

Diocese of Winona-Rochester
MINNESOTA

Preparation Guidelines for the Celebration of the Sacrament of Confirmation

Effective June 8, 2025

Pentecost Sunday

Prepared by:

The Office of the Bishop

The Office of the Chancellor

The Office of Divine Worship

The Office of the Moderator of the Curia

The Office of Youth Ministry & Faith Formation

this page was intentionally left blank



Diocese of Winona-Rochester
The Chancery | 2907 Jeremiah Lane NW | Rochester, MN 5590

Office of the Bishop

Most Reverend Robert Barron

June 8, 2025

Pentecost

Dear Brothers and Sisters in Christ,

Come Holy Spirit!

When Our Lord Jesus Christ ascended into heaven, he promised to remain with his disciples through the Holy Spirit. Before the apostles received the Holy Spirit at Pentecost, however, Jesus prepared his disciples by instructing them, praying with and for them, and giving them an example to follow. After the outpouring of the Holy Spirit, the disciples bore witness to the Gospel, boldly proclaiming Jesus Christ to the ends of the world and standing firm in their faith even to the point of death.

Evangelization is first and foremost an expression of our relationship with Jesus Christ. As such, we should strive to teach our young people the beauty of the faith, form them in prayer, and invite them to discover the richness of a life lived in Christ. Most importantly, we must model for them living examples of joy-filled witnesses to Christ so that they will be inspired to see confirmation as an entry into full participation in the life of Christ and his Church.

With this letter, I officially promulgate these revised and updated confirmation guidelines for the Diocese of Winona-Rochester, effective Pentecost Sunday, June 8, 2025. Know of my gratitude as you prepare our young people for the sacrament of confirmation. Be assured of my prayers as you seek to lead our young people deeper into the joy of the Risen Lord. May God bless you.

Sincerely in Christ,

Most Rev. Robert Barron
Bishop of Winona-Rochester

INTRODUCTION	6
UNIVERSAL REQUIREMENTS	9
DIOCESAN REQUIREMENTS	12
LITURGY DETAILS	15
SACRAMENTAL RECORD KEEPING	20
APPENDICES	24
Appendix A: The Code of Canon Law.....	25
Appendix B: The Catechism of the Catholic Church.....	28
Appendix C: The Compendium of the Catechism of the Catholic Church.....	29
Appendix D: Sample Sponsor Agreement Form.....	30
Appendix E: Sample Sponsor Conversation Guide	31
Appendix F: Catechetical Process Details	33
Appendix G: Sample Scope & Sequence.....	41
Appendix H: Retreat Recommendations	42
Appendix I: Works of Mercy Details.....	43
Appendix J: Letter to the Bishop Guidelines	44
Appendix K: Sample Interview Questions.....	45
Appendix L: Confirmation Liturgy Planning Form	46
Appendix M: Sample Nametag Layout.....	48
Appendix N: Sample Presentation of Confirmandi Script	49
Appendix O: Confirmation Photography Policy	50
Appendix P: Confirmandi Information Spreadsheet.....	51
Appendix Q: Sample Photography Letter to Parents	52
Appendix R: Sample Liturgy Rehearsal Agenda	53
Appendix S: Notification of Confirmation (for a group)	54
Appendix T: Notification of Confirmation (for an individual)	55
Appendix U: Sample Notification of Confirmation (to parish of baptism)	56
Appendix V: Resource List.....	57
Appendix W: Sample Coordinator Checklist.....	59

Abbreviations:

- CCC *Catechism of the Catholic Church*
- NDC *National Directory for Catechesis*
- GDC *General Directory for Catechesis*

Note:

Throughout these guidelines, the term parish is intended to represent diverse local situations, including clustered parishes and other parish groupings.

Section I

INTRODUCTION

“Confirmation perfects baptismal grace; it is the sacrament which gives the Holy Spirit in order to root us more deeply in the divine filiation, incorporate us more firmly into Christ, strengthen our bond with the Church, associate us more closely with her mission, and help us bear witness to the Christian faith in words accompanied by deeds.”¹

The primary goal of these guidelines is to assist in the implementation of a consistent preparation process for the sacrament of confirmation in the Diocese of Winona-Rochester. Preparation for confirmation should lead the confirmand toward a more intimate union with Christ and a deepened familiarity with the Holy Spirit to be more capable of assuming the apostolic responsibilities of the Christian life. Therefore, catechesis for confirmation should strive to awaken a sense of belonging to the Catholic Church. Confirmation is a sacrament of maturity, not in the chronological sense but in the sense of spiritual fullness, since confirmation seals the person with the gift of the Holy Spirit.

How the Church Describes Confirmation

“Recall then that you have received the spiritual seal, the spirit of wisdom and understanding, the spirit of right judgment and courage, the spirit of knowledge and reverence, the spirit of holy fear in God’s presence. Guard what you have received. God the Father has marked you with his sign; Christ the Lord has confirmed you and has placed his pledge, the Spirit, in your heart.”²

Through the sacrament of confirmation, there is a special outpouring of the Holy Spirit upon the one being confirmed – the same outpouring of the Holy Spirit that was given to the apostles at Pentecost.³ This sacrament is necessary for the completion of baptismal grace, because it is through the sacrament of confirmation that each person is more perfectly bound to the Church and is strengthened with the power of the Holy Spirit.⁴ Even the name confirmation emphasizes that through this sacrament, baptismal grace is both confirmed and strengthened.⁵ On multiple occasions, the Lord promised to his followers this immense gift of the Holy Spirit. It was through the gift of the Holy Spirit that the apostles were able to “go into all the world and preach the gospel to all creation” proclaiming the “mighty works of God.”⁶ In the same way, the sacrament of confirmation:

- Brings an increase and deepening of baptismal grace;
- Roots us more deeply as children of God;
- Unites us more firmly to Christ;
- Strengthens our bond with the Church and connects us more closely with her mission;
- Increases the gifts of the Holy Spirit within us;
- Imprints a spiritual and indelible sign, called a character, on the soul which gives the confirmed person the power to profess faith in Christ publicly and, as it were, officially;
- Gives us a special strength of the Holy Spirit to spread and defend the faith by word and action as true witnesses of Christ, to confess the name of Christ boldly, and never to be ashamed of the Cross.⁷

¹ CCC, 1316.

² St. Ambrose, De. Mysteriis 7, 42.

³ CCC, 1302.

⁴ CCC, 1285.

⁵ CCC, 1289.

⁶ Mark 16:15, Acts 2:11.

⁷ Cf. CCC, 1303.

Role of the Parent

A supportive parent is essential to confirmation preparation. At the time of a child's baptism, parents accepted the responsibility of being the primary teachers of the faith for their child. Young people need to see their parents modeling the Catholic faith in their daily lives. Their involvement in the preparation process is essential for their child's continued formation.

The *Catechism of the Catholic Church* teaches, "family catechesis precedes, accompanies, and enriches other forms of instruction in the faith. Parents have the mission of teaching their children to pray and to discover their vocation as children of God."⁸

Role of the Sponsor

A strong relationship with a faith-filled sponsor can create a safe and supportive environment in which the confirmand is able to integrate his/her faith as a lived reality. Essentially, the sponsor mentors the confirmand by supporting, listening, and encouraging the confirmand's faith.

[See Appendix E for a Sample Sponsor Conversation Guide.](#)

Role of the Pastor

*"Pastors of souls, and other members of the Christian faithful, according to their respective ecclesiastical function, have the duty to take care that those who seek the sacraments are prepared to receive them by proper evangelization and catechetical instruction, attentive to the norms issued by competent authority."*⁹

A pastor may choose to interview each confirmand towards the end of his/her catechetical preparation process to better discern a confirmand's disposition and readiness.

[See Appendix K for Sample Interview Questions.](#)

Role of the Confirmation Coordinator

A pastor may choose to appoint a confirmation coordinator (paid or volunteer). Coordinators assist the pastor in his duty to take care that those who seek the sacraments are prepared. Coordinators are often given administrative responsibilities and work to ensure that diocesan guidelines are known and followed and that parish goals for the preparation of the sacrament of confirmation are achieved.

[See Appendix W for a Sample Coordinator Checklist.](#)

⁸ CCC, 2226.

⁹ CCC, 843 § 2.

Section II

UNIVERSAL REQUIREMENTS

For more information about the Universal Requirements Section contact:

The Moderator of the Curia

or

The Director of the Office of Youth Ministry & Faith Formation

The following is required by canon law for the reception of the sacrament of confirmation.

Eligibility

Code of Canon Law, 889

§1. Every baptized person not yet confirmed and only such a person is capable of receiving confirmation.

§2. To receive confirmation licitly outside the danger of death requires that a person who has the use of reason be suitably instructed, properly disposed, and able to renew the baptismal promises.

Code of Canon Law, 890

The faithful are obliged to receive this sacrament at the proper time. Parents and pastors of souls, especially pastors of parishes, are to take care that the faithful are properly instructed to receive the sacrament and come to it at the appropriate time.

See Appendix A for canons related to the sacrament of confirmation.

Confirmation Sponsor

A confirmand must choose a confirmation sponsor. The process of choosing a sponsor is of great importance. The person chosen should be someone who can relate to the confirmand and must meet the following criteria:

- be designated by the one to be confirmed, 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;
- have completed the sixteenth year of age, unless it seems to the pastor that an exception is to be made for a just cause, and by grant of the diocesan bishop;
- be a Catholic who has been confirmed and has already received the most holy sacrament of the Eucharist and who leads a life of faith in keeping with the function to be taken on;
- not to be the father or mother, by birth or adoption, of the one to be confirmed.¹⁰

A baptismal godparent is a great option to consider as it conveys unity between the sacraments of baptism and confirmation.

The sponsor should be an influential person who will lead the confirmand in the faith, intercede for him/her, and commit to walking with him/her for the rest of their lives. The sponsor should be one who lives his/her faith, attends Holy Mass weekly, is devoted to a life of prayer, and lives as a witness of the Catholic faith. Confirmandi should be encouraged to look for these qualities in a sponsor.

See Appendix D for a Sample Sponsor Agreement Form.

See Appendix E for a Sample Sponsor Conversation Guide.

The Sacrament of Reconciliation

The sacrament of reconciliation should be offered to confirmandi before they receive the sacrament of confirmation. “To receive confirmation one must be in a state of grace.” One should receive the sacrament of reconciliation in order to be cleansed for the gift of the Holy Spirit.¹¹

¹⁰ Code of Canon Law, 874.

¹¹ CCC, 1310.

Participation in the Holy Mass

The Eucharist is the “source and summit” of our lives as followers of Christ.¹² Participation in Holy Mass every Sunday (or the Saturday Vigil Mass) is essential to our identity as Roman Catholics and is a precept of the Catholic Church. Active participation in the Holy Mass is essential – first and foremost through a lively interior and spiritual participation. As is stated in the *Catechism of the Catholic Church*, “the Sunday Eucharist is the foundation and confirmation of all Christian practice. For this reason, the faithful are obliged to participate in the Eucharist on days of obligation [*Sundays and all Holy Days of Obligation*], unless excused for a serious reason (for example, illness or the care of infants) or dispensed by their own pastor. Those who deliberately fail in this obligation commit a grave sin.”¹³

¹² CCC, 1324

¹³ CCC, 2181.

Section III

DIOCESAN REQUIREMENTS

*For more information about the Diocesan Requirements Section contact:
The Director of the Office of Youth Ministry & Faith Formation*

These are the items required by the Diocese of Winona-Rochester for confirmandi to be suitably instructed for the reception of the sacrament of confirmation.

Age of Confirmand

The standard age for the reception of the sacrament of confirmation in the Diocese shall be individuals in their sophomore (tenth grade) year of high school (typically the age of 15 or 16).

Permission for Exceptions

An exception for an individual may be granted at the pastor's discretion.

An exception as it relates to the standard age a parish sets for confirmation must be approved by the bishop. A parish seeking an exception shall submit a written request to the bishop's office before the preparation process for the reception of the sacrament is initiated.

