

DEPARTMENT FOR CHRISTIAN LIFE & WORSHIP

**Order of Confirmation**  
**Order of Celebrating Matrimony**  
— A Guide for Composers

# 15. Order of Confirmation

## A. INTRODUCTION

142. A new text of the Order of Confirmation was published in January 2016 and comes into use at Easter 2016.
143. The text is a new translation of the first edition of the *Ordo Confirmationis* and so there are no changes with regard to the content of the rite.
144. Texts for composers to set to music include:

Antiphons — which can already be found in the Roman Missal  
Responsorial Psalms and Gospel Acclamations — which can be found in the Lectionary.

## B. SPECIFIC TEXTS

### *The Laying on of Hands*

24. Then the Bishop (while the Priests associated with him remain by his side) 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.

25. Then the Bishop lays hands over all those to be confirmed (as do the Priests who are associated with him). But the Bishop alone 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.

145. This text may be sung by the Bishop and musical notation is provided for it in the *Order of Confirmation*. It is not expected that other settings are needed but where they are prepared they would be subject to the *Process for Permission to Publish Settings of Liturgical Texts* as this is the only text which may be used at this point in the rite. As with the Eucharistic Prayers in any setting the text should have primacy over musical expression. (cf. 82)

### ***Acclamation after the Renewal of Baptismal of Promises***

146. At the end of the Renewal (OC 23):

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.

For the formula This is our faith, it is permitted to  
substitute, if appropriate, some other formula or even  
some suitable chant, by which the community is able  
to express its faith.

147. A similar rubric is found in the Rite of Baptism of Children (RB 58). The Rite has an Appendix of *Acclamations, Hymns and Songs* drawn from scripture and the liturgy (also found in RCIA) which may provide suitable texts for singing at this point. If a setting were required consideration should be given to its place in the rite. That it should neither be prolonged as to upset the flow of the liturgy or assume greater importance than the responses of the candidates.

# 15. Order of Celebrating Matrimony

## A. INTRODUCTION

148. A new edition of the *Order of Celebrating Matrimony* was published in January 2016 and came into liturgical use at Easter 2016.
149. The *Order* is a translation of the second edition of the Latin rite which incorporates a number of changes.
150. Texts for composers to set to music include:
- Antiphons — which can already be found in the Roman Missal
  - Responsorial Psalms and Gospel Acclamations — which can be found in the Lectionary.

## B. SPECIFIC TEXTS

### *Nuptial Blessing*

151. This text may be sung by the Priest and musical notation is provided for it in the *Order of Celebrating Matrimony*. It is not expected that other settings are needed but where they are prepared they would be subject to the *Process for Permission to Publish Settings of Liturgical Texts* as this is the only text which may be used at this point in the rite. As with the Eucharistic Prayers in any setting the text should have primacy over musical expression. (cf. 82)
152. The texts for the Nuptial Blessings can be found here: <http://www.liturgyoffice.org.uk/Resources/Marriage/OCM-Nuptial-Blessing.pdf>

### *The Reception of Consent*

153. After the Couple have given their consent to one another the Priest receives the consent in a short text which is followed by:

65. **The Priest invites those present to praise God:**  
Let us bless the Lord.

**All reply:**  
Thanks be to God.

**Another acclamation may be sung or said.**

154. Such an acclamation should be short and simple and suitable to be sung by all present. It may use the given text or another expressing praise and thanks to God. An *Alleluia* may suffice.

This is the third in a series of Composers' Guides: 1. Order of Mass, 2. Liturgical Year. For ease the section & paragraph numbering has been carried on from the *Liturgical Year*. The general guidance found in the first guide will also be applicable here.

Other resources for Confirmation and Marriage is available: [www.liturgyoffice.org.uk/Resources](http://www.liturgyoffice.org.uk/Resources)

This document was approved by the Department for Christian Life and Worship in March 2016. Text © 2016 Bishops' Conference of England and Wales.

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