RESOURCES AND GUIDELINES FOR ADULT CONFIRMATION
Archdiocese of Milwaukee

The preparation and formation of adults who present themselves for confirmation has long been a challenge for pastoral ministers. These candidates do not readily fit into the programs and processes already in place: too old for high school programs, too specialized for general adult formation programs. Materials and programs designed for adult confirmands are nearly non-existent. Aware of the need to provide some help in this area, a task force of the Adult Network was formed to try to develop guidelines and resources for the formation of adults seeking confirmation. This packet is the result of that effort of survey, study, and synthesis.

It should be noted at the outset that no packet such as this will meet all the needs of everyone who consults it. The effort here was to try to bring some order to the chaos of adult confirmation preparation by:

- naming the populations and the needed formation
- pulling together in one place the sacramental, ritual and catechetical guidelines that exist in different sources
- providing an annotated listing of catechetical resources that may be useful to catechists

Some parishes are satisfied with the formation processes they have in place; for them, this packet may offer one or two tips, a fresh challenge to the way they do things, or affirmation that they are on the right track. Some parishes are struggling to develop a process that works; for them, this packet may provide a roadmap, a point of view, a source of insight. Some parishes presently have nothing in place; for them this packet may afford a starting point.

The audience to whom this packet is addressed is almost as diverse as the adult confirmation candidates themselves. Pastors, parish directors, deacons, directors of religious education, adult and family ministers, young adult ministers, catechists and others may each make use of these pages. For this reason, information which may seem obvious to some may be included for the benefit of others. Our hope is that each group will take what they need for their ministry.

The members of the task force wish to acknowledge with gratitude those who participated in the survey and/or offered reactions to the various drafts as this packet was in development. This project is as much a fruit of your labors as it is of ours.

In time, this packet will need to be revised. We look forward to hearing about the experiences of those who use it, so that the next edition may be even more helpful.

The Adult Confirmation Task Force
   Rosalie Hartmann
   Susan Mountin
   Michael Novak
   Judy Winter Novak
AN OVERVIEW OF FORMATION FOR ADULT CONFIRMATION

The term “Adult Confirmation” as used in this document refers to Roman Catholics who have been baptized, have celebrated their first Communion and are seeking to celebrate their confirmation at an age later than the usual age for confirmation in the Archdiocese of Milwaukee (age 16-17). Baptized Christians seeking the full communion of the Catholic church are properly referred to as candidates for full communion and are not the subject of these guidelines.

Those involved in preparation of adults for confirmation tell us about at least five different populations that they serve. While not mutually exclusive, naming and describing these populations does help to focus better on the work that needs to be done. The five major groups may be described as follows:

1. **Active and formed.** Members of this group may have missed their confirmation celebration because of external factors, such as a move, scheduling difficulties or some family matter. They are active and participating members of their parishes and highly motivated to celebrate the sacrament. Most often they are well-catechized and in need of little formation.

2. **Present but not entirely formed.** Many in this group also missed their confirmation celebration because of external factors. They approach this process as something they’re finally getting around to, but are not highly motivated. For them, it is more a sense of duty, of crossing off an item on a list. They attend Mass, some even regularly, but are not active members of their parishes. They are in need of both “awakening” (see page 3) and formation.

3. **About to be married.** These people typically show up because they have been told that it is a good idea to be confirmed before they marry or that they must be confirmed before they marry (see Question #6 on page 8). They are generally in their twenties and many, but not all, have not been regularly attending Sunday Mass nor participating actively in their parish life. Some do not come willingly and may present a “get this over with quickly” attitude. Many in this group, even though they may have had up to twelve years of religious education, are in need of “awakening” (see page 3) and basic catechesis.

4. **Alienated and returning.** These come at any age and stage in life. They may have had a strongly negative experience with the church and deliberately chosen to stay away, or they may have simply been apathetic about their membership in the Catholic church. There is a motivating factor at work here: children receiving sacraments, encouragement of a friend or significant other, change in life situation, etc. They are also likely to need some formation, but many will be more receptive to it than some members of the marriage group above.

