

CONFIRMATION & FIRST EUCHARIST LITURGICAL MANUAL



CONTENTS

Contents.....	2
Introduction.....	4
Persons and their Duties.....	4
Bishop.....	4
Master of Ceremonies.....	4
Priests.....	4
Deacons.....	4
Sacristan.....	5
Servers.....	5
Candidates for Confirmation and their Sponsors.....	5
Photographer.....	5
Honor Guard of the 4 th Degree Knights of Columbus.....	6
Liturgical Planning.....	6
Liturgy Planning Sheet.....	6
Choice of Liturgy.....	6
Intercessions.....	6
Music for the Liturgy.....	6
Rosary Before Confirmation and First Eucharist.....	7
Appendix I: Proper Readings for Confirmation and First Eucharist.....	9
First Reading [During Lent and Ordinary Time] Lectionary #764,1.....	9
First Reading [During Easter] Lectionary 765,1.....	10
Responsorial Psalm Lectionary 766,2.....	11
Responsorial Psalm Lectionary 766,3.....	12
Second Reading Lectionary 979,4.....	13
Alleluia Verse.....	13
Gospel Lectionary 981,1.....	14
Appendix II: Texts from Order of Confirmation to Be Printed.....	16
Presentation of Candidates (Please Print & Use).....	16
Prayers of the Faithful (Please Print & Use).....	17
Appendix III: Texts to Review with Confirmands.....	18
Renewal of Baptismal Promises.....	18

Laying On of Hands and Anointing with Chrism..... 19
Appendix IV: Sacristan Checklist..... 21
Appendix V: Hymns to Avoid 22
Appendix VI: Some Song suggestions..... 24
Appendix VII: One-Page Outline, Order of Confirmation And First Eucharist..... 25
Appendix VIII: Knights of Columbus..... 27

INTRODUCTION

This manual is the official liturgical guide for the celebration of confirmation and first Eucharist in the Diocese of Fargo. Pastors should review this document and share the relevant parts with their DRE, musicians, sacristan, and photographer.

The foundations for this manual are the *General Instruction of the Roman Missal*, the *Ceremonial of Bishops*, the *Order of Confirmation*, and the particular directives of the Bishop of Fargo.

PERSONS AND THEIR DUTIES

Bishop

The ordinary minister of confirmation is the bishop. Outside of the instances specifically enumerated in universal Church law and diocesan particular law, priests do not have the faculty to administer the sacrament of confirmation without the express delegation of the diocesan bishop. Please consult the flowchart at www.fargodiocese.org/confirmation to know in which cases you already have the faculty and in which cases you need to seek delegation. If questions remain, please contact the Chancellor's office. There may be cases where an individual, on account of disability or other circumstances, cannot attend the bishop's regional confirmation. In this case, the pastor should request delegation to confirm from the bishop through the Chancellor's Office.

Master of Ceremonies

The Diocesan Master of Ceremonies (MC) will assist the bishop with the confirmation and first Eucharist liturgy. He will be available beforehand to review the liturgy with the pastor, servers, sacristan, and musicians. During the liturgy he will direct the servers. Musicians should be attentive to and follow his cues.

Priests

All priests are invited to concelebrate. Concelebrating priests should wear all priestly vestments, including the chasuble of the appropriate color. Priests are also reminded that “[no] one is ever to enter into a concelebration or to be admitted as a concelebrant once the Mass has already begun.”¹¹ Should a priest arrive late, or has already celebrated two Masses on a weekday or three on a Sunday, he is welcome to participate in choir – that is, seated in the sanctuary in cassock and surplice or white alb, but without carrying out the words and gestures of a concelebrant.

Deacons

The assistance of deacons is encouraged. It is proper to the Deacon to proclaim the gospel, lead the general intercessions, and hold the oil stock during the confirmations. If there are no deacons, the gospel is proclaimed by a concelebrating priest, the general intercessions are read by the lector, and the oil stock is held by the pastor.

¹ General Instruction of the Roman Missal #206

Sacristan

A detailed checklist of items to prepare can be found in [Appendix IV](#). Please follow this list carefully so as to avoid having to look for things last minute.