Parish of Preparation

A confirmand should take part in the preparation process at the parish where his/her family is registered. If a confirmand desires to take part in the process at a different parish, the confirmand and his/her parent(s)/guardian(s) shall submit a written request to the pastor of the parish where the family is registered, the pastor of the parish where the confirmand is seeking to prepare for the sacrament, and the director of the diocesan Office of Youth Ministry & Faith Formation before preparation for the sacrament of confirmation is initiated.

Catechetical Process

Duration of the Catechetical Process

The duration of the catechetical process to prepare for the sacrament of confirmation in the Diocese shall span two years. The process ought to begin in the fall of a confirmand's freshman (ninth grade) year with reception of the sacrament taking place in the spring of a confirmand's sophomore (tenth grade) year. The process ought to include a minimum of 45 hours of preparation per year, for a total minimum of 90 hours spanning the two years of preparation. Time spent engaged in large/small group instruction/discussion, retreats, works of mercy, conversations with sponsors, prayer, etc. all count towards this minimum.

Overview of the Catechetical Process

The preparation for the sacrament of confirmation is a critical moment in the spiritual journey where confirmandi are invited to encounter Christ more personally, deepen their faith, and embrace their mission as disciples. Rooted in the Church's rich tradition, the process of evangelization and discipleship provides a dynamic framework for forming confirmandi as mature Christians and active members of the Church. By aligning catechesis with this process, confirmation preparation will not only impart knowledge but also foster a living relationship with Christ and his Church, empowering young people to boldly live out their faith in the world. This approach seeks to ensure that the journey toward receiving the sacrament of confirmation is transformative and will prepare confirmandi to become missionary disciples ready to proclaim Christ and live as his witnesses.

Using the process of evangelization and discipleship as a framework, the catechetical process for confirmation preparation in the diocese should include the following focus areas:

- 1) Kerygmatic Proclamation
- 2) Examination of Reasons for Belief (apologetics)
- 3) Catechesis in the Holy Spirit and the Sacrament of Confirmation
- 4) Catechesis in Morality and Virtue, with an emphasis on Theology of the Body

- 5) Immersion in the Spiritual and Corporal Works of Mercy
- 6) Vocational Discernment
- 7) Instruction on the Confirmation Liturgy

[See Appendix F for further Catechetical Process Details.](#)

Parishes are encouraged to submit a scope and sequence of their catechetical process to the director of the Office of Youth Ministry & Faith Formation in September each year. This will assist the Diocese in her commitment to equip and support parishes.

[See Appendix G for a Sample Scope and Sequence.](#)

Retreat

The *Catechism of the Catholic Church* states:

*Preparation for confirmation should aim at leading the Christian toward a more intimate union with Christ and a more lively familiarity with the Holy Spirit – his actions, his gifts, and his biddings – in order to be more capable of assuming the apostolic responsibilities of Christian life.*¹⁴

Further, in the *National Directory for Catechesis*, the United States Conference of Catholic Bishops recommends that parishes should present catechesis that “is developmentally appropriate and includes retreat experiences.”¹⁵

Participation in a retreat is expected of confirmandi in the diocese. Parishes should provide at least one opportunity for a retreat during the catechetical process. Opportunities may range from hours or daylong to multiple overnights (one or two overnights is preferred).

[See Appendix H for Retreat Recommendations.](#)

Confirmation Name

A confirmand is expected to choose a patron saint for a confirmation name. This is a local custom and may be recorded in the confirmation register. This name may not be changed by the confirmand after confirmation. It is not required to be forwarded to the parish of baptism.

A confirmand may prefer to use his/her baptismal name, showing the relationship between the sacraments of baptism and confirmation. “A name foreign to Christian sensibility” cannot be chosen.¹⁶

Letter to the Bishop

A confirmand is expected to write to the bishop and request the sacrament of confirmation. The letters should be collected by the parish and reviewed by the pastor, and/or his representative, for awareness of any issues that may need to be addressed on the local level (such as abuse or mental health issues). The originals of the letters are to be mailed to the bishop’s office (in an envelope marked “Confirmation Letters”) so that they arrive at least two (2) weeks prior to the celebration of confirmation. It is good practice to retain a copy of these letters in a file in case the originals become lost or damaged.

[See Appendix J for the Letter to the Bishop Guidelines.](#)

¹⁴ CCC, 1309.

¹⁵ NDC, 123.

¹⁶ Code of Canon Law, 855.

Section IV

LITURGY DETAILS

*For more information about the Liturgy Details Section contact:
The Office of the Bishop*

Website

The full confirmation schedule, along with various forms and policies, can be found on our diocesan confirmation webpage: dowr.my.canva.site/confirmation

Scheduling

Confirmations are scheduled in the Easter season (and possibly a couple weeks after Pentecost, if needed), in parishes around the diocese with a larger seating capacity. Host parishes will rotate year-to-year, with non-host parishes signing up for a confirmation date and location online, once the schedule has been finalized.

If a confirmand is unable to make his/her parish's selected confirmation date, it is the parish's responsibility to make the confirmand's family aware of other confirmation dates, and work with the bishop's office to move the confirmand to an alternate date. Please do not contact host parishes to switch confirmation dates, nor have parents contact the diocese directly.

Scheduling Timeline

Below is the annual timeline for scheduling confirmation:

- **JUN:** The bishop's office will prepare a tentative schedule with host parishes and dates.
- **JUL:** The bishop's office will contact host pastors about proposed dates.
- **AUG:** The bishop's office will publicize next year's dates and locations to all pastors and faith formation directors. Non-host parishes will be encouraged to decide upon their top three or more choices, with the realization that their top choices may fill quickly during the online sign-up.
- **SEP:** An online sign-up for non-host parishes to select their date will be sent out.
- **OCT:** The bishop's office will email all parishes confirming their selected dates.

Guests

The number of guests is determined based on seating capacity and the number of confirmandi signed up for the particular liturgy. After the year's schedule is set, the bishop's office will notify parishes as to the approximate number of guests each parish can bring. Generally, each confirmand will be able to bring 6-10 guests (not counting confirmand and sponsor).

Liturgy Planning Form

Host parishes are responsible for filling out the Confirmation Liturgy Planning Form and returning it to the bishop's office no later than a week before the confirmation. Forms can be returned electronically or via hard copy.

[See Appendix L for the Confirmation Liturgy Planning Form.](#)

Language Guidance for the Confirmation Liturgy

English will be the official language used during confirmation liturgies. The Confirmation Rite should always be in English. The homily and Mass parts may include Spanish or other languages when appropriate and requested by one of the pastors. Exceptions may be made if 1) a pastor indicates that his parishioners are mostly first-generation immigrants and Spanish would be helpful, and 2) the liturgy takes place during a regularly scheduled Mass being celebrated in Spanish. Whenever Spanish is to be a part of the liturgy, all parishes, confirmandi, and parents, must be notified a month in advance.

Confirmation Names

Each parish is asked to email their list of confirmandi and corresponding confirmation (saint) names, to the bishop's office, no later than two weeks prior to the confirmation.

Rehearsal

The rehearsal date and time is decided by the host parish and can either be a Wednesday evening before the confirmation, or a couple hours before the confirmation. Please notify the bishop's office of the date and time once it is decided; this information will then be communicated to all parishes involved.

At a minimum, the diocese recommends covering the following items during rehearsal:

- Procession at the beginning of Mass (if applicable)
- Details concerning various parts of Mass (e.g. Presentation of Confirmandi)
- Procession to the front of the church during the Rite of Confirmation
- Responses the confirmandi will make during the Rite of Confirmation
- Photography Policy and line-up walkthrough
- Dress Code (detailed below)
- Reminder of the importance of the sacrament of reconciliation before confirmation

See Appendix R for a Sample Liturgy Rehearsal Agenda.

Dress Code

To show reverence and respect for the Lord and to reflect the importance of the sacrament, confirmandi are asked to abide by the following dress code which is in conformity with dress codes stipulated by the Vatican and other churches/holy sites around the world.

General:

- Shoulders and thighs must be covered at all times
- Anything that may be considered offensive to Catholic morality, the Catholic religion, or common decency is not permitted
- Tattoos are permitted if they adhere to the above standard, otherwise must be covered

For Women & Girls:

- Sleeveless, low-cut, and midriff baring tops are not allowed
- Dresses or skirts are preferred and must cover knees while seated; pants are acceptable
- Dress shoes or sandals are required; no flip-flops
- No shorts or miniskirts
- No transparent or skintight clothing

For Men & Boys:

- Dress pants (or khakis), button-up dress shirts, and a neck/bowtie are expected
- Suits are encouraged but not required
- Pants should not expose any under garments; belts are encouraged
- Dress shoes are required
- No t-shirts or shorts
- No sandals or flip-flops
- Hats are not permitted

Name Tags

Home parishes are responsible for making name tags for their own confirmandi. Name tags should contain the confirmation name in large print, with the given name underneath in smaller print, and should be worn on the right side of the confirmand's upper chest or on a lanyard around the confirmand's neck. Do not include the prefixes "Saint" (St.) or "Blessed" (Bl.) with the confirmation name.

[See Appendix M for a Sample Nametag Layout.](#)

Programs

Host parishes are responsible for creating a program for the ceremony. Printing the names of the confirmandi in the program is discouraged, as it sometimes happens that a person is not actually confirmed and the program could appear to be a record of a sacrament that did not actually take place. Instead, home parishes are encouraged to print the names of their confirmandi in the parish bulletin the weekend after the confirmations take place.

Certificates

On the occasion of the confirmation, certificates will be issued by home parishes and signed by home pastors, while clearly listing the host parish as the place of confirmation.

Arrival of the Bishop

Host parishes are asked to reserve a parking spot near the door for the bishop and note its location on the liturgy planning form. Please specify where the bishop should enter; if possible, it is preferred to have a private entrance for the bishop, with space where he can set his vestments upon arrival, use the facilities, and freshen up before going out to greet the confirmandi.

Servers

Host parishes are asked to provide five servers, if possible. The bishop's Master of Ceremonies will provide instruction to them immediately prior to Mass.

Procession

The host parish may choose to have the confirmandi process in before the Mass; if this is done, it is helpful for them to enter during a prelude shortly before the start of the Mass, not as part of the main procession.

Gloria

The Gloria is sung when the Confirmation Ritual Mass is used, and on solemnities, feasts, and Sundays outside of Advent and Lent.

Readings

On days that are not solemnities; feasts; or Sundays in Advent, Lent, or Easter, the host parish may choose to use the Confirmation Ritual Mass, with red vestments, and readings and prayers taken from the Confirmation Ritual Mass. During the Easter season, the First Reading is taken from the Acts of the Apostles. The options for the various readings can be found in the Lectionary for Mass, nos. 764 (Old Testament), 765 (New Testament), 766 (Responsorial Psalm), 767 (Alleluia verse), 768 (Gospel).

Presentation of the Confirmandi

Only one presentation is made, by the host pastor, who will present all the confirmandi to the bishop.

[See Appendix N for a Sample Presentation of Confirmandi Script.](#)

Music During the Confirmation Rite

During confirmations with several confirmandi, music may be played in the background while the bishop is confirming the confirmandi. Selections such as *Veni, Sancte Spiritus* would be especially appropriate.

Photography

The diocese contracts with a professional photographer for official photos of the confirmandi and the bishop.

[See Appendix O for the Photography Policy.](#)

Each parish is asked to fill out and return the confirmandi information sheet to Seifried Portrait Design at staff@spdgallery.com, no later than two weeks before the confirmation. After the confirmation, the photographer will email the parents of the confirmandi with a link to where they can view and purchase their confirmand's photographs with the bishop.

[See Appendix P for the Confirmandi Information Spreadsheet.](#)

Parish confirmation coordinators are encouraged to send the parents of the confirmandi a letter detailing the official photography policy and how the photographer will handle taking and sending the confirmandi photographs.