5. **18-22 years old just out of high school program.** Members of this group fall into any of the above categories. They most often show up in campus ministry programs, although some may respond to special initiatives extended to them by parishes, especially in the summertime.
Because of the variety of needs that candidates for adult confirmation present when they approach us, no single process or method will be able to address all those needs. Nevertheless, a well-thought-out program should contain the following elements:

**“Awakening”** The most fundamental catechesis addresses the relationship between the candidate and God, and the relationship between the candidate and the faith community, based on the Good News as proclaimed in Scripture. The process by which a candidate becomes aware of and responds to God’s invitation to a loving and nourishing relationship may be termed “awakening.” Without a strong foundation in this personal relationship with God, further catechesis will be experienced as merely an empty formality eventually to be abandoned.

**Formation.** This element focuses on information about the church and the faith, and the integration of this information into the life of the individual, especially as part of the faith community. The Rite of Confirmation calls for the same principles to be followed, with suitable adaptation, which are in effect for the admission of catechumens to baptism and the eucharist. (#12) The Rite of Confirmation then cites the well-known “paragraph 75” of the Rite of Christian Initiation of Adults as the major focus of formation for confirmation candidates. The four components of catechesis named therein are catechesis, communal life, worship, and apostolic works. *(This paragraph is reprinted below for ready reference.)*

A subcategory under this heading might be called “**Review of Basic Catholicism.**” Many catechists take advantage of this opportunity to fill in the gaps in the religious formation of those who approach them for confirmation. The last paragraph under Question 3 of the “Questions and Answers” section of this packet offers more information about this area.

**Sacramental preparation.** Catechesis specific to the celebration of the sacrament of confirmation also needs to be provided. What is this sacrament, how it fits in with the other initiation sacraments, what the Church believes about the effects and purpose of confirmation all should be addressed at some point in the formation process.

The emphasis placed on each of these elements may vary depending on the situation of the candidates who present themselves for confirmation. Keeping in mind these populations and elements for catechesis, the following pages offer some more specific guidelines for the preparation of adults for confirmation.
The Rite of Christian Initiation of Adults
PARAGRAPH 75

The catechumenate is an extended period during which the candidates are given suitable pastoral formation and guidance, aimed at training them in the Christian life. In this way, the dispositions manifested at their acceptance into the catechumenate are brought to maturity. This is achieved in four ways.

1. A suitable catechesis is provided by priests or deacons, or by catechists and others of the faithful, planned to be gradual and complete in its coverage, accommodated to the liturgical year, and solidly supported by celebrations of the word. This catechesis leads the catechumens not only to an appropriate acquaintance with dogmas and precepts but also to a profound sense of the mystery of salvation in which they desire to participate.

2. As they become familiar with the Christian way of life and are helped by the example and support of sponsors, godparents, and the entire Christian community, the catechumens learn to turn more readily to God in prayer, to bear witness to the faith, in all things to keep their hopes set on Christ, to follow supernatural inspiration in their deeds, and to practice love of neighbor, even at the cost of self-renunciation. Thus formed, “the newly converted set out on a spiritual journey. Already sharing through faith in the mystery of Christ’s death and resurrection, they pass from the old to a new nature made perfect in Christ. Since this transition brings with it a progressive change of outlook and conduct, it should become manifest by means of its social consequences and it should develop gradually during the period of the catechumenate. Since the Lord in whom they believe is a sign of contradiction, the newly converted often experience divisions and separations, but they also taste the joy that God gives without measure.”

3. The Church, like a mother, helps the catechumens on their journey by means of suitable liturgical rites, which purify the catechumens little by little and strengthen them with God’s blessings. Celebrations of the word of God are arranged for their benefit, and at mass they may also take part with the faithful in the liturgy of the word, thus better preparing themselves for their eventual participation in the liturgy of the eucharist. Ordinarily, however, when they are present in the assembly of the faithful they should be kindly dismissed before the liturgy of the eucharist begins (unless their dismissal would present practical or pastoral problems). For they must await their baptism, which will join them to God’s priestly people and empower them to participate in Christ’s new worship (see no. 67 for formularies of dismissal).

4. Since the Church’s life is apostolic, catechumens should also learn how to work actively with others to spread the Gospel and build up the Church by the witness of their lives and by professing their faith.