Servers

The confirmation and first Eucharist Mass is most easily attended to by 5-7 servers. If this is not possible, 3 servers are sufficient. They should have arrived at the church and be vested at least 20 minutes before Mass. The MC will review the liturgy with them and direct them during the liturgy.

Candidates for Confirmation and their Sponsors

Please ensure, in addition to the proper catechetical, liturgical, and spiritual preparation of the students, that 1) the mode of dress of students and sponsors is in accord with the dignity of the sacraments and 2), the students and their sponsors refrain from chewing gum. Please also note that the students customarily wear name tags indicating both confirmation and baptismal names.

Photographer

There should be only one person designated to take the photographs: either a volunteer from the parish or a professional who is hired.

The students and sponsors should be instructed to remain in their pews after Mass is complete so they can line up easily for photographs. Group photographs are taken first, then individual ones. For the group photo the students are generally arranged on the sanctuary steps. Meanwhile, the sponsors should line up in one of the side aisles of the church. After the group photograph the children will go find their sponsor and then come through for individual photographs. If there are multiple parishes, the custom has been to take a group shot of parish one, followed by those individuals, then group shot of parish two, etc..

All photographers should be encouraged to proceed quickly and respectfully, and those unfamiliar with these instructions should be briefed on them. They should arrive well before the Mass is over and have their equipment staged and ready to move into the church. If the photographer requires order envelopes to be filled out, ensure that all families wishing to order photographs have them completed before Mass. If the family wishes to take their own photograph in lieu of the professional, this is permissible, but they need to be prepared to do so when their child comes to the front.

A staff member or volunteer from the host parish should review this plan for pictures beforehand and be prepared to help organize the group and individual pictures. Assisting the photographer in collecting envelopes and recording the order of photographs is sometimes necessary in the event the photographer comes without additional staff of his/her own.

If a meal follows the ceremony, the kitchen staff should feel free to begin

serving without waiting for the bishop.

Honor Guard of the 4th Degree Knights of Columbus

A Knights of Columbus Honor Guard may be invited at the discretion of the pastor hosting the confirmation. Their role is specified in [Appendix VIII](#).

LITURGICAL PLANNING

Liturgy Planning Sheet

A liturgy planning sheet is to be filled out and submitted to the Diocese of Fargo Liturgy Office at least *two weeks* prior to the confirmation and first Eucharist liturgy. Please download the Liturgy Planning Sheet from www.fargodiocese.org/confirmation. It can be filled out electronically by using Adobe Acrobat Reader and e-mailed, or filled out by hand and faxed or mailed to the Liturgy Office.

Choice of Liturgy

The choice of prayers and readings for the Mass of confirmation and first Eucharist is governed by liturgical law for Ritual Masses and the preferences of the bishop. Briefly:

- a. **Sundays of Lent:** The Mass and readings of the day will be used. Neither the Ritual Mass for the Conferral of Confirmation nor its proper readings may be used. Violet vestments are worn. No *Gloria* if the Ritual Mass is not used.
- b. **Weekdays of Lent:** The Ritual Mass for the Conferral of Confirmation and the proper readings listed in [Appendix I](#) are preferred. In this case, red vestments are worn. The *Gloria* is sung in the Ritual Mass.
- c. **Sundays of Easter, the Octave of Easter and Solemnities:** The Mass and readings of the day will be used. Neither the Ritual Mass for the Conferral of Confirmation nor its proper readings may be used. White vestments are worn.
- d. **Weekdays of Easter:** The Ritual Mass for the Conferral of Confirmation and the proper readings listed in [Appendix I](#) are preferred. In this case, red vestments are worn. The *Gloria* is sung in the Ritual Mass.
- e. **Sundays in Ordinary Time:** The Ritual Mass for the Conferral of Confirmation is preferred, but the proper readings for the particular Sunday should be used. In this case, red vestments are worn.
- f. **Weekdays of Ordinary time:** The Ritual Mass for the Conferral of Confirmation and the proper readings listed in [Appendix I](#) are preferred. In this case, red vestments are worn.

Intercessions

The *Order of Confirmation* has its own proper intercessions. They should not be modified, but rather used as they are printed in this manual. See [Appendix II](#).