[See Appendix Q for a Sample Photography Letter to Parents.](#)

Stipend

A suggested stipend of \$300 may be paid to the bishop. This money goes to the bishop's charitable fund and is disbursed to organizations in need. At the host parish's discretion, this may be paid in full by the host parish or split among all parishes participating in that confirmation. Please make checks out to the "Diocese of Winona-Rochester" and write "Confirmation" in the memo line.

Section V

SACRAMENTAL RECORD KEEPING

*For more information about the Sacramental Record Keeping Section contact:
The Office of the Chancellor*

Sacramental records are kept in the Church so that people have ready access to their sacramental history and are able to thus know and demonstrate their juridic status in the Church. One's juridic status demonstrates proof of membership in the Church, freedom to marry, receive the sacrament of holy orders, etc. Over time the Church has developed an efficient and effective method of maintaining and preserving those aspects of each person's sacramental life and other activities essential to preserving one's rights and full participation in the life of the Church.

"Sacramental records are the footprints of our sacramental journey with Christ. They trace the powerful presence of God's grace in our lives as individuals and communities. The Christian faithful have the right to expect accurate, well-preserved sacramental records. Thus, all those who have responsibility for creating and maintaining sacramental records, especially the pastors of parishes, should exercise great care in fulfilling their responsibilities."

-Most Rev. Daniel E. Pilarczyk, Archbishop Emeritus, Archdiocese of Cincinnati

In regard to confirmation records, the following protocols are to be observed in the Diocese of Winona-Rochester:

Proof of Membership in the Catholic Church

Only those people who have been baptized or received into the Catholic Church may receive the sacrament of confirmation.¹⁷ In order to ensure there are no obstacles present prior to the reception of confirmation, and to facilitate the obligation of notifying the parish of baptism after the conferral of confirmation, one of the following items must be obtained for each confirmand at the time the confirmand begins preparation for confirmation: (1) for baptized Catholics, a baptism certificate, (2) for children received into the Church before the age of seven after a valid non-Catholic Christian baptism, a certificate verifying that the Rite of Bringing a Baptized Child to the Church has taken place or a copy of a letter of intent submitted at the time one or both parents were received into full communion with the Catholic Church, or (3) for children received into the Church after the age of seven and validly baptized in a non-Catholic Christian church, but not yet confirmed in the Catholic Church, a Certificate of Reception into the Church.

Important Notes

- The reception of first communion after baptism in another church or ecclesial community does not make one Catholic.
- Persons unable to demonstrate membership in the Catholic Church through one of the ways listed above are required to do so through the Rite of Acceptance. If you have a high school confirmand in this situation, please contact the Chancellor's office for further instruction.

Diocesan Confirmation Register

Because the norm in the Diocese of Winona-Rochester is that confirmation is conferred on persons from several parishes at one ceremony, in order to simplify locating these records at a later date, the following is in effect:

Beginning January 1, 2026, all confirmations will be recorded in a diocesan Confirmation Register. Parish Confirmation Registers will be optional (and in addition to the diocesan register) beginning January 1, 2026.

¹⁷ cf. Can. 889 §1.

Responsibility for Records

The pastor is ultimately responsible for the proper recording and preservation of sacramental records in his parish.¹⁸ However, the recording of confirmations and communicating their reception to the Office of the Chancellor and to the parishes of baptism may be delegated to another person.

Parish Delegates

When a large number of persons from several parishes is to be confirmed, it is essential that one person from each parish be designated to be present at the confirmation ceremony to verify that each confirmand from his or her parish actually received the sacrament.

Notifying the Diocese of High School Class Confirmations

Each parish must collect the required information listed below for each confirmand¹⁹ and see that it is communicated accurately to the Office of the Chancellor for recording in the diocesan Confirmation Register. This is always to be done as soon as possible after the sacrament is conferred, on the form provided by the diocese.

- the baptismal and family name of the recipient
- the recipient's birthdate
- the names of the recipient's parents
- the place and date of the recipient's baptism
- the place and date of the conferral of confirmation
- the recipient's confirmation name
- the name of the minister of confirmation
- the name of the recipient's sponsor

See Appendix S for the Notification of Confirmation (for a group) Form.

Notifying the Diocese of Other Confirmations

The conferral of confirmation in an emergency, or any other situation, including confirmations delegated to a priest and those done when receiving people into full communion, are also to be communicated to the Office of the Chancellor as soon as possible after the conferral of the sacrament.

See Appendix T for the Notification of Confirmation (for an individual) Form.

Notifying the Church of Baptism

Official notification about the reception of the sacrament of confirmation should immediately be sent to the church of baptism by the pastor or his delegate.²⁰ This notification is to include the full name of the recipient and the date of baptism, as well as the date and place of confirmation.²¹ The names of the minister, parents, and sponsor are not required.

See Appendix U for a Sample Letter of Notification.

¹⁸ cf. Can. 535.

¹⁹ cf. Can. 895.

²⁰ cf. Can. 895.

²¹ cf. Can. 535 §2.

Note Regarding Those Not Baptized Catholic

When a person previously baptized in another Christian communion is received into full communion and confirmed, the church of baptism is not notified; however, the information regarding the non-Catholic baptism must be added to the parish Baptism Register and the optional Reception into Full Communion Register if the parish has one. Contact the Chancellor's office with questions.

Further Guidance Concerning Sacramental Record Keeping

The Chancellor has created a Sacramental Record Keeping Quick Guide which is available on the Chancellor's webpage:

<https://www.dowr.org/offices/chancellor-and-archives/chancellor-and-archives.html>

Section VI

APPENDICES

Appendix A: The Code of Canon Law

Canons concerning the sacrament of confirmation

The Celebration of Confirmation

Canon 879

The sacrament of confirmation confers a character. By it the baptized continue their path of Christian initiation. They are enriched with the gift of the Holy Spirit, and are more closely linked to the Church. They are made strong and more firmly obliged by word and deed to witness to Christ and to spread and defend the faith.

Canon 880

§1. The sacrament of confirmation is conferred by the anointing of chrism on the forehead, which is done by the imposition of the hand and through the words prescribed in the approved liturgical books.

§2. The chrism to be used in the sacrament of confirmation must be consecrated by a bishop even if a presbyter administers the sacrament.

Canon 881

It is desirable to celebrate the sacrament of confirmation in a church and during Mass; for a just and reasonable cause, however, it can be celebrated outside Mass and in any worthy place.

The Minister of Confirmation

Canon 882

The ordinary minister of confirmation is a bishop; a presbyter provided with this faculty in virtue of universal law or the special grant of the competent authority also confers this sacrament validly.

Canon 883

The following possess the faculty of administering confirmation by the law itself:

§1. within the boundaries of their jurisdiction, those who are equivalent in law to a diocesan bishop

§2. as regards the person in question, the presbyter who by virtue of office or mandate of the diocesan bishop baptizes one who is no longer an infant or admits one already baptized into the full communion of the Catholic Church

§3. as regards to those in danger of death, the pastor or any presbyter.

Canon 884

§1. The diocesan bishop is to administer confirmation personally or is to take care that another bishop administers it. If necessity requires it, he can grant the faculty to one or more specific presbyters, who are to administer this sacrament.

§2. For a grave cause the bishop and even the presbyter endowed with the faculty of confirming in virtue of the law or the special grant of the competent authority can in single cases also associate presbyters with themselves to administer the sacrament.

Those to Be Confirmed

Canon 889

§1. Every baptized person not yet confirmed and only such a person is capable of receiving confirmation.

§2. To receive confirmation licitly outside the danger of death requires that a person who has the use of reason be suitably instructed, properly disposed, and able to renew the baptismal promises.

Canon 890

The faithful are obliged to receive this sacrament at the proper time. Parents and pastors of souls, especially pastors of parishes, are to take care that the faithful are properly instructed to receive the sacrament and come to it 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 has determined another age, or there is danger of death, or in the judgment of the minister a grave cause suggests otherwise.

Sponsors

Canon 892

Insofar as possible, there is to be a sponsor for the person to be confirmed; the sponsor is to take care that the confirmed person behaves as a true witness of Christ and faithfully fulfills the obligations inherent in this sacrament.

Canon 893

§1. To perform the function of sponsor, a person must fulfill the conditions mentioned in Canon 874.

§2. It is desirable to choose as sponsor the one who undertook the same function in baptism.

Canon 874

§1. To be permitted to take on the function of sponsor a person must:

1. be designated by the one to be baptized, by the parents or the person who takes their place, or in their absence by the pastor or minister and have the aptitude and intention of fulfilling this function;
2. have completed the sixteenth year of age, unless the diocesan bishop has established another age, or the pastor or minister has granted an exception for a just cause;
3. be a Catholic who has been confirmed and has already received the most holy sacrament of the Eucharist and who leads a life of faith in keeping with the function to be taken on;
4. not be bound by any canonical penalty legitimately imposed or declared;
5. not be the father or mother of the one to be baptized.

§2. A baptized person who belongs to a non-Catholic ecclesial community is not to participate except together with a Catholic sponsor and then only as a witness of the baptism.

Record of Conferred Confirmation

Canon 894

To prove the conferral of confirmation the prescripts of Canon 876 are to be observed.

Canon 876

To prove the conferral of baptism, if prejudicial to no one, the declaration of one witness beyond all exception is sufficient or the oath of the one baptized if the person received baptism as an adult.

Canon 895

The names of those confirmed with mention made of the minister, the parents and sponsors, and the place and date of the conferral of confirmation are to be recorded in the confirmation register of the diocesan curia or, where the conference of bishops or the diocesan bishop has prescribed it, in a register kept in the parish archive. The pastor must inform the pastor of the place of baptism about the conferral of confirmation so that a notation is made in the baptismal register according to the norm of Canon 535, § 2.

Canon 535

§1. Each parish is to have parochial registers, that is, those of baptisms, marriages, deaths, and others as prescribed by the conference of bishops or the diocesan bishop. The pastor is to see to it that these registers are accurately inscribed and carefully preserved.

§2. In the baptismal register are also to be noted confirmation and those things which pertain to the canonical status of the Christian faithful by reason of marriage, without prejudice to the prescript of can. 1133, of adoption, of the reception of sacred orders, of perpetual profession made in a religious institute, and of change of rite. These notations are always to be noted on a baptismal certificate.

Appendix B: The Catechism of the Catholic Church

Sections Pertaining to the Holy Spirit and to the Sacrament of Confirmation

I. Sections on Christian Initiation

1212	The Sacraments of Christian Initiation
1229	How is the Sacrament of Baptism Celebrated
1275	In Brief
1533	The Sacraments at the Service of Communion
1680	Sacraments and Christian Funerals
1210-1211	Section Two: Seven Sacraments

II. Sections on the Sacrament of Confirmation

1285	Article II: The Sacrament of Confirmation
1286-1289	Confirmation in the Economy of Salvation
1290-1292	Two traditions: East and West
1293-1296	The Signs and the Rite of Confirmation
1297-1301	The celebration of Confirmation
1302-1305	The Effects of Confirmation
1306-1311	Who Can Receive This Sacrament?
1312-1314	The Minister of Confirmation
1315-1321	In Brief

III. Sections on the Holy Spirit

687-688	I Believe in the Holy Spirit
689-690	The Joint Mission of the Son and the Spirit
691-701	The Name, Titles and Symbols of the Holy Spirit
702	God's Spirit and Word in the Time of the Promises
703-704	In creation
705-706	The Spirit of the promise
707-708	In Theophanies and the Law
709-710	In the Kingdom and the Exile
711-716	Expectation of the Messiah and his Spirit

IV. The Spirit of Christ in the Fullness of Time

717-720	John, precursor, prophet and Baptist
721-726	"Rejoice, you who are full of grace"
272-730	Christ Jesus

V. The Spirit and the Church in the Last Days

731-732	Pentecost
733-736	The Holy Spirit – God's gift
737-741	The Holy Spirit and the Church
742-747	In Brief

