

Magdalena Maciejewska

ORCID: 0000-0001-8523-3310

Nicolaus Copernicus University in Toruń

# Patroness for Confirmation as a Moral Model: The Perspective of Catholic Women on the Threshold of Adulthood

## ABSTRACT

The article is devoted to the patron saints chosen by young Catholics for the sacrament of Confirmation, recalled several years after the decision. It was based on focus group interviews conducted with students in the last years of secondary school. Despite the decision of the Polish Bishops' Conference that young people should keep their baptismal names at the sacrament of Confirmation (if it is the name of a saint), most of the women interviewed had the option of choosing any patroness. According to the narratives presented herein, it was an important event for them and most of their decisions were carefully considered. Their searches regarding names were most often independent, rarely related to either religion lessons or parish catechesis. The patron saints chosen by the interviewees a few years earlier were often referred to as specific moral role models. The holy or blessed behavior and attitudes displayed by these women were usually positively perceived by girls on the threshold of adulthood. Therefore, it is worth reflecting on both preventing young people from autonomously, reflectively choosing a patron saint with whom they want to identify due to interests or professional plans as well as the entire process of familiarizing them with personal religious role models from parish catechesis and religious education at school.

## KEYWORDS

patronesses,  
Confirmation, moral  
model, women

SPI Vol. 25, 2022/3  
e-ISSN 2450-5366

DOI: 10.12775/SPI.2022.3.009en  
Submitted: 15.02.2022  
Accepted: 01.03.2022

## Introduction

The sacrament of Confirmation is often called the sacrament of Christian maturity (Czaplicka-Jedlikowska 2015; Misiaszek 2017). Thus, it seems that the selection of the Confirmation saint is very important. Nevertheless, in scientific literature there are not many texts concerning this issue. The main area of interests of the theologians who deal with the sacrament of Confirmation refers to the liturgical dimension of the event or to its historical aspects (Janczewski 2008; Borysiuk 2016). Few sociological or pedagogical reflections are based on empirical research.

Considerations related to Christian maturity related to this sacrament are hardly ever carried out in a way that takes into account both catechetical or pastoral recommendations, and young people's needs and difficulties. Also, it is worth paying attention to the absence of scientific reflections on the issues related to this sacrament, discussed from the perspective of the future and not the past. It means that we prefer discussing the role of the sacrament (Pyżlak 2018) or the way in which we should prepare young people for it (Kochel 2017), to considering how the sacrament was administered and how it is perceived by those who experienced it. Without such a reflection it is difficult to evaluate both the way of preparing young people for receiving the sacrament of Confirmation by the parish catechesis, religious education or upbringing, and the youth's inner readiness (Wieradzka-Pilarczyk et al. 2016) and external difficulties.

In this article, we will analyze a subject that is important both in the context of a reflective preparation for the sacrament of Confirmation and in the perspective of the further analysis of decisions that had been made and their influence on life, especially in terms of moral choices. Such choices can be influenced by patron saints selected by Catholic women at the threshold of adulthood before the sacrament of Confirmation. In this text, the patronesses will be considered from the perspective of moral models important for further development and growth, both in the earthly and transcendental perspective. Therefore, the structure of the article is as follows: in the first part, preceded with the introduction, the author will present theoretical considerations concerning moral models and their role in solving moral dilemmas. In the second part, the author will

describe the methodology of her research, and then she will present the results of her own studies and the summary, along with the bibliography.

## The role of moral models in solving existential dilemmas

When young people grow up, they have to face various challenges. The shape and nature of those challenges result from many different factors, including sex, related to performing various social roles. While struggling with different dilemmas, young women may find support in role models, i.e. specific people who experienced particular situations connected with making difficult decisions and solving moral problems. Those models are not the same as abstract personal ideals (Skrzyniarz, Gajderowicz, Wach 2013; Rynio 2016), or as authorities, i.e. specialists in a given field whose knowledge and skills are important for particular individuals, yet those individuals do not think they should imitate these authorities (Bocheński 1993). The term “moral models,” which appears in the title and in particular parts of the article, concerns personal models who, in this case, constitute an inspiration and support, especially in making moral decisions.

