



St. Agnes Parish

2011-2012 Handbook for Confirmation Preparation (Year 2)

Diocese of Venice Policy: For students who have already received Baptism, 1st Reconciliation and 1st Communion, Confirmation preparation begins in grade 9, culminating in the reception of the sacrament at the end of grade 10.

Year 1 = Students attend at least 15 youth nights and at least one retreat.

Year 2 = Students attend at least 15 youth nights, at least one retreat, and monthly youth-only sacrament preparation sessions. No more than 1 absence from sacrament preparation sessions is allowed.

Catholic school & home school students who wish to receive their sacraments at St. Agnes Church, are required to attend sacrament sessions only. (Their faith formation (youth group) obligation is met through their school/home religion class.)

Attendance is imperative. Parent meetings, retreats, and rehearsals are just as important. Some events require at least one parent or guardian to attend with their student, as noted on the schedule.

Students must also attend at least 15 Youth Group sessions (optional for Catholic School students).

We hope that this experience enriches your teen, your family, and sponsor.

Parent's Checklist for Confirmation Preparation (Year 2)

1. Sign-in at today's meeting and make sure you have these items before leaving:
 - Completed family registration as members of St. Agnes parish.
 - Completed student registration for Faith Formation/Sacrament Preparation.
 - Calendar of sessions.
 - Handbook for Confirmation. (Year 2)
 - Completed Parent Commitment for Sacrament Preparation of their Student form (which is the last page of the handbook, please sign and return this form tonight).
 - Diocesan required knowledge for Confirmation booklet.
2. Please submit the following items by the next meeting Nov. 1
 - A copy of your child's Baptismal certificate.
 - A copy of your student's First Holy Communion certificate.
 - If you did not attend Youth Group at St. Agnes last year, a letter (or report card) from the church/school your child attended religious education last year (2011-12 school year).
 - Pay fees. There is a sacrament fee of \$75 payable to St. Agnes Parish. Or make an appointment with the Director today if you need a partial of full scholarship.
3. Turn in the following items to your Catechist by Ash Wednesday, 2/22/11:
 - Confirmation Certificate Information form.
 - Student Essay (My Confirmation Name, Sharing the Story of My Saint)
 - Sponsor Eligibility form signed & returned by your student's sponsor.

*Confirmation ceremony is not yet set by the Bishop's office. We expect it to be in April after Easter.
A mandatory rehearsal will be scheduled during the week before the ceremony.*



St. Agnes Parish

2011-2012 Preparación para la Confirmación (2º año)

Regulaciones de la Diócesis de Venice: Para estudiantes que ya han recibido el Bautismo y la Primera Comunión. La preparación para la Confirmación comienza en el grado 9º y termina con el recibimiento de el Sacramento al final del grado 10º .

Ano 1: Estudiantes atienden a mínimo de 15 clases nocturnas de Grupo de Jóvenes y un retiro.

Ano 2: Estudiantes atienden al menos 15 noches del Grupo de Jóvenes a un retiro y una preparación sacramental mensual. Solo una ausencia es permitida.

Estudiantes de Escuela Católica y estudiantes educados en casa que deseen recibir Sacramentos en la Iglesia de San Agnes solamente atienden a las clases de Sacramento. (las clases de Formación Religiosa o Grupo de Jóvenes y es aprendida durante la clases de religión en la casa/escuela).

La asistencia es obligatoria. La reunión de padres, retiros y ensayos es muy importante. Algunos eventos requieren la asistencia de al menos un padre o guardián que atienda con el estudiante. Estudiantes deben atender al menos a 15 reuniones del Grupo de Jóvenes. (esto es opcional para estudiantes de Colegio Catolico). Nosotros esperamos que esta experiencia enriquezca a el estudiante y su familia.

Lista de los Padres para la Confirmación (2º año)