---

1 See Vatican Council II, Decree on the Church’s Missionary Activity, Ad gentes, no. 14.
2 Ibid, no. 13.
3 See Vatican Council II, Decree on the Church’s Missionary Activity, Ad gentes, no. 14.
GROUPS WITH DIFFERING NEEDS: POSSIBLE APPROACHES

This section presents possible ways to approach the formation of candidates for adult confirmation. Because experiences and resources vary from parish to parish and candidate to candidate, it is important to emphasize that no single approach will fit every adult who is preparing for confirmation. With that in mind the following approaches are offered as starting points, providing possible parameters for each group named earlier as your parish designs its own formation program. Resources are noted in a separate section beginning on page 12, organized according to these groups.

1. **Active & Formed:**
   With members of this group, one initial meeting should determine any areas needing attention that could be addressed in one or more future conversations. Assuming that they are actively participating in Sunday worship and have continuously been participating members of their faith community, it may be possible to have them work with a sponsor for a few sessions or attend an ongoing adult education activity which addresses any needs they may have. It would be very important to assess membership in this group quite carefully, especially since reluctant high school students may view this option as a “shortcut” to confirmation and attempt to opt out of the high school program.

   **Necessary Elements:**
   - Instruction on the sacrament of confirmation
   - Celebration of reconciliation
   - Element of service - involvement in ongoing parish service activities

2. **Present but not entirely formed:** 3. **About to be married:** 4. **Alienated and returning:**
   While there would be elements of the formation process which could be common to groups 3, 4 and 5, an initial interview with the candidate will determine any specific additions to the formation. A general process could consist of a minimum of five group sessions, a review of the basics of Roman Catholicism that might be open to all parish members. Topics should include:
   - Church: creed, church history, the nature of church
   - Sacraments and liturgy
   - Prayer and spirituality
   - Scripture
   - Morality

   In addition, there should be opportunities for:
   - Service
   - Interaction with the parish community (perhaps with the guidance of the sponsor) IN ADDITION to regular participation in Sunday worship
   - Celebration of reconciliation

3. For those about to be married, keep in mind that preparation for marriage consumes a great deal of time and energy, and it may be wiser to suggest deferral of confirmation preparation until after the wedding. (See Question #6 on page 8)

4. For the alienated and returning, there may need to be an additional pastoral process. They may need a more carefully constructed process of reconciliation, or integration into the parish community. Consider the use of a “Coming Home” or “Remembering Church” process or even use of the “Order of Penitents.”
5. **18-22 years old just out of high school program:**

Campus ministries usually develop their own age-appropriate process. For parishes dealing with this age group a summertime process, with confirmation celebrated at an appropriate Sunday Mass, is a possibility. Members of this group fall into several categories:

1) Some have had 12 or more years of Catholic education, and a large number have participated in a Confirmation preparation program in their parishes as high school students. They are already committed Catholics and participate regularly in worship. They probably have a vocabulary and understand basic church terms so a rehash of these may not be necessary and may be boring. These individuals are likely to benefit most by a firm introduction to parish and church life from a personal perspective—witness talks—along with a dose of spiritual development. They often respond to opportunities for service and become easily interested in the social teachings of the Church which help them see what the place is for believers in the fight for justice.

A lectionary-based approach is very successful with this group. Using Sunday readings and the “issues” the readings raise connects these young people to Sunday worship and invites them to see God working in their lives. Having the confirmation candidates hear the faith stories of leaders in the parish correlates the scriptures with life experience. Delving into the social teachings of the church through summary articles is helpful. Using the Catholic Herald, St. Anthony Messenger, or US CATHOLIC articles (e.g.) and Catholic Updates or Care Notes can also be useful to raise topics of interest for discussion. Using real life scenarios to help them see real people living out their faith presents helpful models to them. Also, creating discussion opportunities about controversial topics in the church is likely to spark interest.

2) The next group is those who have had spotty or very little religious education. They need to learn basic vocabulary and steep themselves in the tradition.

