

The Rite of Confirmation

Liturgical Guidelines

for the

Diocese of Charlotte

The following pages present some official directives and also offer some optional suggestions to those responsible for the planning of a parish celebration of the Rite of Confirmation. Thorough preparation for both the candidates and the rite itself is essential because of the many options available. Because the Rite of Confirmation is a celebration of the entire parish, responsibility for planning the Mass lies with the pastor, working with the Confirmation catechetical team and the parish Mass/Music Director.

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PREPARING FOR THE RITE OF CONFIRMATION

Attention should be paid to the festive and solemn character of the liturgical service, and its significance for the local church . . . 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.

Introduction to the Rite of Confirmation, #4

Participation

The revised Rite of Confirmation is not only for those to be confirmed, it is also a celebration for the whole parish; that is, the Confirmation of some members of the parish should ideally affect the life of the entire parish.

Planning

The pastor and Confirmation team jointly plan the celebration of the Rite of Confirmation. In planning the Mass, the following procedure may be helpful:

1. Begin with the Rite of Confirmation. How is it structured? How will the various movements of this part of the Mass be coordinated so that the whole rite flows smoothly?
2. Pray over and study the readings selected and the prayers of the Roman Missal keeping in mind the following points:
 - The proper readings and prayers of the day must be used on all Sundays in Advent, Lent and Easter, and on all Solemnities.
 - On other days the ritual Mass of Confirmation is used. The readings are chosen from those options given in the Rite of Confirmation.
3. In preparing the Mass, due consideration should be given to the liturgical season in which the sacrament is celebrated. Rather than replacing seasonal environment with Confirmation banners and symbols, let the basic seasonal environment "keep the season," and plan some very simple symbol to mark the special occasion of Confirmation.
4. Careful consideration is to be given to the selection of music, both sung and instrumental. What entrance and recessional hymns can involve both candidates and the entire congregation? What psalm, gospel acclamation, Eucharistic acclamations, are considered for singing? What settings will both candidates and assembly be able to sing with confidence? Will the Lord's Prayer be sung or recited? If the Lord's Prayer is sung, the words should adhere strictly to the prayer as printed in the Roman Missal.
5. Representatives of the different parish ministries should be involved in the celebration (i.e. reader, cantor, server). Within the Confirmation Mass, the role of those to be confirmed is that of "Candidate for Confirmation." Candidates are not to be assigned additional ministerial roles in this Mass, i.e. lector, altar server, extraordinary minister of Holy Communion, usher, or commentator. Candidates may carry gifts in the procession for the Presentation of Gifts.

6. A printed worship aid with congregational responses and hymns is helpful to encourage full participation. If a worship aid is to be printed, discuss and assign responsibilities. Permission for the use of copyrighted materials must be obtained and indicated in the worship aid. The worship aid should not contain the text for the readings or presidential prayers since their proclamation is to be heard rather than read. The exception to this would be in the case of Masses which are celebrated in more than one language. In this case the readings may be printed in the language not utilized in the proclamation.

7. The celebration of Mass will take approximately two hours.

Communication with the Bishop's Office

The individual responsible for coordinating the confirmation Mass is required to complete the Liturgical Planner found on-line at www.charlottediocese.org. Click on Departments: *Liturgy and Worship* and then *Sacrament of Confirmation Liturgical Guidelines*. **A copy of the completed form is to be sent to the bishop's master of ceremonies, Very Reverend Christopher Roux, at least three weeks prior to the celebration.** It is understood that the plan remains a draft until approved by the bishop.

Along with the liturgical planner, it is recommended that you communicate to the bishop any information regarding the parish or the Confirmation group that might be helpful to him in preparing his homily. For example: the group undertook some special project; the group experienced some tragedy (death of a classmate); members of the group received special honors; the local team won a championship; the parish is celebrating an anniversary year. Such information is appreciated because it helps the bishop personalize the homily.

Reception

Plans should be made for an appropriate reception following the Mass. Who is to be invited? Who will be responsible?

Welcoming the Bishop

Realizing that the bishop represents the Church into which the candidates are being initiated, attention is to be given to appropriately welcoming the bishop. A vesting room apart from the sacristy would be helpful.