Music for the Liturgy

The music used for the confirmation and first Eucharist Liturgy is to be taken from established liturgical repertoire. The lyrics must be theologically sound and the musical style must be conducive to a prayerful encounter with Christ who is present in the liturgy. Selections should be based upon the following themes:

- a. The Eucharist (especially for songs at Communion)
- b. The Holy Spirit
- c. The Liturgical Season (if confirmation and first Eucharist are celebrated in Lent, choose at least one Lent song; if in Easter, choose at least one Easter song)
- d. Certain hymns should be completely avoided. They are listed in [Appendix V](#).

The liturgical music should be properly timed so as to conclude when the ritual action concludes. For example, when the bishop arrives at his chair after the entrance procession (and incensation of the altar, if it is done), the entrance song should conclude. In all cases, please watch the MC and follow his directions for when to begin and conclude the various musical parts of the Mass.

The Ordinary of the Mass (Lord Have Mercy, Gloria, Gospel Acclamation; Holy, Holy; Memorial Acclamation; Great Amen; Lamb of God) should be sung.

The cue to start the Gospel Acclamation is different when the bishop is present. Do not wait for him to stand; rather, begin when the deacon or priest who will read the gospel stands up and goes to the bishop for a blessing. If you are not sure, keep your eye on the MC who will give you the signal to start.

The *Laying on of Hands* is carried out in complete silence.

If there are many confirmands, a song may be sung during the *Anointing with Chrism*:

- a. Do not begin until the bishop has anointed the first three confirmands.
- b. The song must be quiet and subdued; the bishop's voice should still be heard over the singing.
- c. It should not be sung by the congregation; just the choir (or cantor) and accompanist.
- d. Do not forget that during Lent musical instruments may be used to accompany singing, but may not be played by themselves. (i.e., no solo instrumental music here or at any point during the Mass during Lent)

There should be a period of complete silence after the distribution of communion, and before the *Prayer After Communion* so that the faithful may contemplate the Lord whom they have received in the Eucharist.

Rosary Before Confirmation and First Eucharist

Prior to the confirmation and first Eucharist liturgy the church is usually quite full, many family and friends are together and enjoying each other's company, and they may have to wait there awhile. In these circumstances it is difficult for them to avoid the temptation to visit and often a dull roar ensues in the church. In order to maintain an atmosphere of prayer and reverence for the Lord's house,

and to spiritually prepare all those present for the Mass, a Rosary should be said. A parishioner or group of parishioners should be assigned to lead the rosary ½ hour prior to the Mass. They should make sure the Rosary is ended at least 5 minutes before Mass starts.

APPENDIX I:

PROPER READINGS FOR CONFIRMATION AND FIRST EUCHARIST

First Reading [During Lent and Ordinary Time]

Lectionary #764,1

Isaiah 11:1-4ab *The Spirit of the Lord shall rest upon him.*

A reading from the Book of the Prophet Isaiah

On that day, a shoot shall sprout from the stump of Jesse,
and from his roots a bud shall blossom.

The Spirit of the LORD shall rest upon him:
a Spirit of wisdom and of understanding,

A Spirit of counsel and of strength,
a Spirit of knowledge and of fear of the LORD,
and his delight shall be the fear of the LORD.

Not by appearance shall he judge,
nor by hearsay shall he decide,

But he shall judge the poor with justice,
and decide aright for the land's afflicted.

The word of the Lord.

First Reading [During Easter]

Lectionary 765,1

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

All were filled with the Holy Spirit, and began to speak in different tongues.

A reading from the Acts of the Apostles

When the time for Pentecost was fulfilled,
they were all in one place together.

And suddenly there came from the sky
a noise like a strong driving wind,
and it filled the entire house in which they were.

Then there appeared to them tongues as of fire,
which parted and came to rest on each one of them.

And they were all filled with the Holy Spirit
and began to speak in different tongues,
as the Spirit enabled them to proclaim.

Now there were devout Jews from every nation under heaven staying in
Jerusalem.

At this sound, they gathered in a large crowd, but they were confused
because each one heard them speaking in his own language.

Then Peter stood up with the Eleven, raised his voice, and proclaimed to them:
"You who are Jews, indeed all of you staying in Jerusalem.

Let this be known to you, and listen to my words.

"Jesus the Nazorean was a man commended to you by God
with mighty deeds, wonders, and signs,
which God worked through him in your midst,
as you yourselves know.