Personal models play a very important role in the life of young people who struggle with existential problems related both to social relationships and to their relationship with God. Following the idea of Margaret Archer, we may state that those dilemmas refer to transcendental, natural, social and performative problems, i.e. those which are connected with (respectively) the Absolute, one's own wellbeing, relationships with others, and creative activities carried out in the world (Archer 2006; Archer, Collier, Porpora 2004). However, the key choices refer to the indication of the ultimate problem, i.e. the one which is crucial for a given individual. It is because of this problem that personal models may constitute a significant point of reference showing their attitudes and solutions that make it possible to successfully combine the solutions related to particular problems (Horowski, Sadłoń 2019).

Taking this into account, the author of the article analyzed the utterances of young women who received the sacrament of Confirmation a few years ago. That was the time when the girls were choosing women whom, for various reasons, they found inspiring.

Confirmation is perceived as a special kind of confession of faith because, due to the age of those who receive it, the sacrament is experienced in a much more conscious, autonomic and reflective manner than the previous sacraments. Those aspects are usually related to the category of maturity which, in the context of the sacrament in question, is especially emphasized. It is worth mentioning that considering maturity as an (un)achieved state, combined with young age and experienced dilemmas, is easy to connect with the conclusions related to unpreparedness of young people both to the sacrament of Confirmation and to making choices related to the selection of patrons or patronesses.

However, while analyzing maturity in the category of a process (Misiaszek 2017)—which is justified based on the Catechism of the Catholic Church (CCC), according to which people who received the sacrament of Confirmation “are more perfectly bound to the Church and are enriched with a special strength of the Holy Spirit. Hence, they are, as true witnesses of Christ, more strictly obliged to spread and defend the faith by word and deed” (CCC, 1285)—we should emphasize that, during the process, a young person may come across challenges that facilitate their spiritual development. An example of such a challenge may include the selection of a patron or a patroness. Searching for a patron, which is more attractive to young people if it is a new or unknown saint, may be an example of such a challenge on the path to spiritual development. Moreover, this is an occasion for looking for differences and similarities between one’s own life and biographies of saints who can become moral models for the youth, not only during the time when they receive the sacrament of Confirmation. Due to such choices, we can also look at the sacrament in question from the perspective of an initiation (Walulik 2017), noticing a specific transition from the previous sacraments—in which subjectivity, reflectiveness and autonomy of a young person were not the priority—to the sacrament of Confirmation, which is “the development and location of a Christian’s supernatural existence in the power of the Holy Spirit, which enables them for conscious participation in building the community of the Church” (Snela 1989).

## Methodology of the research

The research area, which is important for this article and focused on the perception of Confirmation patronesses chosen by girls as moral models, was not separated at the stage of designing one's own research carried out in November and December 2021. That research was related to female role models in school religious education and their perception by the students of final grades of the secondary school. However, already during the first talks with the girls, it turned out that the subject of Confirmation patronesses was very important for them, which is why they mentioned this during the main discussion, i.e. during the third stage of a group discussion (Bauman 2001), while considering female moral models which they got to know during religious education lessons. This took place despite the fact that in partially structured scenario of the interviews, in which topics for group discussions were included, there were no subjects concerning Confirmation patronesses. Thus, the following research question was posed: which Confirmation patronesses were selected by this year's secondary school graduates (girls who took the final exams in 2022) and what was their choice based on? Which personality traits were the ones to which the girls paid attention? The objective of the research focused on the above-mentioned questions was recognizing which of the Confirmation patronesses may be moral models for young Catholic women and why is it so.

Within the research related to female moral models, focus group interviews were carried out. In such analyses, research units are not individuals but whole groups of people. It is worth mentioning that "each group discussion may be called a focus group as long as the researcher actively encourages the participants to interaction in the group and maintains such interaction" (Kitzinger, Barbour 1999), which, in the context of focus groups, is the most important. Each group consists of people with particular features and those individuals remain focused on a given issue that is important for the discussion (Anderson 1990). Also, it is believed that these groups are a more natural environment for young people than an individual interview, as group participants can influence and be influenced by others, just like in the real life (Krueger, Casey 2000). Focus groups usually consist of 6–12 participants and a moderator (Smithson 2007), but, in this case,

they were smaller (3–5) people. They can be treated as so-called “mini groups,” which are often selected for interviews referring to sensitive topics that require private atmosphere and make it possible for the participants to provide extensive explanations (Ciechowska 2018). Also, the decision to make smaller groups was influenced by the nature of the research which was carried out online: through ZOOM and Skype. All the talks, which were led by two researchers, were recorded. The interviews were carried out after the obtainment of the approval of the Commission of Ethics of the Faculty of Philosophy and Social Sciences of the Nicolaus Copernicus University in Toruń.