ORDER OF THE MASS

All directives of the *General Instruction of the Roman Missal, Redemptionis Sacramentum*, and the *Liturgical Norms of the Diocese of Charlotte* are to be followed in planning the Mass in which the Sacrament of Confirmation will be celebrated. The following will serve to provide additional direction in planning the Mass.

The Introductory Rites

Welcome/Prelude

Stress that ushers give the atmosphere of hospitality as they seat guests. This is a time for instrumental preludes, or the parish choir might sing an appropriate hymn or anthem to set an atmosphere for prayer. Care should be taken that prelude music, either sung by the choir or played instrumentally, does not delay the start of the Mass.

Procession

The celebration will begin with a procession through the assembly. Care needs to be taken so that the procession remains at a constant pace and does not become hurried once the candle/cross bearers reach the sanctuary. If possible, this procession should be rehearsed prior to the celebration. The entire assembly is to be involved in singing the entrance hymn.

The procession of ministers is to be arranged as follows:

- Thurifer (optional)
- Crucifer
- Processional Candle Bearers
- Lector
- Candidates with sponsors (if sponsors are to process in with Candidates)
- Clergy (those who will attend in choir attire)
- Deacon of the Word (if utilized)
- Concelebrants
- Master of Ceremonies
- Bishop (with Deacon of the Altar, if utilized)
- Miter, Crosier and book bearers

A lector may carry the Book of the Gospels in the entrance procession unless a deacon is utilized for the Mass. In that case, the deacon carries the Book of the Gospels and the lector walks in with hands joined. Candidates take their places in reserved front pews. Sponsors, when not involved in the procession, are seated in pews behind the candidates at least twenty (20) minutes before the Mass begins.

Greeting

Following the procession, the pastor welcomes the bishop. The bishop then begins with the Sign of the Cross and gives the greeting.

Penitential Act

The bishop begins, "I confess to almighty God..." At the end, the cantor/choir or deacon sings/recites the Kyrie (Lord, have mercy).

Gloria

The Gloria may be sung or recited at any Confirmation Mass. The Gloria must be sung or recited (preference is to have it sung) on Sundays outside of Advent and Lent, on solemnities and feasts.

The Liturgy of the Word

Readings and Responses

1. Readings are proclaimed by parish lectors, and not by Confirmation candidates.
2. Ideally, the Responsorial Psalm should be sung in its entirety. The Psalm should be an appropriate response chosen from the Rite. The use of a cantor/psalmist is appropriate, with the entire assembly singing the antiphon.
3. The Gospel Acclamation is always sung by the assembly. If the acclamation is not sung, it is omitted. If there is a Gospel procession or incensing, it is appropriate that the acclamation be extended to accompany this action.
4. The Gospel is proclaimed by the deacon or, in his absence, the pastor or concelebrating priest designated by the pastor.
5. Following the gospel proclamation, if a deacon proclaimed the reading, he presents the Book of the Gospels to the bishop who reverences the book with a kiss. All should remain standing until the Book of the Gospels is reverenced by the bishop. The book is then taken to a side table or some other suitable place.

The Rite of Confirmation

Presentation of the Candidates

Following the proclamation of the Gospel, the pastor may say a few words about the confirmation class. He then presents the candidates or introduces the individual (catechist) who will simply present the candidates.

1. The one who presents the candidates faces the bishop during this time, in a way that the entire assembly can hear (a microphone is helpful). Note: the ambo (lectern) should not be used for this purpose. It is reserved for the Word of God. An additional microphone (for cantors) should be used for this presentation. The presenter addresses the bishop in these or similar words:

“Bishop Jugis, the parish of N. _____ presents to
you these young men and women who have prepared for
and are now ready to receive the Sacrament of
Confirmation.”

2. There are two options for the presentation of candidates:
 - If the group of candidates is relatively small (less than 30 candidates), each candidate stands as his/her name is called, and remains standing until the entire group has been presented. This presentation is limited to the Baptismal name only. No other biographical information or family related information is given.
 - If the group of candidates is relatively large (thirty or more), the entire class stands when presented. Individual names are not called.