This man, delivered up by the set plan and foreknowledge of God,
you killed, using lawless men to crucify him.

"God raised this Jesus;
of this we are all witnesses.

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

The word of the Lord.

Responsorial Psalm

Lectionary 766,2

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

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

The LORD is my shepherd; I shall not want.
In verdant pastures he gives me repose;
Beside restful waters he leads me;
he refreshes my soul.

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

He guides me in right paths
for his name's sake.
Even though I walk in the dark valley
I fear no evil; for you are at my side
With your rod and your staff
that give me courage.

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

You spread the table before me
in the sight of my foes;
You anoint my head with oil;
my cup overflows.

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

Only goodness and kindness follow me
all the days of my life;
And I shall dwell in the house of the LORD
for years to come.

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

-or-

Responsorial Psalm

Lectionary 766,3

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

R. (3) Proclaim God's marvelous deeds to all the nations.

Sing to the LORD a new song;
sing to the LORD, all you lands;
Sing to the LORD; bless his name.

R. Proclaim God's marvelous deeds to all the nations.

Announce his salvation, day after day.
Tell his glory among the nations;
among all peoples, his wondrous deeds.

R. Proclaim God's marvelous deeds to all the nations.

Worship the LORD in his holy attire.
Tremble before him, all the earth;
say among the nations: The LORD is king.

R. Proclaim God's marvelous deeds to all the nations.

Let the heavens be glad and the earth rejoice;
let the sea and what fills it resound;
let the plains be joyful and all that is in them!
Then shall all the trees of the forest exult.

R. Proclaim God's marvelous deeds to all the nations.

Second Reading

Lectionary 979,4

Hebrews 12:18-19, 22-24

*You have approached the sprinkled Blood that speaks more eloquently
than that of Abel*

A reading from the Letter to the Hebrews

Brothers and sisters:

You have not approached that which could be touched
and a blazing fire and gloomy darkness
and storm and a trumpet blast
and a voice speaking words such that those who heard
begged that no message be further addressed to them.

No, you have approached Mount Zion
and the city of the living God, the heavenly Jerusalem,
and countless angels in festal gathering,
and the assembly of the firstborn enrolled in heaven,
and God the judge of all,
and the spirits of the just made perfect
and Jesus, the mediator of a new covenant,
and the sprinkled blood that speaks more eloquently than that of Abel.

The word of the Lord.

Alleluia Verse

John 6:51

I am the living bread that came down from heaven, says the Lord;
whoever eats this bread will live forever.

Gospel

Lectionary 981,1

Mark 14:12-16, 22-26

This is my Body. This is my Blood.

+ A reading from the holy Gospel according to Mark

On the first day of the Feast of Unleavened Bread,
when they sacrificed the Passover Lamb,
the disciples of Jesus said to him,
"Where do you want us to go
and prepare for you to eat the Passover?"

He sent two of his disciples and said to them,
"Go into the city and a man will meet you,
carrying a jar of water.

Follow him.

Wherever he enters, say to the master of the house,
"The Teacher says, "Where is my guest room
where I may eat the Passover with my disciples?""

Then he will show you a large upper room furnished and ready.

Make the preparations for us there."

The disciples then went off, entered the city,
and found it just as he had told them;
and they prepared the Passover.

While they were eating,
he took bread, said the blessing,
broke it, gave it to them, and said,
"Take it; this is my Body."

Then he took a cup, gave thanks, and gave it to them,
and they all drank from it.

He said to them,
"This is my Blood of the covenant,
which will be shed for many.

Amen, I say to you,
I shall not drink again the fruit of the vine
until the day when I drink it new in the Kingdom of God."

(over)

Then, after singing a hymn,
they went out to the Mount of Olives.
The Gospel of the Lord.

APPENDIX II: TEXTS FROM ORDER OF CONFIRMATION TO BE PRINTED

Presentation of Candidates

(Please Print & Use)

For students from only one parish

Priest Presenter:

Bishop Folda, the parish of _____ wishes to present to you these children who have been prepared and are now ready to celebrate the sacraments of confirmation and first Eucharist. It is my privilege to present them to you at this time.

Read names from your parish and return to your place

.....**OR**.....