- [] Firme su nombre en la reunión y asegúrese que tiene lo siguiente antes de salir:
 - o Haber llenado la Forma de Inscripción como miembro de la Iglesia de San Agnes.
 - o Haber llenado la Forma de Inscripción de Formación para Familias/Preparación Sacramental
 - o Calendario de clases.
 - o Manual de Confirmación (2º año)
 - o Haber llenado el Formulario del Compromiso de los Padres para la Preparación Sacramental de su hijo(a) (esta forma esta en la ultima pagina del libro, fírmela y devuélvala inmediatamente)
 - o Folleto de los conocimientos exigidos por la Diócesis para la Confirmación
- [] Traer los siguientes documentos para la próxima reunión Nov. 1.
 - o Una copia del certificado de Bautismo de su hijo(a).
 - o Una copia del certificado de la Primera Comunión de su hijo(a)
 - o Si su hijo no asistió al Grupo Juvenil en St. Agnes el año pasado, una carta (o libreta de calificaciones) de iglesia o escuela en la cual su hijo recibió religión el año pasado (2011-12).
 - o Costo a pagar: El costo sacramental es de \$75 el cual se paga a la parroquia de San Agnes. O hacer una cita hoy mismo con la Directora del Programa, si necesita ayuda financiera.
- [] Por favor entregue los siguientes documentos antes del Miércoles de Ceniza, 2/22/12:
 - o Formulario de información para la Confirmación
 - o Trabajo escrito del estudiante (Nombre de Confirmación, Compartiendo la Historia de mi Santo)
 - o Formulario de elegibilidad del padrino

La oficina del Obispo todavía no ha decidido sobre la fecha para la Ceremonia de Confirmación. Esperamos que sea en Abril después de Pascua. Una ceremonia de ensayo obligatoria será programada una semana antes de la Confirmación.

Diocese of Venice Confirmation Study Guide

Seven Sacraments

Sacraments of Initiation

- Baptism
- Confirmation
- Eucharist

Sacraments of Healing

- Anointing of the Sick
- Reconciliation

Sacraments of Vocations:

- Matrimony
- Holy Orders

Two Great Commandments:

- You shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength.
- You shall love your neighbor as yourself.

Four Marks of the Catholic Church:

- One
- Holy
- Catholic
- Apostolic

Twelve Apostles:

- Peter
- Bartholomew
- Andrew
- Matthew
- James
- James the Less
- John
- Jude
- Philip
- Simon
- Thomas
- Judas

Precepts of the church:

1. Assist at Mass on Sundays and holy days of obligation, doing no unnecessary physical work on those days.
2. Confess serious sins at least once a year.
3. Receive Holy Communion frequently and, at a minimum, during the Easter season.
4. Fast and abstain on days appointed.
5. Contribute to the support of the church.
6. Observe the laws of the church concerning marriage and give religious training to one's children by word, example, and use of parish schools or catechetical programs.
7. Join in the missionary spirit and work of the church.

Ten Commandments:

1. I am the Lord your God: you shall not have strange gods before me.
2. You shall not take the name of the Lord, your God, in vain.
3. Remember to keep holy the Lord's day.
4. Honor your father and mother.
5. You shall not kill.
6. You shall not commit adultery.
7. You shall not steal.
8. You shall not bear false witness against your neighbor.
9. You shall not covet your neighbor's wife.
10. You shall not covet your neighbor's goods.

Beatitudes:

- Blessed are the poor in spirit, the kingdom of heaven is theirs.
- Blessed are they who mourn, they will be comforted.
- Blessed are the meek, they will inherit the earth.
- Blessed are they who hunger and thirst for righteousness, they will be satisfied.
- Blessed are the merciful, they will be shown mercy.
- Blessed are the clean of heart, they will see God.
- Blessed are the peacemakers, they will be called children of God.
- Blessed are they who are persecuted for the sake of righteousness, the kingdom of heaven is theirs.

Holy Days of Obligation:

- Solemnity of Mary, Mother of God (January 1)
- Ascension (40 days after Easter)
- Assumption of Mary (August 15)
- All Saints Day (November 1)
- Immaculate Conception (December 8)
- Christmas (December 25)

Corporal Works of Mercy:

- Feed the hungry.
- Give drink to the thirsty.
- Shelter the homeless.
- Clothe the naked.
- Care for the sick.
- Help the imprisoned.
- Bury the dead.

Liturgical Year:

- Advent
- Christmas Time
- Ordinary Time
- Lent
- Triduum
- Easter Time
- Ordinary Time

Spiritual Works of Mercy:

- Share knowledge.
- Give advice to those who need it.
- Comfort those who suffer.
- Be patient with others.
- Forgive those who hurt you.
- Give correction to those who need it.
- Pray for the living and the dead.