Start with their questions. These young people may need a primer in Catholic terminology and practice. Touring the sanctuary, holding a “practice Mass” in which the presider stops along the way to explain what is happening and the roots of the ritual practices is very helpful. Liguori publications has a “cartoon” catechism called How to Survive Being Married to a Catholic. The format is really that of an illustrated catechism. College-age students love it and read it cover-to-cover, asking questions about what they read. Reading short Lives of the Saints or viewing some of the many films on the saints can be helpful along with a good exposure to the scriptures. Several publishers provide scripture with reflections: St. Anthony Messenger, Liguori, Creative Communications for the Parish, etc.

3) Another group is basically uncatechized. Private instruction accompanied by the group experiences above works the best.
ADULT CONFIRMATION: QUESTIONS AND ANSWERS

1. For the purposes of adult confirmation, what is the definition of an adult?
Canon law defines an adult as a person who has completed the eighteenth year of age (Canon 97) and does not lack the use of reason (Canon 99).

2. What adults are eligible for confirmation?
Those adults who:
- are baptized into the Roman Catholic church (those baptized in another Christian church are eligible for confirmation through the Rite of Reception into the Full Communion of the Catholic Church, and are not the subject of these guidelines)
- have celebrated their First Communion
- are not presently barred from the sacraments (most commonly for reasons relating to an irregular marriage situation)
- are capable of renewing their baptismal promises

Generally, this guideline refers to persons who are baptized Catholics who have received some catechesis within the Catholic Christian community. These are active adult Catholics who for some reason did not receive Confirmation at the usual age. Proof of their baptism comes in the form of a copy of their baptismal certificate obtained from their parish of baptism.

3. How should adults be prepared for confirmation?
In the Rite of Confirmation, paragraph 12, it states that “suitable catechesis” should precede confirmation. Candidates are to have strong enough ties to the Christian community and with individuals within the community for effective catechesis. Their formation should assist the candidates
- to bear witness in Christian living
- in carrying on the apostolate
- in increasing their desire to share in the Eucharist.

In other words, catechesis should not only provide information but also formation in living the Christian life. Catechesis helps to develop the relationship between the candidate and God, and the relationship between the candidate and the faith community. The formation should include the four components developed in the Rite of Christian Initiation of Adults, paragraph 75 (see also page 4 of this packet):
- catechesis
- community life
- worship
- apostolic works.

Attention is to be paid to the needs of the individual candidate. Some adults may indeed benefit from a process which includes a more basic overview of our Catholic Christian faith. While not strictly required by the Rite itself, this kind of formation may be very helpful, as long as it does not become oppressive or burdensome. A significant element of this approach would be the celebration of the sacrament of Reconciliation. Some communities have also had some success with the development of an “Order of Penitents,” an extended process of reconciliation that results in a return to the eucharistic table for those candidates who are returning to the practice of their faith.
4. **Should these adults be included with the candidates and catechumens?**

In general, these adults should be prepared separately from catechumens and candidates for full communion, as their situation, issues and faith journey may differ substantially from those of the unbaptized and of candidates for full communion. Practically, there may be elements of initiation catechesis from which candidates for confirmation would benefit. In these cases, it might be possible to include confirmation candidates in these sessions occasionally. The distinction should be carefully made as to their status, and care taken as to the dynamic of the group.

It must be recognized that the difficulty in making the distinctions between the status of the adult confirmation candidates and catechumens and candidates for full communion presents great challenges for the catechist. The essential nature of the grace of baptism is such that it is generally recommended that catechumens be catechized separately from candidates for full communion. By extension, an adult candidate for confirmation already shares in the worship and at the table of the Catholic Christian faith community and so is best catechized separately. **Confirmation candidates are never included in any of the rituals meant for catechumens and candidates, such as the Rite of Election, Scrutinies, Rite of Acceptance or Welcoming, etc.**

5. **Are candidates for adult confirmation required to make a retreat, complete service hours, take a confirmation name or write a letter to the bishop?**

None of these elements is required for confirmation. No retreat, no service, no confirmation name and no letter to the Archbishop are required by canon law or Archdiocesan policy. Retreats and service are certainly elements of solid preparation for life within the Christian community and can be very valuable experiences for candidates. Care must be taken that retreats and service, if included in the preparation process, not be oppressive or burdensome.