For students from more than one parish

Priest 1:

Bishop Folda, we wish to present to you these children who have been prepared and are now ready to celebrate the sacraments of confirmation and first Eucharist. It is our privilege to present them to you at this time.

Priest 1:

From the parish of _____

Read names from your parish/es and return to your place Priest 2:

From the parish of _____

Read names from your parish/es and return to your place etc.

Prayers of the Faithful

(Please Print & Use)

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

Deacon/Lector: For these his servants, whom the gift of the Holy Spirit has confirmed and who will today receive their first Eucharist: that, planted in faith and grounded in love, they may bear witness to Christ the Lord by their way of life, Let us pray to the Lord.

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

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

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

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

All: Amen.

APPENDIX III: TEXTS TO REVIEW WITH CONFIRMANDS

Renewal of Baptismal Promises

After the Homily the Bishop questions those to be confirmed, who stand, as he says:

Do you renounce Satan, and all his works and empty promises?

Together, all those to be confirmed reply:

I do.

Bishop:

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

Those to be confirmed:

I do.

Bishop:

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?

Those to be confirmed:

I do.

Bishop:

Do you believe in the Holy Spirit, the Lord, the giver of life, who today through the sacrament of confirmation is given to you in a special way just as he was given to the Apostles on the day of Pentecost?

Those to be confirmed:

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?

Those to be confirmed:

I do.

The Bishop gives his assent to the profession 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 gathering of the faithful gives its assent by replying:

Amen.

Laying On of Hands and Anointing with Chrism

Then the Bishop standing, facing the people, with hands joined, says:

Dearly beloved, let us pray to God the almighty Father, for these, his adopted sons and daughters, already born again to eternal life in Baptism, that he will graciously pour out the Holy Spirit upon them to confirm them with his abundant gifts, and through his anointing conform them more fully to Christ, the Son of God.

And all pray in silence for a while. Then the Bishop lays hands over all those to be confirmed and says:

Almighty God, Father of our Lord Jesus Christ, who brought these your servants to new birth by water and the Holy Spirit, freeing them from sin: send upon them, O Lord, the Holy Spirit, the Paraclete; give them the spirit of wisdom and understanding, the spirit of counsel and fortitude, the spirit of knowledge and piety; fill them with the spirit of the fear of the Lord. Through Christ our Lord. Amen.

The sacred Chrism is brought by the Deacon to the Bishop. Each of those to be confirmed goes to the Bishop. The sponsor who presents the person to be confirmed places his (her) right hand on his (her) shoulder. The Bishop dips the tip of the thumb of his right hand in the Chrism and, with the thumb, 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 replies:

Amen.

The Bishop adds:

Peace be with you.

The newly confirmed:

And with your spirit.

APPENDIX IV: SACRISTAN CHECKLIST

Bishop Folda will bring his own chasuble. He also provides the Sacred Chrism and the *Order of Confirmation* for the confirmation ritual.

The following check-off sheet should assist the sacristy preparations at the parish. In the sacristy:

- The pastor should take the intention for the Mass, Bishop Folda will have his own intention
- Wireless microphone with fully charged or brand new battery. A clip on microphone is preferred to an earset mic.
- Thurible, Incense, & Charcoal, if incense is used. Incense bowls will not be used.
- Sacred Chrism (brought with Bishop Folda, could also be placed on another stand)
- Ciboria/Communion plates for the faithful
- Chalices for the faithful (not in 2022)
- Purificators
- Main Celebrant's Chalice
- Corporal(s), if there are many sacred vessels, multiple corporals should be used. If the sacred vessels are purified at the credence table, a corporal should be put there.
- Bread & lemon in a bowl or on a plate for hand washing. These should be burned or buried after Mass.
- (1 lemon, cut in half & any type bread, sliced or split in half)
- Regular lavabo bowl to wash bishop's hands at offertory and after communion. because this water may contain fragments of the Sacred Host, it should be poured down the saquarium.
- Additional bowl of warm, soapy water with small pitcher of warm water (for washing after lemon/bread). This also should go down the saquarium, or poured outside.
- Fresh glass of drinking water (for Bishop Folda)
- Missal stand for the Roman Missal
- Roman Missal*, a larger one is preferred to the smaller chapel size
- (Brought by Bishop Folda) *Order of Confirmation*
- (if there is a sprinkling rite) Aspergillum with water bucket filled with water and if desired, salt in a small dish