Organization of 10 group interviews was a time-consuming activity which included searching for participants in the social media and among holders of the scholarships funded by the Foundation Work of the New Millennium.<sup>1</sup> Another step related to searching for the participants was connected with the new criterion (Flick 2010), i.e. intensive religious involvement, and it included making direct contacts with Catholic schools. Each talk lasted for about 60–75 minutes. Altogether, 35 female secondary school graduates aged 17–18 took part in the interviews. They all lived in the western and northern part of Poland, and they regularly attended religious education classes. Thus, the selection of the sample was purposive which, due to the qualitative nature of the research, was very important (Maison 2001). The girls from four groups attended public schools, while others attended Catholic schools.

## Research results

Not all the girls who took part in the research were able to choose the Confirmation patron themselves. In four groups there were several girls who did not obtain their parish priest’s consent for this. In such cases, the girls’ patronesses were the saints whose names were given to them during the baptism. From the girls’ utterances we can conclude that the selection of a patroness was often very important

---

1 An organisation established in 2000, after one of the pilgrimages of John Paul II to Poland, as an expression of gratitude for his pontificate. Its objective is promoting the Pope’s teachings and supporting talented Catholic youth from poor families living in villages and small towns.

for them, and it usually resulted from their own searches and reflections. The girls for whom the sacrament of Confirmation was related to their baptismal names experienced the event in a different manner. A half of them appreciated the opportunity to learn more about their patroness, an example of which is the following utterance:

*I believe that it was not a wrong decision, because then we could learn more about our patron of baptism. I explored the biography of my patroness, I got to know her better, and I appreciated my name as my patroness is really great.*

However, a half of the interviewees declared that forcing them to identify with the saint, who may seem to be inadequate for their experiences, interests and other aspects of life, is wrong, which is confirmed by the utterance of one of the girls who was in such a situation:

*In my parish the priest said that if someone has a name of a saint, the person should choose the same name. So, I had to choose St. Julia, because the priest said so, which is not necessarily right, because if I we do not identify with the saint too strongly, it should not be imposed on us.*

Interestingly, in case of this subject, other people from the group did not refer to the opinions of those who were not allowed to choose the patroness on their own, but were generally satisfied with the results of their own searches. Such lack of interference may suggest that the choice of a patroness is very personal, and, at the same time, it is one of the most important elements related to the formation of religious identity among young Catholic women, and to a reflective search for moral models.

Young women who chose a patroness paid attention to the elements that were important for them not only in the context of the sacrament of Confirmation, but also in more broadly understood search for a moral model. This means that the girls were not interested in saints whom they perceived as unreal and inadequate for our times. In some groups there were even utterances which emphasized what could not be the feature of a woman to be chosen as a patroness. Here is an example of such an utterance:

*I am sure I would not like a patroness who had stigmata and I do not want a saint who finished her life in a monastery. Those were my two main criteria.*

What is interesting, some girls also disqualified martyrdom, which may signal searching for a saint whose experiences would actually be

close to the challenges of modern girls. Moreover, in several utterances, the girls discussed the non-realistic presentation of the image of saint or blessed women, an example of which may be the utterance of the only girl who chose Joan of Arc as her patroness:

*I was reading about the lives of those saints and I thought that they were all so perfect, flawless, and terribly unrealistic, and what I needed was a woman from flesh and blood. And here is my confirmation saint, Joan of Arc.*

Excessive glorification of female saints and making them unrealistic was not very well received by the girls, not only in the context of the selection of the Confirmation saint. Interestingly, some girls emphasized that they wanted their patronesses to be unique and characterized by something special.

