



Office of Worship
Diocese of Honolulu

MEMORANDUM

TO: Clergy, Staff and Parishioners of Transition Group 1
FROM: Deacon Modesto Cordero
Director, Office of Worship
DATE: October 11, 2017
RE: 2018 Confirmation and First Holy Communion Instructions for Transition Group 1

1. Pentecost 2018:

- a. As a parish in Transition Group 1, you will be celebrating the sacrament of Confirmation of all your children and youth, grades 2 and above, **Pentecost Sunday, May 20, 2018.**
- b. Second graders (and others as needed) will also receive first Holy Communion.

2. Confirmation Faculty:

- a. Bishop Silva will be issuing priests the faculty to confirm those age 7 and above on Pentecost 2018. If you have not already done so, please email Fr. Mark Gantley at mgantley@rcchawaii.org to let him know your parish's plan for that weekend, including which priests will be confirming. This will allow him to coordinate the proper delegation of the Confirmation faculty to the priests.
- b. From the *pagella* of faculties issued by the bishop, all pastors, parochial vicars, and priest chaplains of ethnic communities and of Mystical Rose Oratory have the faculty to confirm on any Sunday of the Easter season, from the Easter vigil until Pentecost, those 18 years of age or older who were baptized Catholic as children (c. 884, §1). This can provide a good opportunity to get unconfirmed Catholic adults who want to serve as sponsors for the Pentecost celebrations confirmed earlier in the Easter season.
- c. To obtain the faculty to confirm baptized Catholics on other occasions, you can also request this simply by emailing Fr. Gantley. He will send delegation in the mail. (Bishop Silva and Msgr. Gary Secor can also grant this faculty.) Obtaining the faculty to use on another occasion may be necessary for individuals who miss the Pentecost celebrations due, for example, to sickness. Confirmations administered without the faculty are invalid.

3. Sponsor Certification:

- a. Before getting married or when applying to be a candidate for ordination or religious life, canon law requires sacramental certificates be provided as proof that a person has received the sacraments and is free to take on a life obligation. However, universal canon law and diocesan norms do NOT require collecting sacramental certificates from sponsors. The role is on a different level of significance and, in fact, sponsors are not even strictly required. Canon 872 of the *Code of Canon Law* starts with the phrase, "**Insofar as possible**, a person to be [initiated] is to be given a sponsor ..." If it is not possible to get a sponsor, then a person may be confirmed without one, or the parish may assist in providing a sponsor.
- b. Nonetheless, most of the time it will be possible to have a sponsor. To certify that they are qualified, simply have their sponsor sign the form titled "Certification for Godparents/Sponsors for Baptism and/or Confirmation" that has been designed for use in our diocese. It is attached to this email. You can also find it as a fillable form at <http://catholichawaii.org/media/647460/godparents.pdf>.
- c. It is encouraged to have a sponsor for Baptism, if available, to also serve as the sponsor for Confirmation. Otherwise, a different sponsor may be chosen.

4. Preparation:

- a. The primary liturgical role of confirmandi and first communicants is their fruitful reception of the sacraments of initiation, which includes a lifting up of their hearts and minds in prayer and worship. It is not necessary for them to be assigned to ministerial functions. Such functions are best fulfilled by those thoroughly prepared.
- b. The candidates should also be well rehearsed for the reception of the sacraments. The **rehearsal** may fittingly include practicing the music that will be used during the celebration. This can facilitate authentic participation in the liturgy by the candidates and sponsors.
- c. Since Confirmation and first Holy Communion are sacraments of initiation, completing Baptism, and since the newly baptized are given a white garment, **white** should be considered as the preferred color for shirts or dresses. A stole is a vestment of the ordained and is not to be used by the Confirmation and first Holy Communion candidates.
- d. All those receiving the sacraments of Confirmation and first Holy Communion must have already been prepared for and have received the **sacrament of Penance** (see *Catechism of the Catholic Church* 1457 and canon 914).
- e. Clear directions on photography/videography should be given so that the sacredness of the event is maintained and the view of the assembly is never impaired by those taking photos or videos.

5. Beginning of the Mass:

- a. The sacred chrism should be put in a prominent place, but not on the *mensa* of the altar. If the sacred chrism is carried in procession, it is carried before the *Book of the Gospels*. If two deacons are present at Mass, one may carry *the Book of the Gospels* and the other the sacred chrism.
- b. Since Confirmation and first Holy Communion are sacraments of initiation and are intimately connected with Baptism, the use of the *Blessing and Sprinkling of Water* in place of the Penitential Act is appropriate. After the main celebrant blesses the water,

an appropriate baptismal song should accompany the sprinkling. The *Gloria* should be sung after the celebrant says the prayer that concludes the sprinkling, not during the sprinkling.

- c. The readings are to be the readings of the day, that is, of Pentecost (or its vigil).
- d. If the confirmandi or first communicants are to perform the function of Reader, they should be thoroughly prepared. No one should read simply to “include them in the liturgy.” While having a copy of the readings in advance is a good idea in order to practice, the readings should be read from the *Lectionary* itself during the liturgy, not from loose papers.
- e. A deacon, if present, is to read the gospel as usual.