The Archbishop would welcome a letter from adult candidates if it seems the experience would have meaning for the candidate. The choosing of a confirmation name is not prohibited, but is not encouraged as it does not reinforce the intimate connection between confirmation and baptism. Therefore, a confirmation name is generally not chosen. *(Sacramental Guidelines, p. 43.)*

6. **Is confirmation required for marriage in the Church?**

No. Canon 1065.1 states: “If they can do so without serious inconvenience, Catholics who have not yet received the sacrament of confirmation are to receive it before being admitted to the sacrament of marriage.” It is the policy of the Archdiocese that confirmation should be celebrated before marriage if the candidate can be adequately prepared. If this is impossible, then the wedding is to proceed, but the person should be prepared and confirmed as soon as possible after marriage. *(Sacramental Guidelines, p.46)*

7. **When is the best time to celebrate the Sacrament of Confirmation?**

While the rite of confirmation permits its celebration at any time of year, the most appropriate time is during the Easter season because of its traditional focus on the sacraments of initiation. Two passages associated with the Rite of Christian Initiation of Adults provide additional clues as to the proper time for confirmation: referring to the Christian initiation of the unbaptized, the Introduction to the RCIA states that “the Easter Vigil should be regarded as the proper time for the sacraments of initiation.” (No. 8 ) In the National Statutes for the Catechumenate, the American bishops state that “it is preferable that reception into full communion not take place at the Easter Vigil lest there be any confusion of such baptized Christians with the candidates for baptism...” (No. 33) While a combined rite for use at the Easter Vigil has been prepared, it is clear that its use is intended only by way of exception to the norm. Further, the rite of Reception of Baptized Christians into the Full Communion of the Catholic Church makes no mention of the Easter Vigil at all.
Given this clear preference in the Rite of Christian Initiation of Adults for reserving the Easter Vigil to the initiation of the unbaptized, the celebration of confirmation is best left to another time during the Easter season. While any Sunday of the Easter season would be appropriate, Pentecost, with its particular celebration of the Holy Spirit and its long tradition of association with Christian initiation, would be a primary choice. If for some reason this is not possible, then look to the Sunday readings for other times. In any case, this should be a public celebration where a large portion of the faith community is gathered.

8. Should adults be confirmed with the youth of our community?
While adults may be confirmed at parish or regional celebrations of confirmation of teenagers, for pastoral reasons related to their age, maturity and relationship to the parish community it is preferable that they be confirmed at a separate celebration in their parish, cluster or district, or at special confirmation celebrations for adults in the years when they are held at the Cathedral. It is not, however, prohibited for them to be confirmed along with the community’s youth.

9. What is the role of the sponsor in adult confirmation?
The role of the sponsor is that of faith companion. In small parishes with limited resources, the sponsor may be a valuable resource in the catechetical preparation of the candidate as well. For more discussion of the formation and role of the sponsor, see the listing of resources beginning on page 12.

Requirements for sponsors (Sacramental Guidelines, p. 41):
• be designated by the one to be confirmed
• be at least 16 years old
• be a confirmed Catholic who has received the sacrament of Eucharist and leads a life in harmony with the faith and the role to be undertaken
• not be bound by any canonical penalty legitimately imposed or declared
• not be the father or mother of the one confirmed
• it is desirable that the confirmation sponsor, if possible, be the baptismal sponsor of the one confirmed (Canon 893.2)

10. Who may confirm adult candidates for confirmation, and what documentation is required?
The ordinary minister of confirmation is the bishop. Deans have all been appointed extraordinary ministers of the sacrament. Other priests may validly confirm adults baptized into the Roman Catholic Church by delegation from the bishop. The priest must apply for delegation in each instance; there is no general delegation.

The priest should send a letter to the Chancery requesting delegation, including the following information:
• The full name(s) of the person(s) to be confirmed
• the date, church and place of the Catholic baptism
• a summary of the circumstances surrounding the case
• a brief explanation of the instruction program
• the date and church where the confirmation will occur
• the name of the sponsor.

After the confirmation is celebrated the pastor records in the parish confirmation register the names of those confirmed, the minister (indicating delegation if not a bishop), the parents, the sponsor, the date and place of confirmation. The parish of baptism is also notified.