Appendix C: The Compendium of the Catechism of the Catholic Church

Sections Pertaining to the Sacrament of Confirmation

265. What place does Confirmation have in the divine plan of salvation?

In the Old Testament the prophets announced that the Spirit of the Lord would rest on the awaited Messiah and on the entire messianic people. The whole life and mission of Jesus were carried out in total communion with the Holy Spirit. The apostles received the Holy Spirit at Pentecost and proclaimed “the great works of God” (Acts 2:11). They gave the gift of the same Spirit to the newly baptized by the laying on of hands. Down through the centuries, the Church has continued to live by the Spirit and to impart him to her children. (CCC 1285-1288, 1315)

266. Why is this sacrament called Chrismation or Confirmation?

It is called Chrismation (in the Eastern Churches: Anointing with holy myron or chrism) because the essential rite of the sacrament is anointing with chrism. It is called Confirmation because it confirms and strengthens baptismal grace. (CCC 1289)

267. What is the essential rite of Confirmation?

The essential rite of Confirmation is the anointing with Sacred Chrism (oil mixed with balsam and consecrated by the bishop), which is done by the laying on of the hand of the minister who pronounces the sacramental words proper to the rite. In the West this anointing is done on the forehead of the baptized with the words, “Be sealed with the gift of the Holy Spirit.” In the Eastern Churches of the Byzantine rite this anointing is also done on other parts of the body with the words, “The seal of the gift of the Holy Spirit.” (CCC 1290-1301, 1318, 1320-1321)

268. What is the effect of Confirmation?

The effect of Confirmation is a special outpouring of the Holy Spirit like that of Pentecost. This outpouring impresses on the soul an indelible character and produces a growth in the grace of Baptism. It roots the recipient more deeply in divine sonship, binds him more firmly to Christ and to the Church and reinvigorates the gifts of the Holy Spirit in his soul. It gives a special strength to witness to the Christian faith. (CCC 1302-1305, 1316-1317)

269. Who can receive this sacrament?

Only those already baptized can and should receive this sacrament which can be received only once. To receive Confirmation efficaciously the confirmand must be in the state of grace. (CCC 1306-1311, 1319)

270. Who is the minister of Confirmation?

The original minister of Confirmation is the bishop. In this way the link between the confirmed and the Church in her apostolic dimension is made manifest. When a priest confers this sacrament, as ordinarily happens in the East and in special cases in the West, the link with the bishop and with the Church is expressed by the priest who is the collaborator of the bishop and by the Sacred Chrism, consecrated by the bishop himself. (CCC 1312-1314)

Appendix D: Sample Sponsor Agreement Form

A confirmand fittingly seeks the spiritual help of a sponsor, as he/she (or his/her parents) did when baptized. The confirmation sponsor accompanies the confirmand throughout the preparation process and beyond on behalf of the Catholic faith community. As a sponsor, you are chosen by the confirmand but must be eligible to be a sponsor according to canon (Church) law. The following are the guidelines for eligibility of a confirmation sponsor.

- Must be a practicing Roman Catholic who is at least 16 years of age.
- Must be a baptized, confirmed Catholic who leads a life in harmony with the faith.
- The sponsor need not be of the same sex as the confirmand.
- It is recommended that the confirmand's baptismal sponsor be their confirmation sponsor, but not necessary.
- Neither the father nor mother, biological or adoptive, of the confirmand can be a sponsor.

Sponsors must complete the information below and return this form to their confirmand's pastor or confirmation coordinator.

Sponsor Information

Sponsor's Name: _____
Email: _____ Date of Birth: _____
Primary Phone: _____ Secondary Phone: _____
Address: _____
Parish Name, City, & State: _____

I affirm that I am a baptized and confirmed Catholic. I believe all that the Catholic Church teaches and proclaims to be revealed by God, and I lead a life in harmony with the Catholic faith. As a practicing Catholic, I participate regularly in the sacraments of the Church. I realize that I assume great responsibility before God and the Church in becoming a sponsor. I have read and understand the requirements to be a sponsor and I testify that I fulfill the qualifications, according to canon law. I understand that my primary role as sponsor is to be a good model of Catholic Christian living for the confirmand I am sponsoring.

Sponsor's Name: _____
Signature of Sponsor: _____ Date: _____
Signature of Sponsor's Pastor: _____ Date: _____
Confirmand's Name: _____
Signature of Confirmand: _____ Date: _____

Appendix E: Sample Sponsor Conversation Guide

A confirmand is encouraged to meet with his/her sponsor on a regular basis while preparing to receive the sacrament of confirmation, the two are also encouraged to continue to meet after confirmation. The diocese recommends that a confirmand and sponsor meet at least three times outside of any required parish meetings. The following sample conversations could be used to provide structure for those meetings.

Conversation I: What are you looking for?

We all encounter God in various ways throughout our lives. Often, those encounters begin with someone pointing him out, revealing him, and/or witnessing to him allowing us to better see the ways in which God has been seeking after us all along. The life of discipleship (that is, a purposeful relationship with Jesus) is born out of those encounters and is sparked by a question. Our response has the potential to change everything.

Scripture Reflection: Read John 1:19-39

Questions

1. What did you notice as you read through this Gospel passage?
2. Has someone/something ever pointed God out to you? Who/What? What was that like?
3. What does this Gospel passage reveal to you about Jesus?
4. Have you ever encountered Jesus? What is that like?
5. As you prepare to receive the sacrament of confirmation, Jesus asks you the same question he asked his followers, “What are you looking for?” What is your answer?

Conversation II: Put out into the deep

Encounters with the Lord lead to an invitation to follow him. When we follow the Lord, he brings us into relationship with him, teaches us how to live, and reveals the heart of the Father so that one day we might live with him forever in Heaven.

Scripture Reflection: Read Luke 5:1-11

Questions

1. What did you notice as you read through this Gospel passage?
2. Have you ever witnessed something that cannot be explained? What was that like?
3. What does this Gospel passage reveal to you about Jesus?
4. Do you think God still speaks to individuals? What makes you say so?
5. As you prepare to receive the sacrament of confirmation, Jesus invites you to leave everything and follow him. What does that look like for you right now? What about five years from now? What about ten years from now?

Conversation III: Put off the old... put on the new

The Father has a unique purpose for each of his children, and Jesus equips his disciples for that unique mission. Striving to fulfill that unique purpose requires a change of mind and often means we must live differently than we would if left to our own desires. Confirmation, in part, is about receiving the Holy Spirit so that we might become witnesses of God in the world by striving to fulfill our unique God-given mission.

Scripture Reflection: Read Ephesians 4:1-24

Questions

1. What did you notice as you read through this section of Paul's Letter to the Ephesians?
2. What does this section of Paul's letter reveal to you about the life of a disciple?
3. Have you noticed a nudge to change as you have been preparing for confirmation?
4. Do you think change is necessary/possible? Why? Why not?
5. Have you considered your unique God-given mission? What do you think it might be?

Appendix F: Catechetical Process Details

“A candidate for confirmation who has attained the age of reason must profess the faith, be in the state of grace, have the intention of receiving the sacrament, and be prepared to assume the role of disciple and witness to Christ, both within the ecclesial community and in temporal affairs.”²²

“Quite early on, the name catechesis was given to the totality of the Church’s efforts to make disciples, to help men believe that Jesus is the Son of God so that believing they might have life in his name, and to educate and instruct them in this life, thus building up the body of Christ.”²³

The catechetical process ought to utilize the process of evangelization and discipleship as a framework. The process includes five stages, eight thresholds, and two decision points.

For a detailed look at the process visit, [The Center for the New Evangelization](#).

The following is a framework for the evangelization and discipleship process.

The five stages of evangelization:

1. Pre-evangelization
2. Proclamation of the Gospel
3. Initial Catechesis
4. Perfective Catechesis
5. Missionary Discipleship

The eight thresholds and two decision points in the process of discipleship:

1. Pre-trust
2. Trust
3. Curiosity
4. Openness
5. Active Seeking
-> *Decision Point 1: First Conversion*
6. Beginning Disciple
7. Growing Disciple
-> *Decision Point 2: Commissioning*
8. Missionary Disciple

It should be noted that the process of evangelization and discipleship is not unique to confirmation preparation; all levels of formation would benefit from using this process as a framework. It is important to point out that no one person will follow the process exactly as laid out from stage one to five. In the case of confirmation preparation, pastors, parish leaders, parents, and confirmandi must remember that each person is unique, and will enter the catechetical process at various stages. We need to work diligently to ensure our catechetical process is responsive to individuals no matter the stage at which they are coming to us.

Within the framework the diocese has identified six specific focus areas that ought to be included in the catechetical preparation process for the sacrament of confirmation:

²² CCC, 1319.

²³ CCC, 4.

- 1) Kerygmatic Proclamation
- 2) Examination of Reasons for Belief (apologetics)
- 3) Catechesis in the Holy Spirit and the Sacrament of Confirmation
- 4) Catechesis in Morality and Virtue, with an emphasis on Theology of the Body
- 5) Immersion in the Spiritual and Corporal Works of Mercy
- 6) Vocational Discernment
- 7) Instruction on the Confirmation Liturgy

The following provides an outline of the stages of evangelization and inserts the seven diocesan focus areas to provide a clearer picture of how confirmation preparation in the diocese seeks to utilize the process as its framework.

Stage 1 – Pre-Evangelization

Objective:

- Cultivate an openness to the Gospel by fostering an environment that encourages the building of relationships and addresses life's fundamental questions.

Key Elements:

- Relational Ministry - build authentic relationships with confirmandi and their families
- Contextual Engagement - address experiences, questions, and struggles of teenagers
- Life Witness - encourage adult and peer leaders to model Christian joy and authenticity

Activities:

- Social gatherings, retreats, or service projects to build trust and curiosity
- Use of media, storytelling, or art to connect the Gospel to everyday life

Note: Parishes should be pre-evangelizing at every level of catechesis, but it would be foolish to assume that every confirmand seeking confirmation has experience in this stage. Spend some time, especially early in the catechetical process, focusing intentionally on this stage.

Stage 2 – Proclamation of the Gospel

Objective:

- Introduce the kerygma - the core message of the Gospel.

Key Elements:

- Clear proclamation of the Gospel
- Invitation to personal conversion
- Testimonies from peers or adults about their faith journey

Activities:

- Dynamic presentations of the Gospel during retreats or catechetical sessions
- Opportunities for confirmandi to encounter Christ through prayer and worship

Note: The kerygma is powerful no matter what stage one is at in the process. While it is especially important to proclaim the kerygma early on, it is encouraged that you repeatedly come back to it throughout the preparation process.

Diocesan Focus Area 1: Kerygmatic Proclamation

Kerygma refers to the initial and essential proclamation of the gospel message.

“In the complex reality of mission, initial proclamation has a central and irreplaceable role, since it introduces man ‘into the mystery of the love of God, who invites him to enter into a personal relationship with himself in Christ’ and opens the way to conversion. Faith is born of preaching, and every ecclesial community draws its origin and life from the personal response of each believer to that preaching.

The subject of proclamation is Christ who was crucified, died, and is risen: through him is accomplished our full and authentic liberation from evil, sin and death; through him God bestows “new life” that is divine and eternal. This is the “Good News” which changes man and his history, and which all peoples have a right to hear.”²⁴

There are essentially five basic parts of the kerygma:

1. Each human being is created by love and for love, to be in relationship with God;
2. We, through our own sin, have rejected both God’s love and a relationship with him;
3. God, in Jesus Christ, became man, suffered death, and rose from the dead to prove his love for us, win back our hearts, and restore our relationship with God;
4. This good news requires a response from us: will we choose to enter into a relationship with God, or will we choose to remain in our brokenness?; and
5. It is possible for us to live in relationship with him here and now.

[Watch Chris Stefanick introduce and explain the kerygma here.](#)

If catechesis is to take root in the heart of any individual, it must be preceded by the kerygma, responded to in some way, and revisited repeatedly.