Homily

The bishop gives the homily.

Renewal of Baptismal Promises

The candidates stand alone and the bishop leads them in the renewal of baptismal promises.

Imposition of Hands

The entire community is to offer silent prayer for the candidates during the laying on of hands. This is a time of sacred silence as the sacrament is conferred.

1. The bishop invites all to pray in silence. Suitable importance should be given to the period of silent prayer preceding the imposition of hands.
2. The bishop extends his hands and says the prayer. The bishop alone extends hands over the candidates.
3. The assembly responds "Amen" to the prayer.

The Anointing

1. The assembly is seated during the anointing.
2. The bishop will stand on the first step entering the Sanctuary. The candidates approach by proceeding all the way to the foot of this step. Sponsors stand directly behind the candidates, placing one hand on the candidate's shoulder.
3. Each candidate must wear a nametag with his/her Confirmation name clearly printed and visible to the bishop. Each sponsor then presents the candidate saying, **"Bishop Jugis, I present N. (Confirmation Name)"**
4. During the anointing, the sponsors place their right hand on the right shoulder of their candidate. The bishop then anoints the candidate's forehead with chrism saying, **"N _____ Be sealed with the Gift of the Holy Spirit."**

The newly-confirmed responds: **"Amen."**

The bishop then extends his right hand in a greeting of peace with the newly-confirmed saying: **"Peace be with you,"** to which the newly-confirmed shakes his hand and responds: **"And with your spirit."**

The newly-confirmed and sponsor return to their place within the assembly. It is important that the newly-confirmed and sponsor move out quickly after the exchange of peace and the next candidate/sponsor move into place immediately. When approaching from two sides, two lines should be formed.

5. Bishop Jugis requests that the pastor be in close proximity during the anointing and that either he or the deacon hold the container of chrism, standing at the bishop's right.
6. During the anointing a suitable song may be sung (*Rite of Confirmation #29*). A variety of music is possible: choir alone, instrumental, or congregational. The music should begin only after about ten or twelve individuals have been anointed. Care must be taken that the music remains a supportive background for the action and must never overshadow the words or action.
7. After the anointing, the bishop will wash his hands with water and a piece of lemon.

Prayer of the Faithful

1. The Prayer of the Faithful is introduced and concluded by the bishop.
2. The intentions themselves are read by the deacon if one is being utilized. If there is no deacon present, the intentions are read by a lector. They are never read by the newly confirmed.
3. The intentions may be taken from the ritual or specially composed for the occasion. In their preparation, the universal nature of the intention should be maintained with a conclusion which leads clearly into the assembly's response. The intentions normally come in the following order: prayer for the needs of the Church; for public authorities and the salvation of the whole world; for those burdened by any kind of difficulty; for the local community. (cf. *General Instruction of the Roman Missal, #70*) If unique intentions are formulated for this Mass, they should follow the above pattern and remain intentions; they are not prayers of thanksgiving. Unique intentions should be submitted to the Master of Ceremonies along with the Mass plan.

The Liturgy of the Eucharist

Preparation of the Gifts

1. Newly-confirmed members may join adult members of the community in presenting the gifts.
2. A simple presentation of the gifts is recommended. Bread and wine are the only gifts presented. If a monetary collection is taken up, it may also be presented; however, it is not to be left on or near the altar.
3. Sufficient bread should be prepared for communion and enough wine (if the Precious Blood will be administered to the faithful) so that the entire assembly can receive both the Body and Blood of Christ. Vessels which will contain the sacred elements are to be made of or lined with precious metal (pewter is not considered a precious metal). Vessels which will contain the Precious Blood are placed on the altar, on a corporal, at this time. These are to be filled with wine, and the little water is only to be mingled in the main chalice.
4. Music at this point should not unduly prolong the Mass and should be such that it can be abbreviated as necessary.

Eucharistic Prayer

Familiar Eucharistic Acclamations (Holy, The Mystery of Faith and Great Amen) are sung by the entire assembly.

The Communion Rite

Lord's Prayer

Concelebrants and altar servers do not hold hands during this prayer.