For further details, see the information in the Confirmation section of the Sacramental Guidelines.
11. Are parishes encouraged to collaborate with each other in the catechesis and celebration of adult confirmation?
Most definitely! There are several parish groupings within the Archdiocese which have developed very successful adult confirmation processes. The Adult and Family Ministry Office, as well as the Prayer and Worship Office, stand ready to assist in helping parishes develop effective collaborative processes.

12. What Cousins Center offices can be contacted with questions regarding adult confirmation?
For questions regarding
- Ritual celebration: Prayer and Worship Office (414-769-3349)
- Catechetical materials: Adult & Family Ministry (414-769-3447)
- Canonical and Archdiocesan regulations: Chancery (414-769-3340)

RESOURCES

  Rite of Confirmation. The Roman Ritual

  Rite of Christian Initiation of Adults. The Roman Ritual


**Blessing of Confirmation Candidates**

who will be celebrating their confirmation at a place other than their own parish

This optional blessing is provided for those confirmation candidates who are to be confirmed at a cluster or district celebration in a location other than their own parish community. The blessing would normally take place at a celebration of Sunday eucharist in their own parish shortly before the confirmation is to be celebrated.

**Presentation of the Candidates**

*After the Prayer after Communion, a person responsible for the formation of the confirmation candidates presents them to the community.*

I now invite our candidates for confirmation, who will be celebrating the sacrament at *(location)* on *(day / date)* to come forward with your sponsor as your name is called.

*Names are called by the presenter, and the candidates with their sponsors step into the midst of the community. After all are in place, the presider invites all present to extend both hands over the candidates and offers the following blessing.*

**Prayer of Blessing**

God of love and power,  
it is your will to establish everything in Christ  
and to draw us into his all-embracing love.

Continue to guide these candidates for confirmation  
as they conclude their preparations  
and go forth from our parish to be sealed  
with the gift of your Holy Spirit.  
Grant that our prayers may support and strengthen them  
on their way.

We ask this through Christ our Lord.

Amen.

*Mass concludes with a general blessing and dismissal for the whole assembly, as usual. The candidates and sponsors may return to their seats for this final blessing and dismissal, or they may leave in the closing procession, following the servers and other ministers and preceding the presider.*

*It is also appropriate to include a petition in the General Intercessions for the confirmation candidates.*
RESOURCES ON BASIC CATHOLIC BELIEFS
Useful For Adult Confirmation Preparation

Most of these resources are available for review or borrowing from the
Adult and Family Resource Library. Call Barbara Krieser at 769-3443, or
(800-769-9373, ext. 443 within the 10 counties of the Archdiocese of Milwaukee).

1. **BOOKS USEFUL WITH PEOPLE WHO ARE ACTIVE AND FORMED**

*Catholic Updates*, St. Anthony Messenger Press. Monthly four-page bulletin-sized (8 ½ x 11) publication on
numerous subjects of Catholic belief and practice. Sourcebooks of past publications are available.

language responding to questions Catholics frequently ask.

*Look What They've Done to My Church*, by Leonard Urban. Loyola University Press, 1985. Spells out the
impact of renewal and change on the practice of the sacraments and other key topics in the church.

contemporary understanding of Roman Catholicism, focusing on what it means to be an adult Catholic in terms
of life, faith and practice. It draws upon the new *Catechism of the Catholic Church* as well as contemporary
theology, combining a faithful presentation of the tradition as well as a critical theological reflection and
interpretation of where the church is today and where it might be moving. For those interested in Catholicism,
as well as for Catholics who have been away from the church and want to know what contemporary Catholics
believe and do. Writing is at a more sophisticated, though not scholarly level.

The new edition is a readable and succinct presentation of Catholic belief and practice with the same four
divisions as the *Catechism of the Catholic Church*.

2. **BOOKS USEFUL WITH PEOPLE WHO ARE PRESENT BUT NOT ENTIRELY FORMED**

*Becoming Catholic Even If You Happen To Be One*, by J. Killgallon, M.O'Shaughnessy,
conversion and the church.

*Catholic Treasures New and Old: Traditions, Customs and Practices*, by Joanne Turpin.
St. Anthony Messenger Press, 1994. This handbook explains many of the popular customs, rituals, and
devotions of the Catholic way of life. Also, explores the changes in church life since Vatican II.