Ideally the kerygma would be introduced early in the catechetical process. When presented with the kerygma confirmandi should be given an opportunity or opportunities to respond with some sort of act of faith; parishes may even choose to ask confirmandi to apply in order to begin the confirmation preparation process. Some ideas for implementation include but are not limited to:

Kerygmatic Programs

The following programs could be run as is or used as resources to create unique experiences for your parish prior to and/or throughout your catechetical process:

- [Alpha Youth](#) (or [Alpha Catholic Context](#)), by Alpha International
- [The Rescue Project](#), by Acts XXIX (with Father John Riccardo)
- [The Search](#), by the Augustine Institute (with Chris Stefanick)
- [Seek](#), by Faith and Family Life Catholic Ministries

Salvation History

Include catechesis in, or a review of, Salvation History as part of the catechetical process.

- [Venture: The Bible Timeline for High School](#), Ascension Press
- [Bible in a Year with Fr. Mike Schmitz](#), Ascension Press
- [Bible Basics for Catholics](#), John Bergsma

²⁴ Redemptoris missio, John Paul II, 1990, 44.

Personal Witness

Plan for times and places to allow individuals to share their personal witnesses and/or testimonies of faith. This could be done at a confirmation orientation, in an initial interview with confirmandi, during a retreat, during large or small group time, etc.

Retreat

A retreat can be a great place to spend time proclaiming and breaking open the kerygma. Ideally, this type of retreat would include the basic proclamation, personal witness, opportunities for discussion and processing, time for prayer and a response of the heart or an act of faith.

Workshop or Reflection

Workshops or reflections can be effective ways to proclaim the kerygma in a shortened period of time. Invite a guest to present. Be sure to include an opportunity for prayer, such as Adoration of the Blessed Sacrament, to allow confirmandi time to respond to the message given.

Monsignor James Shea has a powerful example of sharing the kerygma in his video titled, "[Why Are We So Depressed? The Weight of Our Brokenness.](#)" Guest speakers from within, as well as outside of, your parish are encouraged to share a similar message.

Stage 3 – Initial Catechesis

Objective:

- Lead confirmandi to actively respond to God's grace and seek further formation.

Key Elements:

- Examination of the Reasons for Belief (apologetics)
- Catechesis on the Holy Spirit and the Sacrament of Confirmation
- Personal Prayer Development
- Participation in the sacraments, especially Holy Mass and reconciliation
- Integration into the Community

Activities:

- Large group catechesis, presentations, prayer experiences
- Small group catechesis, discussion, prayer, service
- Teaching Mass or catechesis on the Holy Mass
- Reconciliation service or catechesis on the sacrament of reconciliation
- Attend a parish activity, event, or ministry meeting

Note: At this point confirmandi have heard the kerygma and are ready to explore and ask questions about the faith and what life might look like if they choose to become a disciple of Jesus Christ. In this stage it will be important to allow for questions, foster dialogue and discussion, begin to lay out reasons for belief, and guide confirmandi into deepening their commitment to personal prayer and their understanding of the Holy Spirit. It is also time to invite confirmandi to consider confirmation by explaining the importance of the sacrament.

Diocesan Focus Area 2: Examination of Reasons for Belief (apologetics)

This component is likely familiar as it is traditionally accomplished through the use of confirmation preparation curricula and/or apologetics. Most confirmation curricula will examine reasons for belief touching on topics such as: Who is God?; Who is Jesus?; Who am I?; Creation, the Fall, Redemption; etc. The diocese recommends the following when considering a core confirmation curriculum:

- [Purpose](#), Life Teen
- [Chosen](#), Ascension Press
- [YOUCAT Confirmation Book](#), Ignatius Press

Parishes may wish to use non-textbook based material to enhance this component of formation. Parishes are encouraged to use primary texts, especially classical Christian works and even new media from reputable sources.

- **Resources Featuring Bishop Barron**

- o [Catholicism Study Program](#), Bishop Barron (*video series and book*)
- o [Sunday Sermons](#), Bishop Barron (*video and audio*)
- o [An Introduction to Prayer](#), Barron
- o [And Now I See: A Theology of Transformation](#), Barron
- o [Exploring Catholic Theology: Essays on God, Liturgy, & Evangelization](#), Barron
- o [Proclaiming the Power of Christ: Classic Sermons](#), Barron
- o [Redeeming the Time: Gospel Reflections on the Challenges of the Hour](#), Barron
- o [Seeds of the Word: Finding God in the Culture](#), Barron
- o [The Strangest Way: Walking the Christian Path](#), Barron
- o [This is My Body](#), Barron
- o [Vibrant Paradoxes: The Both/And of Catholicism](#), Barron
- o [What Christians Believe: Understanding the Nicene Creed](#), Barron
- o [Confessions](#), St. Augustine (*forward by Bishop Barron*)
- o [Orthodoxy](#), G.K. Chesterton (*forward by Bishop Barron*)
- o [The Seven Storey Mountain](#), Thomas Merton (*forward by Bishop Barron*)
- o [The Story of a Soul](#), St. Therese of Lisieux (*forward by Bishop Barron*)

- **Apps, Videos, & Podcasts**

- o [The Ascension App](#)
- o [Hallow Prayer & Meditation App](#)
- o [The Catechism in a Year](#), Fr. Mike Schmitz
- o [Quick Catholic Lessons with Fr. Mike](#), Fr. Mike Schmitz
- o [Sunday Homilies](#), Fr. Mike Schmitz
- o [YOUCAT Daily App](#)

- **Catholic/Christian Classics**

- o Jesus of Nazareth [Vol. 1](#), [Vol. 2](#), [Vol. 3](#), Pope Benedict
- o [The Lord](#), Romano Guardini
- o [Imitation of Christ](#), Thomas A. Kempis
- o [Mere Christianity](#), C.S. Lewis
- o [Surprised by Joy](#), C.S. Lewis
- o [The Case for Christianity](#), C.S. Lewis
- o [Theology for Beginners](#), Frank Sheed

- **Miscellaneous Books**

- o [Handbook of Christian Apologetics](#), Peter Kreeft and Ronald K. Tacelli
- o [Letters to a Young Catholic](#), George Weigel

Diocesan Focus Area 3: Catechesis in the Holy Spirit & on the Sacrament of Confirmation

Most confirmation curricula offered by Catholic publishers include sections or lessons on catechesis in the Holy Spirit and on the sacrament of confirmation, the three core curricula recommended by the diocese included. A parish may choose to incorporate these important catechetical topics in other ways as well. Some suggestions for further consideration are:

- [Who is the Holy Spirit](#) (overview and lectio divina resource), Openlight Media
- [Breath of God](#), Fr. Dave Pivonka
- [The Wild Goose](#), Fr. Dave Pivonka
- Never Alone, Life with the Holy Spirit [Video Series](#), [Companion Bible Study](#), YDisciple

Any of the above, and other resources you may find, could be used in a retreat format, during large or small group sessions, and in other creative ways.

Stage 4 – Perfective (or Wholistic) Catechesis

Objective:

- Assist confirmandi as they integrate the faith into their everyday lives and as they grow in relationship with Christ and his Church.

Key Elements:

- Mentorship in the life of discipleship (sponsors and/or other trusted adults)
- Catechesis in Virtue
- Service as an expression of faith

Activities

- Regular check-ins or conversations with sponsor and/or mentor
- Accountability check-ins during small group gatherings
- Engagement in the Corporal and Spiritual Works of Mercy
- Participation in parish activities, events, formation opportunities, and ministries

Note: In this stage catechesis will shift from being information and instruction based towards a focus on implementation. While catechesis at this stage is still informative and instructive it should allow for the practice of living out the Gospel call to discipleship. Mentorship and accountability accompany this stage because this is where discouragement can easily lead one into giving up and/or abandoning life as a disciple. Confirmandi should be presented with opportunities to repeatedly practice living out the virtues and engaging in the Works of Mercy.

Diocesan Focus Area 4: Catechesis in Morality & Virtue, Theology of the Body Emphasis

Teenagers are predisposed to wrestling with right and wrong, and they are particularly interested in the reasons why various acts/behaviors are considered as such. They seek instruction in virtue, in how to live a good life, all while navigating the biological, emotional, and physiological changes that come with adolescence. Catechesis and formation in morality and human virtue are crucial at this time of human development. Pope Saint John Paul II gave the Church a great gift in his teaching called *Theology of the Body*. While *Theology of the Body* is not a comprehensive look at morality and virtue, it does touch on key moral issues and virtues relevant to the lived experience of teenagers in modern society such as chastity, fortitude, charity, etc.

The diocese requires confirmandi seeking the sacrament of confirmation to receive catechesis in *Theology of the Body*; ideally that catechesis began in middle school (grades six-eight). If that is

the case at your parish you are invited to take time to dive deeper into catechesis in human virtue in general during preparation for confirmation.

Openlight Media offers the following resources for catechesis in virtue which we recommend:

- [Virtue Field Guide](#) – a journal confirmandi could read/use and process in small groups
- [VirtuQuest Strengths Survey](#) - helps teens recognize their virtues, understand what is best about themselves, and seek to utilize and grow in their strengths
- [Uplifted](#) – nine sessions on what makes us happy (focusing on creation, sin, grace, virtue, and the Holy Spirit)

If your confirmandi have not received catechesis in *Theology of the Body*, or your parish would like to offer a refresher, here are a couple recommended resources:

- [Rooted: Theology of the Body Level I, Level II, Level III](#), Ruah Woods
- [YOU. Life, Love, and Theology of the body](#) (for High School), Ascension Press

The diocese will provide online and in-person director, coordinator, and catechist training through the Ruah Woods Institute aimed at giving an overview of John Paul II's *Theology of the Body* and how to implement and use their "Rooted" curriculum.

The diocese will also offer a reimbursement for any catechists who completes Ascension Press' [Theology of the Body Training Certification Course](#).

Note: If your confirmandi have not received catechesis in Theology of the Body before the confirmation catechetical process, it may be difficult to cover both Theology of the Body and general catechesis in human virtue. In that case, the above Openlight Media resources could be used for catechesis, youth ministry, or high school small groups in a post-confirmation setting in grades eleven-twelve. The diocese highly recommends offering such opportunities post-confirmation.

Diocesan Focus Area 5: Immersion in the Spiritual & Corporal Works of Mercy

Teenagers are also looking for ways to meaningfully give of themselves through acts of service and by engaging in specific causes. The Works of Mercy are rooted in Sacred Scripture and are meant to call us out of ourselves and into the service of God and our neighbor.

The diocese expects every confirmand to choose, engage in, and reflect on at least four of the Works of Mercy over the course of the catechetical process.

Openlight Media's [Disciple of Mercy Journal](#) does a fantastic job of providing an overview of the Works of Mercy, along with suggestions for practicing, reflecting on, praying with, and connecting saints to each work. It also incorporates a number of lectio divina guides, connects the Stations of the Cross and the Divine Mercy Chaplet to the Works of Mercy, and highlights formation in virtue and the practice of the sacrament of reconciliation.

The United States Conference of Catholic Bishops offers lists of and ideas for practicing the Works of Mercy. The spiritual works are found [HERE](#); the corporal works are found [HERE](#).

[See Appendix I for further Works of Mercy Details.](#)

Stage 5 – Missionary Discipleship

Objective:

- Equip confirmandi to live and share their faith boldly as missionary disciples.

Key Elements:

- Opportunities for leadership and service within the Church and community
- Ongoing support for spiritual growth and discernment
- Understanding confirmation as a commissioning to share the Gospel

Activities:

- Projects that involve evangelizing and/or serving the broader community
- Participation in diocesan or parish initiatives for youth and young adults
- Encouragement to discern vocational paths and ongoing formation

Note: As confirmandi approach the end of the catechetical process there should be an emphasis on continuing one's journey as a disciple. It is important to note that not all confirmandi will be ready for this stage as the process ends, but that should not discourage parishes from offering opportunities for those who are ready to live as missionary disciples.