Religious education lessons had insignificant influence on the girls' decisions. This is connected with the fact that the teachers do not often focus on presenting moral models (especially female ones) during their classes. However, of all the educational stages, it was the junior high school where the girls heard the most about female saints. Nevertheless, when asked about the most significant influence on the choice of their Confirmation saints, they hardly ever mentioned religious education lessons. In each of the groups, the secondary school graduates talked about their own searches mainly carried out in the internet. There were also situations in which they had been thinking about a given saint for a long time, so choosing the saint as their Confirmation patroness was natural for them. Such a case occurred in the first group in which one of the girls said:

*As far as I am concerned, the selection of the name was a deeper issue. I was not looking for the names of saints in the internet, but, at a certain time in my life, I came across the prayer to St. Antonina [...]. I really needed this prayer, and I think it helped me a lot.*

Similar experiences were described by another secondary school graduate from the same group while talking about the motivation for choosing the name of St. Rita.

*She is close to my heart because my parish choir is named after St. Rita. Every month we have services dedicated to this saint. She is close to my heart because, through her intercession, I have experienced a little miracle after someone's prayer. Some time ago I prayed a lot to her, and I felt her presence in my life.*



There were also situations in which the key factor that influenced the selection of the Confirmation saint was a person—usually from the family—who was very important for a given girl and was a moral model to her. This referred both to lay people (including, e.g. mothers, grandmothers and great-grandmothers) and to consecrated people (a girl's aunt, who is a nun, was named Melania, and the girl chose this name after the priest did not accept the girl's choice of St. Hope). In one of the groups there was also an utterance concerning the selection of the name of St. Hedwig, which was inspired by the popular TV series "The Crown of the Kings". In another case, blessed Laura Vicuña was selected as the Confirmation saint because she was the patroness of the girl's school.

The most popular saints among the interviewed girls were: St. Cecilia, St. Rita, St. Philomena, St. Mary Magdalene, St. Hedwig, and St. Elizabeth (each of them appeared in at least two groups). Detailed information concerning the selection of the Confirmation saints described to the researchers in particular groups, are included in Table 1:

Table 1. Patronnes for Confirmation

Group No.	Girls' patronesses
1	St. Cecilia, St. Rita, St. Antonina
2	St. Cecilia, St. Elizabeth of Hungary, Blessed Isabella of France
3	St. Philomena, St. Cecilia, St. Joan of Arc
4	St. Mary Magdalene, St. Anne, St. Mary Magdalene
5	St. Clare, St. Hedwig, St. Melania the Younger
6	St. Elizabeth, St. Hedwig, Blessed Laura Vicuña, St. Anastasia
7	Blessed Laura Vicuña, St. Lucia, St. Martina, St. Mother Teresa of Calcutta
8	Miriam, St. Elizabeth, St. Clare, St. Veronica
9	St. Rita, St. Hildegard of Bingen, St. Philomena
10	St. Rita, St. Rose of Lima, St. Blanche of Castile, St. Julia of Corsica, St. Dorothy

Source: The author's own work

The girls decided to choose particular patronesses due to various factors; mainly to the girls' interests and plans concerning the selection of the professional path. The secondary school graduates whose hobby was music often selected St. Cecilia. It was the case

of Agatha whose parish priest did not agree for the name of Miriam. Agatha, a fan of music, describes the further part of the story in the following manner:

*I went to the retreat to the Sisters of the Passion of Christ and I helped them as a music animator. During one of the adorations, the Holy Spirit inspired me and said: Agatha, you play music and sing, you are talented and you like it. Why don't you choose St. Cecilia?". It was an inspiration, because I was not thinking about St. Cecilia while I was considering the Confirmation saint. I decided to read about her, and I concluded that her story was similar to St. Agatha's, so I can see a connection between them. This is how I chose St. Cecilia as my Confirmation saint.*

Medical interests of Marta made her choose Mother Teresa of Calcutta, which was justified as follows:

*My choice of the Confirmation saint was influenced by my family as they are very religious people. I chose Mother Teresa of Calcutta. What I liked about her the most? The fact that she helped those poor people in such a selfless manner, and that she never gave up in her work. And that, although she faced numerous challenges and difficulties, she persisted in supporting those who needed it the most. I have always wanted to become a doctor and help people, so she is a model to me as I want to imitate her selflessness and support to others.*