Sign of Peace

1. The bishop or deacon invites the assembly to exchange the sign of peace.
2. Each person gives the sign of peace only to those who are nearest and in a sober manner.
3. A hymn is not appropriate at the sign of peace.

Lamb of God

The litany for the breaking of bread (Lamb of God) may be done by the cantor, assembly, choir or any combination of the three. Many appropriate settings have been written that can be adjusted in length so that the song can accompany the breaking of the bread. The final petition should always end with the phrase, "grant us peace."

Communion Procession

1. Communion may be distributed under the forms of both species at the Confirmation Mass. It is suggested that two chalices containing the Blood of Christ be used for each minister distributing the Body of Christ, though the norm of the parish should be followed. The bishop, priests, deacons are to distribute as they are ordinary ministers of the Eucharist, and only when there is need should Extraordinary Ministers of Holy Communion be utilized.
2. To avoid confusion, placement of ministers is to be determined and discussed with them before the Mass begins.
3. The congregation is encouraged to sing during the communion procession. A choral reflection/meditation may follow the distribution. A period of silence is appropriate following the distribution.

The Concluding Rites

Announcements

Though it is preferable to have them printed in the program or made prior to Mass, brief announcements by the deacon or pastor may be made, using the alternate microphone, following the Prayer after Communion.

Concluding Rite and Blessing

The bishop imparts the solemn blessing from the Eucharistic celebration of the Rite of Confirmation. All respond "Amen" to both the prayer and blessing.

Recessional Hymn

A familiar hymn known by the entire assembly is most appropriate.

Recession

The newly confirmed and their sponsors process out.

RELATED ISSUES

Dress of the Candidates

- The dress of the candidates should be appropriate and modest (short or tight fitting clothing is not appropriate) for the festive occasion. The use of Confirmation robes is not necessary, since they are easily confused with graduation robes. Confirmation stoles are never used, since the stole is a liturgical garb distinct to an ordained minister.
- If the parish is providing corsages/boutonnieres for the candidates, arrangements should be made for their distribution as the candidates arrive. The distribution of corsages/boutonnieres must not delay the schedule for the day.

Vestments

- Vestments are a chasuble and stole for priests and dalmatic and stole for deacons.
- Generally, red vestments for the bishop, concelebrants and deacon are used. On the Sundays of Advent and the Easter season and on solemnities, the color of the day must be used.
- The bishop normally provides his own vestments.
- If a priest is going to attend but not concelebrate, he is to be vested in choir dress (cassock and surplice), process in and be seated in the sanctuary.

Sanctuary Arrangements

- Container of chrism, provided by the bishop, is placed on the credence table
- The Pontifical or Ritual (provided by the bishop)
- Preparations for Communion
- Pitcher with warm water, basin, towel, a quartered lemon (not the bottled juice) used to wash the bishop's hands after the anointing (no soap is needed)
- Candles to be placed near the altar
- A crucifix near or on the altar--- This is most appropriately the processional crucifix unless a crucifix is already present in the sanctuary.
- Keep in mind that the ambo (lectern) is reserved for the proclamation of the Word of God (Scripture readings, sung psalm, gospel, homily, Prayer of the Faithful) and is not used as a general "all purpose" microphone. An additional microphone is needed for the "Presentation of Candidates", the "welcome" by the pastor at the start of the Mass and any other announcements that need to be made. This microphone might be the one used by the song leader.

Servers

A minimum of five (5) servers are required:

- o One (1) individual to be the crossbearer (this individual may later be the book bearer)
- o Two (2) individuals to carry the candles in the entrance procession
- o Two (2) vimps (mitre and crosier bearers)

Additional servers will be needed if incense is used.

Servers are to arrive 30 minutes before the Mass. At that time they will receive further directions from the master of ceremonies. Servers are to be vested in robes or cassock and surplice with dress shoes.

Seating

The Confirmation candidates should occupy the reserved front pews on both sides. The sponsors should occupy the pews behind the candidates. They may either be seated prior to Mass, or they may walk in the entrance procession.

Concelebration

The bishop is the celebrant. Concelebration is encouraged on the part of the parish priest(s). Duplication of roles, however, should be avoided; a priest should not concelebrate if he is master of ceremonies, leader of song, etc.