Diocesan Focus Area 6: Vocational Discernment

Most confirmation curricula offered by Catholic publishers include sections or lessons on vocational discernment and/or the universal call to holiness, the three recommended by the diocese included. Parishes may want to devote more time and energy toward this area of formation as vocational discernment is not only relevant at this time in teenagers' lives, but also a high priority of Bishop Barron's vision for the diocese. This can be done in many ways, including on a retreat, in large and/or small group settings, in collaboration with other ministries in your parish, and other creative ways. The diocese recommends the following:

- **Small Groups** – invite confirmandi to meet in small groups beyond confirmation
- **Examen Prayer** – invite confirmandi to include this prayer method in their daily routine
- **Called and Gifted Inventory** – lead confirmandi through the inventory, discuss results
- **Vocational Sharing** – include opportunities for sharing during large and/or small groups
 - Invite professionals to share how faith influences their day-to-day work/decisions
 - Invite seminarians, priests, consecrated men and women, and married couples to be panelists on a vocations panel
- **Vocation Director Visit** – invite the Vocations Office staff to your parish
- **Come & See Weekend** – invite young men to check out seminary life at the seminary
- **Convent Visit** – invite young women/organize a trip to visit a local convent for a day
- **TEC Retreat** – invite your confirmandi to attend a TEC Retreat
- **Camp Summit Leadership** – encourage confirmandi to serve on Dream Team or Fiat

Diocesan Focus Area 7: Instruction on the Confirmation Liturgy

As the catechetical process comes to an end it is important to run through the liturgy so confirmandi understand what will be asked of them. This can be a good time to review what confirmandi learned about the Holy Spirit and about the sacrament itself. Take the confirmandi through the liturgy, pay special attention to the Presentation of the Confirmandi and the Rite of Confirmation. This can be done during a liturgy rehearsal, a large or small group meeting, or even via video. This provides you with another opportunity to remind confirmandi that confirmation is one step in the life of discipleship and that once sealed with the Holy Spirit they will be commissioned as witnesses and be given the gifts of the Holy Spirit which will assist them as they continue their lives as disciples of the Lord.

Appendix G: Sample Scope & Sequence

	Year 1	Year 2
Kerygmatic Proclamation	Witness/Testimony throughout Retreat Purpose Sessions: <ul style="list-style-type: none"> • 1 - Beginnings • 2 - Seeking • 5 – Breath • 6 – Brokenhearted • 7 - Fault • 8 – Prodigal • 9 – More • 10 – New • 11 – Transformation 	Witness/Testimony throughout Retreat
Examination of Reasons for Belief	Purpose Sessions: <ul style="list-style-type: none"> • 3 – Reasons • 4 – Reveal • 12 – Foundation Letters to a Young Catholic <i>(homework/Small Group Discussion)</i>	Purpose Sessions: <ul style="list-style-type: none"> • 14 – Source • 15 – Enter Letters to a Young Catholic <i>(homework/Small Group Discussion)</i>
Catechesis in the Holy Spirit and the Sacrament of Confirmation	Never Alone: Life with the Holy Spirit <ul style="list-style-type: none"> • Session 1 • Session 2 • Session 3 • Session 4 • Session 5 Who is the Holy Spirit <i>(homework/small group discussion)</i>	Purpose Sessions: <ul style="list-style-type: none"> • 13 – Burn • 16 – Signature • 18 – Power • 24 – My Purpose Rooted Level 2: Freedom & Virtue <ul style="list-style-type: none"> • 4 – Life According to the Spirit
Catechesis in Morality and Virtue	Rooted Level 1: Identity & Gift <ul style="list-style-type: none"> • 1 – Creation as Gift • 2 – The Image of God • 3 – The Body Reveals Man • 4 – Original Solitude • 5 – Original Unity • 6 – Original Nakedness 	Purpose Sessions: <ul style="list-style-type: none"> • 21 – Pathway • 22 – Justice Virtue Field Guide & VirtuQuest <i>(homework/small group discussion)</i> Rooted Level 2: Freedom & Virtue <ul style="list-style-type: none"> • 1 – Man of Concupiscence • 2 – Redeemed & Called • 3 – Law & Love • 5 – The Heroism of Love • 6 – Spousal Meaning of the Body
Immersion in the Corporal & Spiritual Works of Mercy	Disciple of Mercy Journal – Spiritual WoM <i>(homework/small group discussion)</i>	Disciple of Mercy Journal – Corporal WoM <i>(homework/small group discussion)</i>
Vocational Discernment		Purpose Sessions: <ul style="list-style-type: none"> • 17 – Called • 19 – Meaning • 20 – Speak • 23 – Nations Seminarians Witness & Prayer Large Group
Instruction on the Confirmation Liturgy		Confirmation Rehearsal/Practice

Appendix H: Retreat Recommendations

The basis of a retreat experience, whether it is a few hours, a day, a weekend, or several retreats, is to “retire” or move away from day-to-day activities to give oneself up to the moving of the Holy Spirit in our lives. If we are to form a “more intimate union with Christ” we should follow his example by retreating from the world from time to time to pray and listen in an atmosphere that is less distracting.

Parishes are encouraged to offer their own unique confirmation retreat(s) if possible.

A confirmation retreat should consist of four basic components:

1. A proclamation of the Gospel (an invitation to conversion)
 - a. Witness is an important element of a retreat. It allows each person to listen to stories of faith from peers and/or from respected adults. In listening, they are able to connect their own faith story with that of the other person and the story of the people of God told in Scripture and Church Tradition.
2. Response to the mercy of God (sacrament of reconciliation)
 - a. The sacrament of reconciliation provides a reminder of the limitless mercy of God and our need to be forgiven and to begin again, renewed in spirit and love for ourselves and each other. Young people should have ample chance to prepare through an appropriate examination of conscience and a review of the “how-to” of the sacrament.
3. Encounter with Jesus (Holy Mass and Exposition of the Blessed Sacrament)
 - a. Prayer is essential to a retreat and can be experienced in a number of ways – through worship experiences, meditation, journaling, song, etc.
4. Commissioning to live the Gospel (sending forth)
 - a. The retreatants should begin to understand that knowing, loving and serving God and the Church is a lifelong endeavor and that confirmation is a continuation of that journey.

While social aspects (community building, activities, icebreakers, etc.) should be fostered throughout the retreat, retreatants should be oriented towards the understanding that not only are they children of God, but that all are blessed and deserving of our friendship, respect, and love.

A confirmation retreat should also be able to lead people of any age toward a greater understanding of the role of the Holy Spirit and how all the sacraments of initiation bring them into full participation in the life of the Church.

Consider including the larger community, e.g. parents, sponsors, and other parishioners.

There are multiple opportunities for retreats outside of the parish, including the following:

- Rochester Steubenville Conference (typically held in July)
- National March for Life in Washington, DC (typically held in January every other year)
- Minnesota March for Life in Saint Paul, MN (typically held in January every other year)
- TEC - Together Encountering Christ (typically held in February)
- National Catholic Youth Conference or NCYC (typically held every other November)
- NET Retreats (held various times throughout the year)

Appendix I: Works of Mercy Details

*The works of mercy are charitable actions by which we come to the aid of our neighbor in his spiritual and bodily necessities. Instructing, advising, consoling, comforting are Spiritual Works of Mercy, as are forgiving and bearing wrongs patiently. The Corporal Works of Mercy consist especially in feeding the hungry, sheltering the homeless, clothing the naked, visiting the sick and imprisoned, and burying the dead. Among all of these, giving alms to the poor is one of the chief witnesses to fraternal charity: it is also a work of justice pleasing to God.*²⁵

Confirmandi are encouraged to meditate upon and engage in at least four (4) of the Works of Mercy and then submit or present some sort of reflection on their experiences.

Parishes are encouraged to purchase and give each confirmand a [Disciple of Mercy Journal](#) (by Openlight Media, \$12.95 or lower if ordered in bulk), and/or point each confirmand to the United States Conference of Catholic Bishops' webpages (found below for free) that highlight the Works of Mercy.

The Spiritual Works of Mercy

*The Spiritual Works of Mercy have long been a part of the Christian tradition, appearing in the works of theologians and spiritual writers throughout history. Just as Jesus attended to the spiritual well-being of those he ministered to, these Spiritual Works of Mercy guide us to "help our neighbor in their spiritual needs."*²⁶

The Spiritual Works of Mercy section is found on pages 16-22 in the [Disciple of Mercy Journal](#).

[USCCB Spiritual Works of Mercy Webpage](#)

The Corporal Works of Mercy

*The Corporal Works of Mercy are found in the teachings of Jesus and give us a model for how we should treat all others, as if they were Christ in disguise. They "are charitable actions by which we help our neighbors in their bodily needs."*²⁷

The Corporal Works of Mercy section is found on pages 9-15 in the [Disciple of Mercy Journal](#).

[USCCB Corporal Works of Mercy Webpage](#)

Writing a Reflection

A confirmand should read through the Works of Mercy, pick at least four to try out/practice, and then write a two-page reflection or prepare a presentation detailing which works he/she chose to practice along with his/her experience while engaging in those works.

Sharing Confirmandi Reflections

Confirmandi reflections on the works of mercy should be turned in to their catechist(s). Alternatively, confirmandi could spend time sharing their reflections during their small group time, and/or make their reflections available to the greater parish community in bulletin inserts, email/print newsletters, the parish website, the church gathering space/narthex, etc.

²⁵ CCC, 2447.

²⁶ United States Catholic Catechism for Adults, 529.

²⁷ United States Catholic Catechism for Adults, 508.

Appendix J: Letter to the Bishop Guidelines

It is required that a confirmand write a letter to the bishop to request the sacrament of confirmation. The Church teaches us that the unifying figure in each diocese is the bishop. St. Ignatius of Antioch, a student of St. John the Evangelist and also the third Bishop of Antioch, wrote to his followers in the year 105 AD that wherever the bishop is, the Catholic Church is there. He is quoted as saying, “Let no man do anything connected with the Church without the bishop... wherever Jesus Christ is, there is the Catholic Church.” For this reason, it is important that each confirmand express his or her desire to be confirmed in writing to the bishop, who is the ordinary celebrant for the sacrament of confirmation.

Overview of Letter

Letters to the bishop should reflect the individual character and style of each confirmand. While honoring the letters as unique expressions, the following topics are recommended to be included in the letter’s body:

Greeting

Begin your letter with the greeting: Your Excellency (*or Dear Bishop Barron*),

Body of the Letter

1. Introduce yourself. Say something about your family or your background.
2. Request the sacrament. Give a few reasons why you would like to receive the sacrament.
3. Explain how you have prepared for the sacrament. It is important that you tell about specific parts of your preparation: your prayer life, your celebration of the other sacraments, your service to others at home, in the community and in the parish, etc.
4. Tell how you will continue to carry out your life of service to God and others through the power of the Holy Spirit. Tell how you plan to make your confirmation in the faith real and alive in your life. Ask the bishop to pray for you.

Take your time in reflecting on the answers to these questions.

Conclusion

1. Conclude the letter with “Sincerely,” and write your complete signature.
2. Be sure to check your spelling and grammar.

Format Recommendations:

1. At least one (1) page long, but no more than two (2)
2. 1.5 spacing
3. 1-inch margins
4. Times New Roman
5. Size 12 Font

These letters may be reviewed before being sent to the bishop.

Note to confirmation coordinators/pastors:

1. Please review letters before sending them to the bishop; if there are any red flags (signs of abuse, mental illness, etc.), you are in a better position to address these concerns.
2. The original letters are to be sent in the mail to the bishop’s office, in an envelope marked “Confirmation Letters,” so that they are received no later than two (2) weeks prior to the confirmation liturgy you will be attending.

Appendix K: Sample Interview Questions

Many parishes find that an interview with the pastor is beneficial. These interviews can take varied forms, such as a conversation getting to know the confirmand and getting to know where he or she is in their life as a disciple, or to whether he or she has been suitably instructed.

Confirmation Interview with Pastor or his delegate:

- Confirmation interviews are not a test of readiness for the sacrament. Truly, sacraments are a gift from God. The interview is a time for the confirmand to have some one-on-one time with the pastor, parish director, director of faith formation, or youth minister in their parish and reflect on their faith journey and its role in their daily life.
- Traditionally, interviews take place toward the end of the immediate confirmation preparation process, but you may also want to consider an interview around the beginning of the process. The interviews can be less than 10 minutes, but they are important to incorporate. Here are some suggested questions for both times. This is not meant to be an exhaustive list, but rather idea starters for your use.