On the ambo:

- The lectionary, opened to the readings specified for the liturgical celebration
- General Intercessions (Prayers of the Faithful) for the deacon or reader (Appendix 1)
- Wine, with the right quantity to cover all the chalices to be prepared for distribution
- Water
- Hosts, with enough to distribute to all the faithful present for the celebration

APPENDIX V: HYMNS TO AVOID

-All Are Welcome (Marty Haugen)

- Deficient presentation of Eucharistic doctrine. “Let us build a house where love is found in water, wine and wheat; A banquet hall on holy ground where peace and justice meet ...” The image of the Eucharist is of an ordinary banquet where one drinks water and wine and eats wheat bread. Further, water is not on the same level as bread and wine as matter for the Eucharist, and to list them in sequence therefore only increases the implication that we are at a banquet eating ordinary food together. There is nothing else in the hymn to mitigate this impression. Someone who sings this song frequently would have a hard time imagining that the Eucharist can be and is worshipped or is in any sense a “sacrifice.” The hymn is also objectionable throughout on ecclesiological grounds as well, since it repeats the phrase “Let us build a house ...” as though our actions make the Church. This hymn shows the relationship between faulty Eucharistic theology and faulty ecclesiology.

-Anthem (Tom Conry)

- Does not adequately emphasize that human action is intended to follow upon God's action and initiative in the world. Although our need for God and the salvation won for us in Christ is mentioned in the verses, the self-celebratory lyrics of the refrain are presented without clear reference to the work of Christ. Lyrics either are not based on scriptural or liturgical texts or use excessive poetic license, presenting the content of the faith in an ambiguous way [e.g. “We are question, we are creed”, “he was rage against the night”].

-Ashes (Tom Conry)

- Denies God’s initiative in our salvation and attributes it to ourselves. “We rise again from ashes to create ourselves anew.” “Then rise again from ashes, let healing come to pain; Though spring has turned to winter, and sunshine turned to rain. The rain we'll use for growing, and create the world anew...” All of the baptized are made participants in Jesus’ paschal mystery, by which they were redeemed, but they cannot be said to be the agents of their own salvation. “Jesus desires to associate with his redeeming sacrifice those who were to be its first beneficiaries.” [CCC 618]

-City of God (Dan Schutte)

- Gives the impression that it is primarily our work that builds or makes the Church or the Kingdom of God. The lyrics do not adequately emphasize that human action is intended to follow upon God's action and initiative in the world.

-Lord of the Dance (Sydney Carter)

- Contains a doctrinally incorrect view of the Jewish People. See Verse 3: “I danced on the Sabbath and I cured the lame/ The Holy People said it was a shame/ They whipped and they stripped and they hung me high/ And they left me there on a Cross to die.” The phrase “Holy People,” referring to the Jews, is used sarcastically. And the whole Holy People did not reject Jesus, nor crucify him. Some Jews and some Romans did it. (NB: The classical “Reproaches” should not be placed in this category, because the phrase “my people” can and does refer equally well to the pilgrim People of God, the Church. Theological ambiguity pervades the lyrics, and the ambiguity is intentional: “I see Christ as the incarnation of the piper who is calling us. He dances that shape and pattern which is at the heart of our reality. By Christ I mean not only Jesus; in other times and places, other planets, there may be other Lords of the Dance. But Jesus is the one I know of first and best. I sing of the dancing pattern in the life and words of Jesus.” [Sydney

Carter in Green Print for Dance]

-Now in This Banquet (Marty Haugen)

- Deficient presentation of Eucharistic doctrine. “Now in this banquet, Christ is our bread; Here shall all hunger be fed. Bread that is broken, wine that is poured, Love is the sign of our Lord.” “Bread that is broken” is scriptural but, when this phrase is paired with “wine that is poured,” both become indications of simple bread and wine. There is no scriptural language that calls the Eucharist, outright, “wine.” The hymn singer receives the impression that the wine is still wine, and that this is a banquet where “love” is the sign, and Christ, in some spiritual sense, is our bread. Catholic usage has bread and wine as the “signs” under whose appearance Christ’s sacrificial love is substantially present. Love is not the “sign” but the reality. Again, the image is that of the Eucharist as a spiritual banquet with ordinary food, bread and wine. The words offer no hint that the Mass is the sacrifice of Christ re-presented.

