for the occasion may be used. The profession of faith is omitted, since it has already been made. All stand.

Pastor:
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:
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.

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.

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.

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

That all those who have died, especially our friends and relatives, may be lead by the Spirit to God’s heavenly kingdom:
Let us pray to the Lord.
Pastor:

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

Some of the newly confirmed may join those who bring the gifts to the altar.

Special inserts for Confirmation may be used in Eucharistic Prayers I, II and III.
The inserts are found in the Roman Missal, Ritual Masses I. 4. For the Conferral of Confirmation.

Confirmation takes place as a rule within Mass in order that the fundamental connection of this
sacrament with all of Christian initiation may stand out in clearer light. Christian initiation reaches its
culmination in the communion of the body and blood of Christ. The newly confirmed therefore
participate in the Eucharist, which completes their Christian initiation. RC, 13

Therefore, communion should be offered under both species at the Confirmation Mass. When a deacon is
serving, he ministers the cup with the assistance of extraordinary ministers when necessary.
PRAYER AFTER COMMUNION

On days when ritual Masses are not permitted, the Prayer After Communion is of the day. On days when ritual Masses are permitted, one of the following is used:

Let us pray.

All pray in silence unless silence has just been observed.

Accompany with your blessing
from this day forward, O Lord,
those who have been anointed with the Holy Spirit
and nourished by the Sacrament of your Son,
so that, with all trials overcome,
they may gladden your Church by their holiness
and, through their works and their charity,
foster her growth in the world.
Through Christ our Lord.

Or:

Instruct, O Lord, in the fullness of the Law
those you have endowed with the gifts of your Spirit
and nourished by the Body of your Only Begotten Son,
that they may constantly show to the world
the freedom of your adopted children
and, by the holiness of their lives,
exercise the prophetic mission of your people.
Through Christ our Lord.

Or:

Pour on us, O Lord, the Spirit of your love,
and, in your kindness,
make those you have nourished
by this one heavenly Bread
one in mind and heart.
Through Christ our Lord.

ANNOUNCEMENTS
Announcements, if any, are made at this time.
SOLEMN BLESSING

Deacon:
Bow down for the blessing.

The pastor, with hands extended over the newly confirmed, says:

May God the Father almighty bless you, whom he has made his adopted sons and daughters reborn from water and the Holy Spirit, and may he keep you worthy of his fatherly love.

R: Amen.

May his Only Begotten Son, who promised that the Spirit of truth would abide in his Church, bless you and confirm you by his power in the confession of the true faith.

R: Amen.

May the Holy Spirit, who kindles the fire of charity in the hearts of disciples, bless you and lead you blameless and gathered as one into the joy of the Kingdom of God.

R: Amen.

And he blesses all the people adding:

And may almighty God bless all of you, who are gathered here, the Father and the Son ✠ and the Holy Spirit.

R: Amen.

Deacon:
Go in peace, glorifying the Lord by your life.

R: Thanks be to God.
Or:

**PRAYER OVER THE PEOPLE**

**Deacon:**

Bow down for the blessing.

The pastor, with hands extended over the newly confirmed and the people, says:

**Confirm, O God,**
what you have brought about in us,
and preserve in the hearts of your faithful
the gifts of the Holy Spirit:
may they never be ashamed
to confess Christ crucified before the world
and by devoted charity
may they ever fulfill his commands.
Who lives and reigns for ever and ever.

*R: Amen.

And may the blessing of almighty God,
the Father and the Son ✡ and the Holy Spirit,
come down on you and remain with you for ever.

*R: Amen.

**Deacon:**

Go in peace, glorifying the Lord by your life.

*R: Thanks be to God.