While choosing the Confirmation saint, Wiktoria also took into account her professional plans:

*My teacher, who prepared us to the Confirmation, always told us to choose a person with whom we can identify. She also said that the patroness should be connected with something important for us, so that we can pray to her if we need support with this. That is why, I chose St. Hildegard of Bingen. She is the patroness of languages and linguists, and I have always wanted to focus on this in my career.*

Similar factors made Maria choose St. Philomena:

*Everyone was really surprised, [...] but I chose her because I really wanted to, and I have the impression that in the future I would like to go on a mission, and St. Philomena is the patroness of missions.*

There were more of similar justifications during the talks. In one of the interviews, the girls said that she chose St. Philomena because she is the patroness of exams, and passing them with a satisfactory result was one of the most important challenges of the girls at that time. Thus, we can conclude that searching for the common points

between one's own life and the lives of saint and blessed women indicates that a reflective choice of patronesses (irrespective of its sources) is really significant for the girls. This suggests that the girls were looking for a patroness not only for the sacrament of Confirmation, but also for further life. Therefore, the girls' moral models following similar values and experiencing similar problems as themselves could become helpful both in their professional and in private lives.

While talking about their patronesses, the girls paid attention to the features they found particularly important in timeless moral models. Some features were mentioned by few people, e.g. the rejection of excessive material goods, which was typical of the patroness of gardeners and abundance—St. Rose, as well as solidarity with other women, which, in case of St. Clare, led to becoming the patroness of embroiderers. However, there were many aspects related to the behavior of particular patrons, which appeared in many groups and obtained the approval of other participants of a given focus group. Such features included perseverance (which was the most popular), courage, and readiness to help other people. The girls also mentioned persistence in faith, trust, resoluteness, having one's own opinion, self-esteem, humility, love of prayer, patience, forgiving, and readiness to sacrifice oneself to others, which shows that they are features important for moral models from the perspective of young women. When asked if these models are more important for the girls than the Virgin Mary, the girls denied, but some of them said that their patronesses are equally important to them as Mary and that they treat these two saints as a special pair to whom they often pray and with whom they are close friends, which is illustrated by the following utterance:

*I chose her because mum always told me that a patroness is a kind of a friend, and I felt that St. Rose is someone with whom we can become friends.*

## Summary

Moral models, which can also be personal models, are not a construct that is inadequate for the modern times, despite the present aversion to such references (Kopiczko 2021). Thus, presenting them, both in the context of the parish catechesis, religious education or

upbringing within the family, is absolutely justified. The sacrament of Confirmation and related choice of patronesses is a great opportunity to make such a presentation. However, we should be aware of the fact that not all personal models, which are presented to young people as propagated models, are accepted by the youth. Even if they accept such models verbally, young people may not understand or implement the attitudes of such models in their lives, which is a fact in case of the models who are fulfilled (Ossowska 1992). Nevertheless, even fulfilled models do not mean the full imitation of someone's life by an individual who chose them. It is because, through the hermeneutics of someone else's experiences, young people may reflect on their challenges, their nature, possible consequences of a given choice, and various solutions located within specific social and cultural circumstances. Presenting a broad catalogue of saints who may be perceived as moral models by some individuals is absolutely justified, taking into account that

in the process proving the heroic virtues of a Christian who died in the opinion of holiness, the Church takes into account their moral and religious attitude typical of the values promoted in Christian education. That is why, a saint should be a model of faith for Christians who want to perfect themselves in this virtue (Parzych-Blakiewicz 2015: 207).

This is particularly important in the context of changes taking place in the modern world, as such changes result in the axiological and normative chaos being the most important challenge for the contemporary youth (Mazur 2018). Thus, presenting the above-mentioned models

[...] is especially needed in those environments which are against Christian ethics claiming that Christian principles and norms are cold, impossible to fulfill and too radical. In such a situation, referring to a real person helps us defend the view that Christian ethical norms are not defined for an abstract person, but for a specific, historical human being who is called to do good in particular time and space situations. Due to such real-life models, realistic nature of Christian ethics is confirmed (Zadykiewicz 2001: 123).