-One Spirit, One Church (Kevin Keil)

- This song is essentially a ‘dressing up’ of the hymn “Come Holy Ghost.” The lyrics of “Come Holy Ghost”, a translation of the ancient hymn *Veni Creator Spiritus*, are left intact and are theologically sound. The lyrics of the refrain however, tend toward self-celebration. “We are a pilgrim people, we are the Church of God./ A fam’ly of believers, disciples of the Lord./ United in one spirit, ignited by the fire./ Still burning through the ages, still present in our lives.” It seems that the songwriter intended to use the symbolism of fire as an image of the Holy Spirit’s actions [CCC 696], but it is clumsily written. It would be better to just sing “Come Holy Ghost”.

-Sing a New Church into Being (Delores Dufner)

- Presents the Church as essentially a human construction. “Sing a new Church into being, one in faith and love and praise.” This implies or even states outright that the Church is essentially our creation. It also leaves open the possibility that there could be a new Church replacing the old one.

-Table of Plenty (Dan Schutte)

- Deficient presentation of Eucharistic Doctrine. The “Feast of Heaven and Earth” is presumably a reference to the wedding feast of the Lamb [Rev. 19:7,9], the heavenly liturgy which is celebrated in the new Jerusalem [Rev. 21], of which the Eucharist is a participation [CCC 1090]. But the lyrics neglect the sacrificial character of the Paschal Banquet, “...which is at the same time, and inseparably, the sacrificial memorial of the sacrifice of the cross in which the sacrifice of the cross is perpetuated and the sacred banquet of communion with the Lord’s body and blood.” [CCC1382] Further, the Eucharist is presented in such a way that the bread and wine signify in some vague way the presence of Jesus, but not that he is truly, really, and substantially contained under the Eucharistic species.[CCC1374]

*A note on the Responsorial Psalm: A hymn or song may not be used to replace the Responsorial Psalm. The text and response for the Responsorial must be from the Lectionary for Mass. The Psalm text may also be taken from the Revised Grail Psalm, which have been approved for use in the Liturgy in the United States.

APPENDIX VI: SOME SONG SUGGESTIONS

This is not an exclusive list

Eucharistic Hymns:

- Ave Verum Corpus
- Taste and See
- You Satisfy the Hungry Heart
- Seed Scattered and Sown
- I am the Bread of Life
- Eat This Bread
- Look Beyond
- At That First Eucharist
- O Sacrament Most Holy
- O Salutaris Hostia
- *Adoro Te*
- At the Lamb's High Feast

Hymns for the Holy Spirit

- Come, Holy Ghost
- *Veni Creator Spiritus*
- Creator Spirit, by Whose Aid
- Come, O Holy Spirit