6. Celebration of Confirmation

- a. A server should be prepared to hold **The Order of Confirmation** for the celebrant throughout the confirmation ceremony. (If you have not yet purchased a copy of the rite, you can do so at <https://store.usccb.org/The-Order-of-Confirmation-p/7-521.htm>.)
- b. The **presentation of the candidates** takes place after the gospel but before the homily. Please review the rubrics carefully (*The Order of Confirmation*, no. 21). If there is a long list of names, they can be printed in the worship aide instead of being read aloud. If the pastor is the celebrant, the presentation is to be done, in order of preference, by the parochial vicar, a deacon, or a lay person involved in the preparation of the candidates.
- c. The rite provides a sample address that can be helpful to the priest in preparing his **homily** (no. 22).
- d. Following the homily is the **Renewal of Baptismal Promises** (no. 23). The confirmandi should be rehearsed to respond “**I DO**” loudly and clearly.
- e. Next is the **Laying on of Hands**. Review the rubrics carefully (nos. 24-25). If the main celebrant is going to be joined by a concelebrating priest in giving confirmation, the concelebrating priest joins the celebrant in laying hands over the confirmandi, although the celebrant alone says the prayer (no. 25).
- f. For the **Anointing with Chrism**, again, review the rubrics carefully (nos. 26-27). It is a good idea to have a printed nametag for each candidate, with the name the celebrant will say prominent.
- g. Care should be taken that the confirmandi and sponsors do not block the view of the assembly as they come forward.
- h. Due to the unity between Baptism and Confirmation, the candidates are encouraged to use their baptismal **name** when being confirmed. However, if desired, they may take a different name for Confirmation. A new Confirmation name may be chosen from among the names of holy men and women of the Scriptures, of the saints, or of virtues (e.g., faith, charity). If the name of a saint is chosen, the title “saint” and the place are omitted. (e.g., if St. Catherine of Siena is chosen, then the Confirmation name is “Catherine.”)
- i. A deacon, if present, or a concelebrating priest, or if necessary an acolyte or server, should hold the **chrism** for the celebrant on his right. A **purificator** should also be available for wiping excess chrism.

- j. Appropriate **music** during the anointing should begin only after the celebrant has anointed the first few candidates so that the assembly is able to hear the formula which accompanies the anointing.
 - k. A deacon, if present, is to read the intentions of the **Universal Prayer** as usual.
7. Celebration of Holy Communion
- a. **Both the Body and Blood** of our Lord are to be offered at all Masses which include the reception of Confirmation and first Holy Communion. All those receiving Confirmation and first Holy Communion are to have the option of receiving both the Body and Blood of Christ. Children should be taught they never receive wine at Holy Communion, but the Blood of Christ. Children may be given a small taste of unconsecrated wine during their preparation or at least be warned about the taste so that they will not make unpleasant faces when they receive the Blood of Christ.
 - b. First communicants are to receive the Body of Christ from a priest. Insofar as possible, deacons are to be assigned to minister the Blood of Christ to the newly initiated.
8. Blessing and Dismissal
- a. The use of the solemn blessing for the Holy Spirit is fitting.
 - b. The deacon, if present, should be prepared to give the dismissal that concludes with the double Alleluia, as during the Octave of Easter.
9. Recording the Sacraments, Notifying the Churches of Baptism, and Issuing Certificates:
- a. Pastors or directors of religious education are to have a copy of each child's **baptism certificate** on file. This should ordinarily be collected when parents first register the child for religious education or when enrolling in a Catholic school.
 - b. The sacraments of Confirmation and first Holy Communion are to be recorded in the parish sacramental registers as usual. The name of the priest who gave Confirmation is to be **printed** clearly in the register. No one needs to sign the register.
 - c. If the child was also baptized at your parish, a notation of the sacraments received is to be made in the parish baptism register. If the child was baptized elsewhere, notice of confirmation (and first Holy Communion) is to be sent to the church of baptism. A form for sending these notices is attached to this email and can be downloaded from <http://catholichawaii.org/media/647475/notice-to-church-of-baptism.pdf>.
 - d. Because companies that sell sacramental certificates do not necessarily have a combined Confirmation and first Holy Communion certificate, a fillable PDF has been prepared for your use. It is attached to this email. You can also download it from <http://catholichawaii.org/media/647528/confirmation-firstcomm-certificate.pdf>. If you type in ALL CAPS, the information you insert will match the typestyle.
 - e. For those only receiving Confirmation, certificates can be prepared as usual.
 - f. The pastor may sign all certificates for sacraments celebrated in his parish, even if another priest or deacon celebrated the sacrament. In other words, the ordained minister who celebrated the sacrament does not need to sign the certificate.

Please feel free to contact me at the Office of Worship, (808) 585-3342 or by email at mcordero@rchawaii.org should you have any questions. Blessings!