Thus, the Church is given a special challenge. Through parish catechesis, religious education and preparation of the youth (and their parents) for the sacrament of Confirmation, people of the Church should not impose specific solutions on the youth, but they should encourage them to reflectiveness which is the basis for the individual

development of a person (Chrost 2018) and makes it possible to make conscious choices of moral models that match the youth's individual needs. Also, reflectiveness enables young people to share their decisions and motivations during religion lessons or meetings before the sacrament of Confirmation, which, according to the interviewees' utterances, hardly ever takes place. While creating the space for the subjective expression of the fruit of one's reflectiveness, it is possible to change the perception of the sacrament in question, both in the context of choosing the models important from the point of view of moral decisions, and in the context of Christian initiation which does not end with the Confirmation, as the sacrament is just one of the steps to a person's spiritual maturity. This is verified by the moral attitudes taken up by the person (Marek 2017). Such attitudes may be inspired by the saints met by young people during the preparation for the sacrament of Confirmation.

## Bibliography

- Anderson G. (1990). *Fundamentals of Educational Research*, London–New York–Philadelphia (PA): The Falmer Press.
- Archer M. (2006). "Persons and Ultimate Concerns: Who We Are is What We Care About," [in:] E. Malinvaud, M.A. Glendon (eds.), *Conceptualization of the Person in Social Sciences. The Proceedings of the Eleventh Plenary Session of the Pontifical Academy of Social Sciences, 18–22 November 2005*, Vatican City: The Pontifical Academy of Social Sciences, pp. 261–283.
- Archer M., Collier A., Porpora D. (2004). *Transcendence: Critical Realism and God*, London–New York: Routledge.
- Bauman T. (2001). "Strategie jakościowe w badaniach pedagogicznych," [in:] T. Pilch, T. Bauman (eds.), *Zasady badań pedagogicznych. Strategie ilościowe i jakościowe*, Warszawa: Wydawnictwo Akademickie "Żak", pp. 70–266.
- Bocheński J.M. (1993). *Logika i filozofia*, Warszawa: Wydawnictwo Naukowe PWN.
- Borysiuk L. (2016). "Bierzmowanie sakramentem ku wierze dojrzałej," *Teologiczne Studia Siedleckie* vol. 13, pp. 51–63.
- Ciechowska M. (2018). "Badania fokusowe," [in:] M. Ciechowska, M. Szymańska (eds.), *Wybrane metody jakościowe w badaniach pedagogicznych. Część I*, Kraków: Wydawnictwo Naukowe Akademii Ignatianum w Krakowie, pp. 101–164.