Initial Confirmation Interview Questions:

1. Why do you want to prepare for confirmation?
2. How often in a given month does your family attend Sunday or Saturday evening Mass?
3. What are some ways that you live your faith in your home?
4. How do you know faith is important to your parent(s)?
5. How important is faith in your daily life? How do you try to live it out?

Closing Confirmation Interview Questions:

1. How important is your attendance at Sunday Mass every week?
2. What was a significant experience in your confirmation preparation? Why?
3. What did you like least about confirmation preparation? Why?
4. Looking back over the preparation process, how would you say you have grown in faith?
5. What experience with your sponsor/mentor did you most enjoy?
6. Why do you want to receive the sacrament of confirmation?
7. Tell me about your service experience. Why do we ask you to do Spiritual and Corporal Works of Mercy?
8. Tell me about your retreat experience. What was your favorite aspect of the retreat?
9. What saint did you choose for your confirmation name? How do you hope to imitate his/her life of virtue?
10. Do you have any other questions about being Catholic or about being confirmed?
11. Have you thought about a vocation to the priesthood or consecrated life?
12. Do you want to be more involved with your parish?

Appendix L: Confirmation Liturgy Planning Form

Parish: _____
Date of Celebration: _____ Time: _____
Master of Ceremonies (provided by the Diocese): _____

Parish Contact

Name: _____
Telephone: _____
E-mail: _____

Arrival Details

Location of the bishop's parking spot: _____
Where should the bishop enter upon arrival?: _____

It is preferred to have a private entrance for the bishop, with space where he can set his vestments upon arrival, use the facilities, and freshen up before going out to greet the confirmandi.

Mass Readings, Prayers, and Liturgical Color:

_____ Mass of the Day *(Required on Solemnities; Feasts; and Sundays in Advent, Lent, or Easter)*
When using the Mass of the Day, all prayers, readings, and color of vestments are from the liturgical celebration of the day.
_____ Confirmation Ritual Mass (Red Vestments)
(An option on days that aren't Solemnities; Feasts; and Sundays in Advent, Lent, or Easter)
_____ Other Rite / Feast / Ritual Mass: _____

Clergy

Concelebrating Priests: _____
Assisting Deacons: _____
Liturgical ministers: **Please note* – lectors, music ministers, and extraordinary ministers of Holy Communion should be parishioners who are fully initiated and trained and comfortable in these ministries; please do not have confirmandi serve in these roles.*

Details Regarding the Mass

Entrance: _____
If the confirmandi will be processing in, it is helpful for them to enter during a prelude before the start of the Mass.

Penitential Rite:

_____ Confiteor _____ Kyrie with Invocations _____ Have mercy on us, Lord...

Gloria: *(only on Solemnities, Feasts, and Sundays outside of Advent and Lent, or when using the Confirmation Ritual Mass)*

_____ Sung: _____ _____ Spoken

Readings:

_____ Readings of the Day

_____ From the Confirmation Ritual Mass: *(during the Easter Season, the First Reading is from the Acts of the Apostles)*

First Reading: _____ *Lectionary Number:* _____

Psalm: _____ *Lectionary Number:* _____

Second Reading: _____ *Lectionary Number:* _____

Gospel: _____ *Lectionary Number:* _____

Rite of Confirmation:

Number of confirmandi (provided by the Diocese): _____

Nametags: *Please have nametags for all the confirmandi, with their confirmation name clearly visible.*

Presentation of Confirmandi: *Feel free to use the sample text enclosed for presenting the confirmandi.*

Lemon: *Please have a cut up lemon prepared for the bishop, to cut the oil as he washes his hands after the anointing of the confirmandi.*

Presentation of the Gifts:

_____ No _____ Yes, by _____

At the Presentation of the Gifts, the music ends when the bishop washes his hands.

Eucharistic Prayer:

Preferred Eucharistic Prayer: _____

Our Father:

_____ Spoken _____ Sung: _____

Communion:

Communion may be distributed under both forms

Number of ministers for the hosts:

Priests, including the bishop: _____

Deacons, if not distributing the Precious Blood: _____

Lay EMHC's, if necessary: _____

Number of ministers for the chalices:

Deacons: _____

Priests: _____

Lay EMHC's, if necessary: _____

The Communion Song should start when the bishop partakes in Holy Communion, and last through the entire time Communion is being distributed to the faithful.

Announcements:

_____ No _____ Yes, by _____

Pictures:

Please see the confirmation photo policy for details on photos with the bishop.

Additional Details

After the celebration will the bishop greet the people?

_____ No

_____ Yes

_____ Outside the church

_____ Another location: _____

Is the Bishop invited to a meal either before or after the celebration?

*Please note that Bishop Barron does **not** eat fish or any seafood.*

_____ No

_____ Yes *If a meal was not originally planned, indicate your invitation and the bishop's secretary will contact you as to whether a meal before or after will be possible.*

If yes, at what time? _____

Where will the meal take place? _____

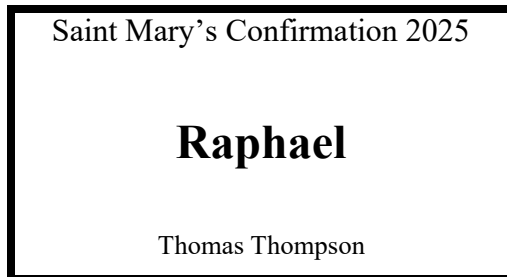
Additional notes for the bishop:

Please return to Leandra Hubka, Office of the Bishop, no later than one week before Mass:
lhubka@dowr.org OR Diocese of Winona-Rochester, 2907 Jeremiah Lane NW, Rochester, MN 55901

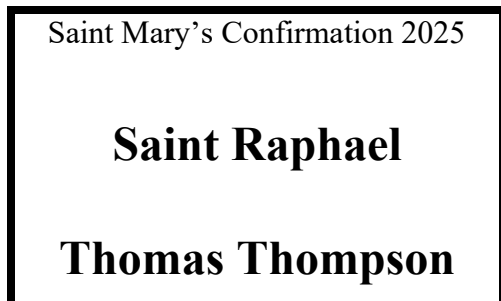
Appendix M: Sample Nametag Layout

Use the following layout when creating your nametags. The most important detail on the nametag is the confirmand's confirmation name. If the confirmand has chosen a confirmation name different than that of his/her baptismal name, make sure the confirmation name is prominent and distinguishable from a confirmand's given baptismal name. Do not include the prefixes "Saint" (St.) or "Blessed" (Bl.) with the confirmation name.

Do this:



Don't do this:



Appendix N: Sample Presentation of Confirmandi Script

After the gospel, the bishop returns to his place. The pastor OF THE HOST PARISH presents the confirmandi for confirmation.

PRESENTER: Confirmandi for confirmation please stand.

Confirmandi stand in place. The pastor OF THE HOST PARISH continues:

Bishop N., I present to you the confirmandi for confirmation.

Appendix O: Confirmation Photography Policy

Revised Pentecost 2025

For weekday evening and Saturday confirmations, photos will take place approximately 60 minutes prior to the Mass, depending on the number of confirmands. For Sunday afternoon confirmations, photos will take place either before or immediately after Mass, depending on the host parish's Mass schedule. The time for photos will be determined by the diocese and will be communicated to all parishes involved.

The diocese will supply a photographer for group and individual photos. Families are asked to not take photos at the same time as the diocesan photographer; group and individual photos will be available for purchase and sent to families 2-3 days following the confirmation.

The host parish is responsible for paying the photographer:

- mileage at the current IRS mileage reimbursement rate, round trip from Fairmont
- if photo sales do not reach a minimum of \$800, the host parish will pay the difference (based on typical sales, most / all confirmations are likely to reach the minimum sales)

A group photo will be taken first, with students and clergy from all parishes. (If parishes wish to have separate group photos without the bishop or the diocesan photographer, they are welcome to do so at another time.) After the group photo, students will cycle through for individual photos. There will be just one pose per student, with either sponsor or parents included if they wish; please have families figure out ahead of time who will be included in this individual photo with the bishop. Again, additional photos with other groups of people can be taken separately without the bishop.

Faith formation directors will need to be on hand by the photographer, to facilitate the photo process and identify students as they approach for their individual photos.

During the confirmation practice, please have students line up by height, tallest to shortest, which will assist the photographer in arranging the group photo. (Please have them wear the same shoes for the rehearsal as for the confirmation.)

Appendix P: Confirmandi Information Spreadsheet

Confirmand First Name	Confirmand Last Name	Guardian Cell Phone 1	Guardian Email 1	Guardian Cell Phone 2 <i>optional</i>	Guardian Email 2 <i>optional</i>

Appendix Q: Sample Photography Letter to Parents

Dear Confirmation Parents,

I am the diocesan photographer for your child's confirmation photos.

Photos will be taken with the bishop on the day of confirmation. Your child is able to have one pose taken with the bishop (for example, your child and the bishop; or your child, sponsor, and the bishop; etc). Please make sure that your child knows which pose they will have with the bishop. We will also be taking one group photo with all confirmandi, the bishop, and all priests/deacons.

You will not need to fill out any paperwork or send money with your child for photos. As the diocesan photographer, the church has provided us with email and cell phone numbers. About 2-3 days following the confirmation, you will receive a link to your child's online gallery. Should you wish to purchase photos, you will be able to place your order when it is convenient for you.

If you have any questions regarding photos, please give us a call at 507-238-2441.

I look forward to working with you and your child.

Steve Seifried

Seifried Portrait Design

507-238-2441

Appendix R: Sample Liturgy Rehearsal Agenda

Welcome & Introduction

- Explain the purpose of the practice
- Emphasize the importance of reverence and attentiveness
- Provide an overview of the confirmation liturgy

Entrance Procession – if applicable

- Explain where confirmandi, sponsors, clergy, and ministers will line up
- Walk through the procession order and movement
- Practice walking at a reverent pace

Seating & Posture

- Show where confirmandi and sponsors will sit
- Practice standing, sitting, and kneeling at the appropriate times

Liturgy of the Word

- Assign readers (should not be confirmandi) and practice readings if necessary
- Encourage active participation in the prayers

Presentation of Confirmandi

- Practice how confirmandi will stand when called
- Ensure clear understanding of when to sit after the bishop's dialogue

Renewal of Baptismal Promises

- Practice responding loudly and clearly to each question

Rite of Confirmation

- Explain what will happen and the significance of the moment
- Walk through how confirmandi and sponsors will approach the bishop
- Practice bowing and responding:
 - Bishop: "Be sealed with the Gift of the Holy Spirit."
 - Confirmand: "Amen."
 - Bishop: "Peace be with you."
 - Confirmand: "And with your spirit."
- Practice returning to seats reverently

Liturgy of the Eucharist

- If confirmandi are involved in bringing up the gifts, practice their movement
- Encourage active participation in the prayers

Recessional

- Walk through how the bishop, clergy, and confirmandi will exit

Photo Walk Through

- Walk through how group(s) and individuals will line up for photos with the bishop

Final Reminders & Q&A

- Answer any last questions
- Encourage confirmandi to participate in the sacrament of reconciliation before being confirmed
- Remind confirmandi of dress code, arrival time, and expectations

Appendix S: Notification of Confirmation (for a group)

Each parish will be required to submit the following information in spreadsheet form immediately following the confirmation liturgy.

Submissions should be sent to:

Diocese of Winona-Rochester
Attn: Office of the Chancellor
2907 Jeremiah Lane NW
Rochester, Minnesota 55901

Confirmation Record Information Required:

- Name (SURNAME, Full Legal Name) (e.g., SMITH, John Michael)
- Date of Birth (DD Month YYYY) (e.g., 14 Apr. 2025)
- Father's Name (Last, First) (e.g., Smith, George)
- Mother's Name (Maiden, First) (e.g., Anderson, Marie)
- Date of Baptism (DD Month YYYY) (e.g., 10 Dec. 2010)
- Place of Baptism (Church, City, State) (e.g., St. Andrew, Saint Paul, MN)
- Confirmation Date (DD Month YYYY) (e.g., 17 May 2025)
- Place of Confirmation (Church, City, State) (e.g., St. Joseph, Owatonna, MN)
- Minister of Confirmation (Title First Last) (e.g., Bishop Robert Barron)
- Confirmation Sponsor (Last, First) (e.g., Smith, Sally)
- Confirmation Name, if applicable (e.g., John Paul)
- Parish of Preparation (Church, City, State), if applicable (e.g., St. Mary, Winona, MN)

A spreadsheet template can be found in the records section on the diocesan confirmation webpage.