This popularly written introduction to the sacraments includes prayer, questions for discussion and suggestions
for further reading.

*The “What You Should Know About…” Series* by Charlene Altemose includes booklets on angels, *Catechism
3. **Books for people about to be remarried:** see other sections depending on their stage of faith development.

4. **Books useful for people who are alienated and returning**

*Faith Rediscovered: Coming Home to Catholicism*, by Lawrence S. Cunningham. Paulist Press, 1987. Though the title refers to returning Catholics, the book is not limited to those persons. “It is also addressed to those Catholics who have never left the church but who live within it in a very tenuous or underdeveloped manner.”


*Yes, I Can Believe: Discovering the Treasure of the Catholic Faith*, by Fr. Frank DeSiano CSP. Paulist National Catholic Evangelization Association, 1994. In a warm and engaging style, this book offers a way to discover beliefs about God, Jesus, the Bible, the church, etc. This is written for the thinking person who may be searching for God.

4a. **Books useful for parish outreach to people who are alienated and returning**


5. **Lectionary resources for various ages including young adults, 18-22 years old**

*At Home with the Word*, Liturgy Training Publications. This annual publication is based on the cycle of Sunday readings. It has a short, weekly commentary, good questions and practical suggestions regarding the practice of faith, hope and charity.

RESOURCES FOR THE CATECHIST

_Catechism of the Catholic Church_, Libreria Editrice Vaticana, USCC, 1994. Contains the four pillars of Catholicism: The profession of faith, the celebration of the Christian mystery (liturgy), life in Christ (morality), and Christian prayer.


SPONSOR AND TEAM FORMATION BOOKS

_Guide for Sponsors_, by Ron Lewinski. LTP, 1993. Includes: What it means to be a sponsor; traits of an effective sponsor; questions and issues; sponsor’s checklist.

_Foundations in Faith: Handbook for Sponsors_, by Bob Duggan, et al. Resources for Christian Living, 1998. This is a 32-page booklet which includes information on offering a welcoming spirit; sharing the Catholic tradition; listening; introducing ministry; offering friendship and witness.

_The Art of Catechesis: What You Need to Be, Know and Do_, by Maureen Gallagher. Paulist Press, 1998. Includes both content and method on Scripture, the church, prayer and ritual, sacraments and living the Christian life. Written in a practical and approachable style.

BIBLE

_The Catholic Bible: Personal Study Edition (NAB)_. Oxford University Press, 1995. Includes 400 pages of study materials outlining key biblical concepts with discussion guides, a glossary of biblical terms and a complete list of Sunday lectionary readings.

RESOURCES FROM THE SURVEY OF PARISH PEOPLE WHO WORK WITH ADULT CONFIRMATION

_Breaking Open the Word_, Paulist Press
_Living the Good News_, LTP
_Exploring the Sunday Readings_, Twenty-Third Publications
_Come and See_, St. Anthony Messenger Press
_Faith Connection_, Resources for Christian Living
_Follow Me: Becoming a Disciple According to Matthew’s Gospel_ by Reardon, Chambers. Sheed and Ward
VIDEOS

**Catholic Update Video Series**, St. Anthony Messenger Press
- *A Walk Through the Mass*, by Thomas Richstatter, OFM
- *The God Who Reconciles*, by Thomas Richstatter, OFM
- *What Makes Us Catholic?* by Sandra DeGidio, OSM
- *Understanding the Sacraments*, by Thomas Richstatter, OFM
- *Eucharist: Celebrating Christ Present*, by Thomas Richstatter, OFM
- And others…

**Questions of the Soul**, by Rev. Michael Himes, St. Anthony Messenger Press. On the meaning of spirituality, with individual videos on:
- *What is Spirituality?*
- *What is Prayer?*
- *What Can Suffering Teach Us?*
- *What is Spiritual Discipline?*
- *Do I Really Need a Community?*


**Understanding the Liturgy of THE MASS**, Redemptorist Pastoral Communications, Liguori Publications. Gives an understanding of each part of the liturgy to help participants be more aware of their role. Presenters guide is included. Captioned version is available.

**The Faithful Revolution**, 5 videos, historical documentary of the Second Vatican Council, the church’s “defining moment” of the second millennium. From Resources for Christian Living.