- Chrost M. (2018). "Refleksyjność wyzwaniem współczesnego świata," *Studia Paedagogica Ignatiana*, vol. 21, no. 4, pp. 55–66.
- Czaplicka-Jedlikowska M. (2015). "Bierzmowanie jako sakrament dojrzałości chrześcijańskiej i akt performatywny," *Język – Szkoła – Religia*, vol. 10, no. 4, pp. 43–54.
- Flick U. (2010). *Projektowanie badania jakościowego*, trans. P. Tomanek, Warszawa: Wydawnictwo Naukowe PWN.
- Horowski J., Sadłoń W. (2019). "Edukacja religijna w świetle realizmu krytycznego i teorii morfogenezy," *Horyzonty Wychowania*, vol. 18(45), pp. 109–120, <https://doi.org/10.17399/HW.2019.184509>.
- Janczewski Z. (2008). "Bierzmowanie – sakrament chrześcijańskiej dojrzałości czy pożegnania z Kościołem?", *Prawo Kanoniczne*, vol. 51, no. 3–4, pp. 209–225.
- Katechizm Kościoła katolickiego* (1994). Poznań: Pallottinum.
- Kitzinger J., Barbour R. (1999). "Introduction: The Challenge and Promise of Focus Groups," [in:] R. Barbour, J. Kitzinger (eds.), *Developing Focus Group Research: Politics, Theory and Practice*, London: Sage, pp. 1–20.
- Kochel J. (2017). "Młodzi na progu' – propozycja kerygmatyczno-mistagogicznego przygotowania do sakramentu bierzmowania," *Studia Koszalińsko-Kołobrzeskie*, no. 24, pp. 215–230, <https://doi.org/10.18276/skk.2017.24-13>.
- Kopiczko T. (2021). "Troska o autorytet w wychowaniu do wiary wobec współczesnych wyzwań kulturowych," *Studia Gilsoniana*, vol. 10, no. 3, pp. 691–710, <https://doi.org/10.26385/SG.100327>.
- Krueger R.A., Casey M.A. (2000). *Focus Groups: A Practical Guide for Applied Research* (3<sup>rd</sup> edition), London: Sage.
- Maison D. (2001). *Zogniskowane wywiady grupowe. Jakościowa metoda badań marketingowych*, Warszawa: Wydawnictwo Naukowe PWN.
- Marek Z. (2017). "Edukacja religijna w poszukiwaniu odpowiedzi na egzystencjalne pytania człowieka," *Paedagogia Christiana*, vol. 40, no. 2, pp. 11–32, <https://doi.org/10.12775/PCh.2017.023>.
- Mazur R. (2018). "Nauczanie religii młodzieży w chaosie aksjonormatywnym współczesnego świata," *Studia Paedagogica Ignatiana*, vol. 21, no. 4, pp. 107–121, <https://doi.org/10.12775/SPI.2018.4.006>.
- Misiaszek K. (2017). "Bierzmowanie – sakramentem dojrzałości czy sakramentem kształtowania dojrzałości?", *Studia Koszalińsko-Kołobrzeskie*, vol. 24, pp. 257–264.
- Ossowska M. (1992). *Wzór demokracji: cnoty i wartości*, Lublin: Daimonion.
- Parzych-Blakiewicz K. (2015). "Fenomen świętego wśród antropologicznych uwarunkowań wiary religijnej," *Paedagogia Christiana*, vol. 35, no. 1, pp. 201–214, <https://doi.org/10.12775/PCh.2015.011>.
- Pyżlak G. (2018). "The Role of the Sacraments of Christian Initiation in Preparing the Faithful for Marriage and Family Life," *Rocznik Teologii Katolickiej*, vol. 17, no. 1, pp. 133–146.

- Rynio A. (2016). "Wzór osobowy," [in:] *Encyklopedia aksjologii pedagogicznej*, eds. K. Chałas, A. Maj, Radom: Polskie Wydawnictwo Encyklopedyczne, pp. 1459–1465.
- Skrzyniarz R., Gajderowicz M., Wach T. (2013). *Wzory i wzorce osobowe w biografistyce pedagogicznej*, Lublin: Wydawnictwo Episteme.
- Snela B. (1989). "Bierzmowanie. I. Teologia," [in:] *Encyklopedia katolicka*, vol. 2, eds. F. Gryglewicz, R. Łukaszyk, Z. Sułowski, Lublin: Towarzystwo Naukowe KUL, col. 547–549.
- Smithson J. (2007). "Using Focus Groups in Social Research," [in:] P. Alasuurtari, L. Bickman, J. Brannen (eds.), *The Handbook of Social Research Methods*, London: Sage, pp. 356–371.
- Walulik A. (2017). "Bierzmowanie versus rytuały przejścia," *Studia Kosza-lińsko-Kołobrzeszkie*, vol. 24, pp. 289–298.
- Wieradzka-Pilarczyk A., Machalski J., Ochla M., Pilarczyk H., Sienkiewicz M. (2016). "Dojrzałość religijna kandydatów do bierzmowania. Teoretyczna i empiryczna refleksja nad miejscem sakramentu bierzmowania w życiu Kościoła," *Teologia Praktyczna*, vol. 17, pp. 213–232, <https://doi.org/10.14746/tp.2016.17.15>.
- Zadykowicz T. (2001). "Rola wzorów osobowych w kształtowaniu chrześcijańskich postaw moralnych," *Studia Teologiczne*, vol. 19, pp. 109–124.

## ADDRESS FOR CORRESPONDENCE

Magdalena Maciejewska  
 Nicolaus Copernicus University in Toruń  
 e-mail: 503268@doktorant.umk.pl