Priests attending but not concelebrating are to be vested in choir dress and seated in the sanctuary. They are never to sit in the congregation as a member of the laity.

Photography/video

The Mass planning team should discuss ways to handle photography during the Mass so that it does not interrupt or interfere with the liturgical action.

If a professional photographer is contracted by the parish to photograph the celebration, the bishop will participate in a group photo taken by the professional.

The professional photographer may take photos during the Mass, especially during the anointing.

If a group photograph is to be taken, arrangements should be made to have it taken outside of the Church proper twenty-five (25) minutes before the Mass is scheduled to begin.

If a group photograph is to be taken, it is expected that the candidates and all others to be included are arranged and standing in place on time. Flash photography may not be taken during the Mass.

Certificates

If the parish provides Confirmation certificates for the newly-confirmed, the bishop requests that an individual from the parish (faith formation team member) distribute outside of Church, after the conclusion of the Mass.

Parish Reception

Immediately following the ceremony there may be a parish reception during which time the bishop will meet the newly-confirmed, their families and friends, and parishioners. At this time, additional photographs may be taken with the bishop.

Other

Please inform the candidates not to chew gum during the meeting with the bishop or during the Mass.

CANONS CONCERNING THE RITE OF CONFIRMATION

Below are listed some of the canons from the Code of Canon Law concerning the Celebration of Confirmation.

THE RITE OF CONFIRMATION

Canon 880

- The sacrament of Confirmation is conferred by anointing with chrism on the forehead, which is done by the imposition of the hand, and through the words prescribed in the approved liturgical books.
- The chrism to be used in the sacrament of confirmation must be consecrated by a bishop, even if the sacrament is administered by a presbyter.

Canon 881

- It is desirable that the sacrament of confirmation be celebrated in a church and during Mass, but for a just and reasonable cause it may be celebrated outside Mass and in any worthy place.

THE MINISTER OF CONFIRMATION

Canon 882

- The ordinary minister of confirmation is the bishop; a presbyter who has this faculty by virtue of either the universal law or a special concession of competent authority also confers this sacrament validly.

THOSE TO BE CONFIRMED

Canon 889

- All baptized persons who have not been confirmed and only they are capable of receiving confirmation.
- Outside the danger of death, to be licitly confirmed it is required, if the person has the use of reason, that one be suitably instructed, properly disposed and able to renew one's baptismal promises.

Canon 890

- The faithful are obliged to receive this sacrament at the appropriate time; their parents and shepherds of souls, especially pastors, are to see to it that the faithful are properly instructed to receive it and approach the sacrament at the appropriate time.

Canon 891

- The sacrament of confirmation is to be conferred on the faithful at about the age of discretion unless the conference of bishops determines another age or there is danger of death or in the judgment of the minister a grave cause urges otherwise.

SPONSORS

Canon 892

- As far as possible a sponsor for the one to be confirmed should be present; it is for the sponsor to see that the confirmed person acts as a true witness to Christ and faithfully fulfills the obligations connected with this sacrament.

Canon 893

- To perform the role of sponsor, it is necessary that a person fulfill the conditions mentioned in canon 874 (see below).
- It is desirable that the one who undertook the role of sponsor at baptism be sponsor for confirmation.

Canon 874

- To be admitted to the role of sponsor, a person must:
 1. be designated by the one to be baptized, by the parents or the one who takes their place or, in their absence, by the pastor or minister and is to have the qualifications and intention of performing this role;
 2. have completed the sixteenth year, unless a different age has been established by the diocesan bishop or it seems to the pastor or minister that an exception is to be made for a just cause;
 3. be a Catholic who has been confirmed and has already received the sacrament of the Most Holy Eucharist and leads a life in harmony with the faith and the role to be undertaken;
 4. not be bound by any canonical penalty legitimately imposed or declared;
 5. not be the father or the mother of the one to be baptized.

THE PROOF AND RECORD OF CONFERRED CONFIRMATION

Canon 895

- The names of the confirmed with mention of the minister, the parents and the sponsors, the place and the date of the conferral of confirmation are to be noted in the confirmation register in the diocesan curia, or, where the conference of bishops or the diocesan bishop has prescribed it, in a book kept in the parish archive; the pastor must advise the pastor of the place of baptism about the conferral of confirmation so that notation be made in the baptismal register, in accord with the norm of canon 535, #2.