APPENDIX VII: ONE-PAGE OUTLINE, ORDER OF CONFIRMATION AND FIRST EUCHARIST

- ❑ Order of entrance procession: Thurifer, cross, candles, other servers, students, *sponsors (optional)*, Deacon with Gospel book, concelebrating priests, pastor, Bishop with attending deacons, miter and crozier bearers, master of ceremonies (MC).
- ❑ Entrance reverence: genuflection to tabernacle. All go directly to seats. Servers should not wait for Bishop before entering the sanctuary.
- ❑ Before genuflecting to tabernacle, the Bishop will remove the miter and crozier, the servers who bear them will genuflect with the Bishop and MC
- ❑ Altar incensation, Deacon accompanies Bishop.
- ❑ Introductory rites, as appropriate to the day.
- ❑ After Collect, Bishop sits and receives the miter.
- ❑ Liturgy of the Word as usual.
- ❑ Gospel
 - a. Bishop REMAINS SEATED, all others stand for Alleluia.
 - b. Deacon or Pastor stays standing and receives blessing to proclaim the Gospel.
 - c. Bishop stands, removes miter and receives crozier.
 - d. Bishop receives the crozier after the dialogue, “The Lord be with You”
 - e. If a deacon proclaims the Gospel, he brings Book of the Gospels back to the Bishop
 - f. If a priest proclaims the Gospel, he does NOT bring Book of the Gospels to Bishop.
- ❑ Bishop is seated, pastor(s) presents candidates.
- ❑ Students stand when names are called and remain standing. Bishop will invite them to be seated.
- ❑ Homily
- ❑ Rite of Confirmation
 - a. *Order of Confirmation* is brought to the Bishop for the renewal of baptismal promises as he returns to his seat after the homily. Mitre and crozier are brought to the Bishop. Bishop will invite just the candidates to stand, not the sponsors.
 - b. *Order of Confirmation* remains open for prayer & laying on of hands, everyone stands, candidates kneel, Mitre and crozier come off.
 - c. Students kneel, others stand.
 - d. Bishop alone extends hands, concelebrants do not since they are not crismating
 - e. Laying on of hands is done as a group, not individually
- ❑ Anointing with Chrism, candidate and sponsors come forward, mitre and crozier go on
 - a. Order of Confirmation is not needed.
 - b. Mitre and crozier to Bishop.
 - c. Deacon or Pastor holds chrism while standing at Bishop’s right side.
 - d. Music may accompany this rite. All sit for the Anointing with Chrism.
- ❑ After Anointing with Chrism, Bishop washes his hands with lemon, bread, soapy water, and clean water. He hands

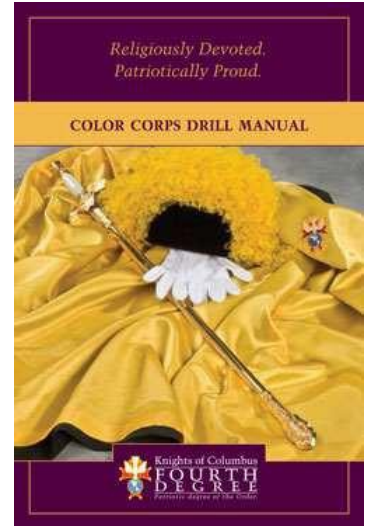
- back miter and crosier
- Prayers of the Faithful/General Intercessions
 - Bishop sits, receives miter.
 - Offertory goes as usual.
 - Incensation is as usual.
 - Bishop washes his hands after communion.
 - If the number of vessels is large, Bishop prefers purification in the sacristy or after Mass
 - No announcements or presentations are to be made until *after* the post-Communion prayer.
 - Bishop receives miter after post-

Communion prayer, then announcements can be made.

- Bishop receives crosier before final blessing.
- Incense is imposed and procession forms as soon as closing hymn begins. Servers should stop, turn back, and wait for Bishop to genuflect before departing the Church.
- Students remain in their places to wait for pictures.
- Servers wait for Bishop to reverence the cross in the back of the church.
- Immediately after Mass, the Bishop comes to the front of the Church for pictures

APPENDIX VIII: KNIGHTS OF COLUMBUS

Note: The role and duties of the Color Corps of the Knights of Columbus are governed by the October 4, 2008 Color Corps Drill Manual, published by the Board of Directors of the Knights of Columbus. What is proper for Mass is outlined on page 24 and 25 of this manual and are attached here. Further details about the preferences of Bishop Folda are provided below.



Before Mass

- Prepare in the official regalia dress in the parish hall or other location.
- Assemble in two lines, in the gathering space or entrance of the church, for the processional
- Check in with Bishop Folda's Master of Ceremonies (MC)

Opening Procession

- At the front of main aisle of the church, the honor guard can face the middle and present swords, outlined on page 23 of the Color Corps Manual.

Offertory, Procession of the Gifts (Page 30)

- When Bishop Folda is the celebrant, an escort is not necessary for the offertory procession with bread and wine. An escort would be more fitting for a Mass that is a particular celebration of the Knights of Columbus, but not at confirmations or other parish Masses. Bishop Folda prefers that the newly confirmed present the gifts to him unaccompanied.

Eucharistic Prayer

- The color corps will remain in its assigned seating
- The color corps, due to their swords, are able stand with chapeau over their hearts in both positions during the Eucharistic Prayer

Recessional

- The recessional will take place in the usual way as outlines on pages 23-26 of the color guard manual.