Appendix T: Notification of Confirmation (for an individual)

Each parish is required to submit the following notification form immediately after an individual is confirmed.

Submissions should be sent to:

Diocese of Winona-Rochester
Attn: Office of the Chancellor
2907 Jeremiah Lane NW
Rochester, Minnesota 55901

NOTIFICATION OF CONFIRMATION

SURNAME, Full Legal Name: _____

Date of Birth (DD Month YYYY): _____

Father's Name (Last, First): _____

Mother's Name (Maiden, First): _____

Date of Baptism (DD Month YYYY): _____

Place of Baptism (Church, City, State): _____

Date of Confirmation (DD Month YYYY): _____

Place of Confirmation (Church, City, State): _____

Minister of Confirmation (Title First Last): _____

Sponsor's Name (Last, First): _____

Confirmation Name (if applicable): _____

This confirmation was:

- ☐ administered in an emergency
- ☐ of a baptized Catholic delegated to a priest
- ☐ of a person being received into full communion with the Catholic Church via the Order of Christian Initiation of Adults (OCIA)

signed (pastor/delegate of the pastor) (date)

Appendix U: Sample Notification of Confirmation (to parish of baptism)

[DATE]

[PARISH]

[PASTOR'S NAME]

[ADDRESS]

[CITY, STATE, ZIP]

Dear [PASTOR'S NAME],

The purpose of this letter is to notify you that [BAPTISM AND SURNAME OF RECIPIENT] recently received the sacrament of confirmation at this parish. Our records indicate [NAME] was [baptized/received into the communion of the Catholic Church] in your parish. Below is the information required by canon 535 §2 for you to record this confirmation in your [Baptismal/Received into Full Communion] Registry.

NOTIFICATION OF CONFIRMATION

Baptismal and Surname: _____

Date of Baptism/Reception into Full Communion: _____

Date of Confirmation: _____

Place of Confirmation (Church, City, State): _____

signed (pastor/delegate of the pastor) (date)

Please return the bottom portion of this notification in the enclosed envelope.

NOTICE OF TRANSCRIPTION

The entry regarding the confirmation of _____

has been made to the appropriate register of _____
(Church, City, State)

signed (pastor/delegate of the pastor) (date)

Appendix V: Resource List

Featuring Bishop Barron

- [Catholicism Study Program](#), Bishop Barron (*video series and book*)
- [Sunday Sermons](#), Bishop Barron (*video and audio*)
- [An Introduction to Prayer](#), Barron
- [And Now I See: A Theology of Transformation](#), Barron
- [Exploring Catholic Theology: Essays on God, Liturgy, & Evangelization](#), Barron
- [Proclaiming the Power of Christ: Classic Sermons](#), Barron
- [Redeeming the Time: Gospel Reflections on the Challenges of the Hour](#), Barron
- [Seeds of the Word: Finding God in the Culture](#), Barron
- [The Strangest Way: Walking the Christian Path](#), Barron
- [This is My Body](#), Barron
- [Vibrant Paradoxes: The Both/And of Catholicism](#), Barron
- [What Christians Believe: Understanding the Nicene Creed](#), Barron
- [Confessions](#), St. Augustine (*forward by Bishop Barron*)
- [Orthodoxy](#), G.K. Chesterton (*forward by Bishop Barron*)
- [The Seven Storey Mountain](#), Thomas Merton (*forward by Bishop Barron*)
- [The Story of a Soul](#), St. Therese of Lisieux (*forward by Bishop Barron*)

Kerygmatic Proclamation

- [Kerygma: The Message with Chris Stefanick](#), Revive Parishes
- [Alpha Youth/Alpha Catholic Context](#)
- [The Rescue Project](#), Acts XXIX with Fr. John Riccardo
- [The Search](#), The Augustine Institute with Chris Stefanick
- [Seek](#), Faith and Family Life Catholic Ministries
- [Venture: The Bible Timeline for High School](#), Ascension with Mark Hart
- [Bible in a Year](#), Ascension with Fr. Mike Schmitz
- [Bible Basics for Catholics](#), Bergsma
- [Why Are We So Depressed?](#), Msgr. Shea's address at Focus' Seek Conference 2024

Examinations of Reasons for Belief

- [Purpose](#), Life Teen
- [Chosen: Your Journey to Confirmation](#), Ascension
- [Youcat Confirmation Book](#), Ignatius
- [The Ascension App](#)
- [Catechism in a Year](#), Ascension with Fr. Mike Schmitz
- [Hallow Prayer & Meditation App](#)
- [Quick Catholic Lessons with Fr. Mike](#), Fr. Mike Schmitz
- [Sunday Homilies](#), Fr. Mike Schmitz
- Jesus of Nazareth ([Part I](#)) ([Part II](#)) ([Part III](#)), Benedict XVI
- [The Lord](#), Guardini
- [Imitation of Christ](#), Kempis
- [Mere Christianity](#), Lewis

- [Surprised by Joy](#), Lewis
- [The Case for Christianity](#), Lewis
- [Theology for Beginners](#), Sheed
- [Letters to a Young Catholic](#), Weigel
- [Handbook of Christian Apologetics](#), Kreeft
- [YOUCAT Daily App](#)

Catechesis in the Holy Spirit

- [The Wild Goose](#), 10th Hour Productions with Fr. Dave Pivonka
- [Never Alone](#) + [Companion Bible Study](#), YDisciple
- [Breath of God](#), Pivonka
- [Who is the Holy Spirit](#), Disciple of Christ and Openlight Media

Catechesis in Morality and Virtue, Emphasis on Theology of the Body

- [Virtue Field Guide](#), Disciple of Christ and Openlight Media
- [VirtuQuest Strengths Survey](#), Disciple of Christ and Openlight Media
- [Uplifted](#), Disciple of Christ and Openlight Media
- [Rooted Level I: Identity & Gift](#), Ruah Woods Institute
- [Rooted Level II: Vocation & Communion](#), Ruah Woods Institute
- [Rooted Level III: Freedom & Virtue](#), Ruah Woods Institute
- [You. Life, Love, and Theology of the Body](#), Ascension
- [Theology of the Body Training Certification Course](#), Ascension

Immersion in the Spiritual and Corporal Works of Mercy

- [Disciple of Mercy Journal](#), Disciple of Christ and Openlight Media
- [Spiritual Works of Mercy](#), United States Conference of Catholic Bishops
- [Corporal Works of Mercy](#), United States Conference of Catholic Bishops

Retreats

- [Rochester Steubenville Conference](#)
- [National March for Life](#), Minnesota March for Life (coming in 2026)
- [TEC](#) (Together Encountering Christ)
- [NCYC](#) (National Catholic Youth Conference)
- [NET Ministries Retreats](#)

Other Resources

- [Catechism of the Catholic Church](#)
- [Compendium of the Catechism of the Catholic Church](#)
- [Code of Canon Law](#)
- [Bible: New Revised Standard Catholic Edition](#)
- [Lectionary](#)

Appendix W: Sample Coordinator Checklist

The following is meant to be a helpful resource for Confirmation Coordinators.

Before Anything Else

- ☐ Read through the Diocese of Winona-Rochester Confirmation Guidelines
- ☐ Ask chancery staff any clarifying questions

Spring of 8th Grade (before confirmation preparation begins)

- ☐ Send an introduction letter to current 8th graders and parents
- ☐ Create a Year I calendar
- ☐ Host an information session for current 8th graders and parents
 - ☐ Communicate Diocese of Winona-Rochester confirmation requirements
 - ☐ Communicate the Year I calendar
 - ☐ Detail how to register/sign-up for confirmation preparation
 - ☐ Begin to collect baptismal certificates
 - ☐ Verify parish registration, register non-registered families
- ☐ Begin recruiting confirmation catechists/small group leaders/retreat leaders

Fall of 9th Grade/Confirmation Preparation Year I

- ☐ Send your scope and sequence to the Office of Youth Ministry & Faith Formation
- ☐ Continue recruiting confirmation catechists/small group leaders/retreat leaders
- ☐ Host a fall kick-off for confirmandi and parents, focus on relationship building and encounter with the Lord
- ☐ Launch large/small group meetings
- ☐ Host a retreat (fall retreats are great for small group development, but can be done later if necessary)

Winter/Spring of 9th Grade/Confirmation Preparation Year I

- ☐ Collect Sponsor Agreement Forms
- ☐ Share the Confirmation Sponsor Conversation Guide
- ☐ Share Works of Mercy Reflection Guide
- ☐ Create a Year II calendar
- ☐ Register/sign-up confirmandi for Year II
- ☐ Communicate the Year II calendar

Summer/Fall of 10th Grade/Confirmation Preparation Year II

- ☐ Send your scope and sequence to the Office of Youth Ministry & Faith Formation
- ☐ Sign-up for a confirmation liturgy with the bishop's office
- ☐ Host a fall kick-off for confirmandi (and parents?)
- ☐ Launch large/small group meetings (if you took a break over the summer)
- ☐ Communicate the confirmation liturgy's date with confirmandi and parents
- ☐ Host a retreat (fall retreats are a great way to get back into the swing of things, but can be done later)

Winter of 10th Grade/Confirmation Preparation Year II

- ☐ Send a confirmation application form to all confirmandi; it is helpful to collect:
 - ☐ Confirmand's full legal name
 - ☐ Confirmand's date of birth
 - ☐ Confirmand's parents' names
 - ☐ Confirmand's baptismal date
 - ☐ Location of baptism
 - ☐ Confirmand's sponsor's name
 - ☐ Confirmand's saint name
 - ☐ Works of Mercy reflections
 - ☐ Confirmand's letter to the bishop
- ☐ Schedule and plan a confirmation liturgy rehearsal (if you are a host parish)
- ☐ Schedule and host confirmation interviews with the pastor and/or a representative

Spring of 10th Grade/Confirmation Preparation Year II

- ☐ Plan and prepare for the confirmation liturgy (*host parishes*)
 - ☐ Host a liturgy rehearsal ([*Appendix R*](#) has a sample rehearsal agenda)
 - ☐ Schedule musicians
 - ☐ Select the readings (if applicable)
 - ☐ Recruit liturgical ministers (readers, servers, ushers, etc.)
 - ☐ Print a copy of the Presentation of the Confirmandi for the host pastor
 - ☐ Create a program for the ceremony
 - ☐ Recruit gift bearers
 - ☐ Plan a meal before/after the liturgy for the bishop (optional)
 - ☐ Plan for the bishop's arrival
 - ☐ Request a check for the bishop's stipend
 - ☐ Write announcements for the end of Mass
 - ☐ Send the Confirmation Liturgy Form to the bishop's office no less than one week before the confirmation liturgy
 - ☐ Buy a lemon (used to wash the bishop's hands)
- ☐ Plan and prepare for the confirmation liturgy (*all parishes*)
 - ☐ Send letters to the bishop no less than two weeks before the confirmation liturgy
 - ☐ Send a list of confirmandi saint names to the bishop's office electronically no less than two weeks before the confirmation liturgy
 - ☐ Create nametags
 - ☐ Create certificates
 - ☐ Remind confirmandi and parents of the confirmation liturgy dress code
- ☐ Send Confirmation Information Spreadsheet to the confirmation photographer no less than two weeks before the confirmation liturgy
- ☐ Follow record keeping guidelines
 - ☐ Submit information to the Diocese for the Confirmation Register
 - ☐ Notify parishes of baptism (if needed)
- ☐ Host a follow-up gathering for confirmandi
- ☐ Launch post-confirmation small groups/efforts