Music and the Confirmation Mass

Music is an integral part of the Confirmation Mass, and should assist the community in expressing and strengthening its faith. The music should reflect the assembly as well as the joyous spirit of the occasion. The music chosen for the Confirmation celebration should be prepared well in advance through Sunday parish liturgies, catechetical classes, and other pre-Confirmation parish gatherings. This way no more than a simple refrain or new acclamation would need be taught immediately before the Mass. The following parts of the Mass should be sung by the entire assembly:

- Entrance Hymn
- Gloria (when utilized)
- Responsorial Psalm
- Gospel Acclamation
- Liturgy of the Eucharist Acclamations: Holy, The Mystery of Faith, Great Amen, Lamb of God
- Communion Processional Song
- Hymn of Thanksgiving (optional)
- Recessional Hymn

The following parts may be sung by the assembly, choir, or played instrumentally:

- Prelude
- Anointing during the Rite of Confirmation
- Preparation of the Gifts
- Recessional

Care should be taken that prelude music, either sung by the choir or played instrumentally, ends a couple minutes before the Mass is scheduled to begin so that the assembly has a few moments of silence before the celebration.

Music may be played during the anointing, but it must be done in such a way that the bishop's words are heard as he anoints each candidate. The music used should complement the action taking place, and reflect the joyous spirit of the occasion. The music should begin only after about ten or twelve individuals have been confirmed. Care must be taken that the music remains a supportive background for the action and must never overshadow the action.

If confirmation is celebrated on a Sunday or feast day, music should be chosen that reflects the character of that day as well as the occasion of Confirmation.

If a worship aid is to be printed, copyright permissions are required from the publishers whose words and/or music are being used, and credit is to be given in the printed booklet.

THE UNIVERSAL PRAYER

Bishop:

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

Deacon or minister:

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

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

Deacon or minister:

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

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

Deacon or minister:

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

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

Deacon or minister:

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

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

Bishop:

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

R. Amen.

ORACIÓN DE LOS FIELES

El obispo:

Queridos hermanos,
oremos a Dios Padre todopoderoso,
unidos en la misma fe, en la misma esperanza,
en la misma caridad,
que proceden del Espíritu Santo.

El diácono o ministro:

Por estos hijos de Dios,
que han sido confirmados
por el Espíritu Santo,
para que, arraigados en la fe
y fundamentados en la caridad,
den verdadero testimonio de Cristo,
roguemos al Señor.

R. Te rogamos, óyenos.

El diácono o ministro:

Por sus padres y padrinos,
responsables de su fe,
para que, con su palabra y ejemplo,
los ayuden a seguir fielmente a Cristo,
roguemos al Señor.

R. Te rogamos, óyenos.

El diácono o ministro:

Por la santa Iglesia de Dios,
congregada por el Espíritu Santo
en la unidad de la fe y de la caridad, para que,
en comunión con nuestro Santo Padre el Papa Francis,
con nuestro obispo Peter,
y con todos los obispos del mundo,
crezca y se difunda entre todos los pueblos,
roguemos al Señor.

R. Te rogamos, óyenos.

El diácono o ministro:

Por los hombres del mundo entero,
que tienen un solo Creador y Padre,
para que se reconozcan como hermanos
y, sin discriminación de raza o de nación,
busquen, con sincero corazón, el reino de Dios,
que es paz y gozo en el Espíritu Santo,
roguemos al Señor.

R. Te rogamos, óyenos.

El obispo:

Dios y Padre nuestro,
que diste el Espíritu Santo a los Apóstoles
y estableciste que,
por medio de ellos y sus sucesores,
ese mismo Espíritu se transmitiera a todos los fieles,
escucha benévolo nuestra oración
para que aquello que obró tu favor
en los comienzos mismos de la predicación evangélica,
ahora también lo difunda
por medio de los corazones de los creyentes.
Por Jesucristo, nuestro Señor.

R. Amén.