The Rosary:

Joyful Mysteries

(Mondays, and Sundays in Advent)

- The Annunciation (Lk 1:30-33)
- The Visitation (Lk 1:50-53)
- The Birth of Our Lord (Lk 2:10-11)
- Presentation of Jesus in the Temple (Lk 2:29-32)
- The Finding of Jesus in the Temple (Lk 2:48-52)

Sorrowful Mysteries

(Tuesdays, Fridays, and Sundays in Lent)

- The Agony of Jesus in the Garden (Mt 26:38-39)
- The Scourging at the Pillar (Jn 19:1)
- The Crowning of Thorns (Mk 15:16-17)
- The Carrying of the Cross (Jn 19:17)
- The Crucifixion (Jn 19:28-30)

Glorious Mysteries

(Wednesday, Saturdays, Sundays)

- Resurrection of Jesus (Mk 16:6-8)
- The Ascension of Jesus into heaven (Acts 1:10-11)
- The Descent of the Holy Spirit on the Apostles (Pentecost) (Acts 2:1-4)
- The Assumption of Mary into Heaven
- The Crowning of Mary as queen of heaven

Luminous Mysteries

(Thursdays)

- The Baptism of the Lord (Mk 1:9-11, Mt 3:13-17, Lk 3:21-22)
- The Wedding at Cana (Jn 2:1-12)
- The Proclamation of the Kingdom and Call to Repentance (Mk 1: 14-ff, Mt 4:12-ff, Lk 4:14-ff, Jn 2:13-ff)
- The Transfiguration (Mk 8:2-8, Mt 17:1-8, Lk 9:28-36)
- The Last Supper and Institution of the Eucharist (Mk 14:22-25, Mt 26:18, Lk 22:15-20)

Fruits of the Holy Spirit

- Charity
- Joy
- Peace
- Patience
- Goodness
- Kindness
- Long Suffering
- Humility
- Faithfulness
- Modesty
- Contenance
- Chastity

Capital Sins:

- Greed
- Anger
- Envy
- Lust
- Pride
- Sloth
- Gluttony

Stations of the Cross

1. Jesus is condemned to death.
2. Jesus takes up his cross.
3. Jesus falls the first time.
4. Jesus meets his mother.
5. Simon helps Jesus carry the cross.
6. Veronica wipes the face of Jesus.
7. Jesus falls the second time.
8. Jesus meets the women of Jerusalem.
9. Jesus falls the third time.
10. Jesus is stripped of his garments.
11. Jesus is nailed to the cross.
12. Jesus dies on the cross.
13. Jesus is taken down from the cross.
14. Jesus is laid in the tomb.

Theological Virtues:

- Faith
- Hope
- Love

Cardinal Virtues:

- Prudence
- Justice
- Fortitude
- Temperance

Gifts of the Holy Spirit:

Rite of Confirmation

- Wisdom
- Understanding
- Right Judgment
- Courage
- Knowledge
- Reverence
- Wonder and Awe

-OR-

Catechism of the Catholic Church

- Wisdom
- Knowledge
- Understanding
- Counsel
- Fortitude
- Piety
- Fear of the Lord

Parts of the Mass:

Introductory

- Entrance Song
- Greeting
- Penitential Rite
- Gloria
- Opening Prayer

Liturgy of the Word

- First Reading
- Responsorial Psalm
- Second Reading
- Gospel Acclamation
- Gospel
- Homily
- Profession of Faith
- General Intercessions

Liturgy of the Eucharist

- Preparation of the Altar and the Gifts
- Prayer over the Gifts
- Preface
- Eucharistic Prayer
- Memorial Acclamation/Great Amen
- Communion Rite: Lord's Prayer
 - Sign of Peace
 - Breaking of the Bread
 - Communion
 - Silence/Song of Praise
- Prayer after Communion

Concluding Rite

- Prayer
- Blessing
- Dismal

St. Agnes Catholic Church

Faith Formation and Sacrament Preparation Behavior and Dress Code

No chewing gum, candy, food, or drinks are allowed in the church or chapel. Please leave all electronic devices (radios/tape players, hand-held computer toys, I-Pods, MP-3 players, etc.) at home. As a courtesy to those around you and the sacredness of the event, please silence your cell phones until dismissal. It is critical to take good care of church property. Any damage to church property must be repaired or replaced at the expense of the offender. Parent cooperation to teach respect for property, materials, furnishings, equipment and the building itself is vital. This applies to inside all church buildings as well as the outside campus. There are specific areas of the church campus that are sacred places of prayer and meditation that deserve the utmost reverence. Those places include the Eucharistic Reservation Room, Columbarium and Memorial Garden, Stations of the Cross, Mary Grotto, and water features. Please refrain from horseplay and climbing especially in these areas so as to allow veneration at all times. These areas provide parents (and grandparents) with teachable moments to their children about holiness and respect for God.

Members and guests of all ages are asked to observe modest dress and its effect upon the sacred environment. Good taste is knowing where and when to wear the appropriate clothing and accessories. Since the parents provide the funds, guidance, and upkeep of the children's clothing worn at church, it is the responsibility of the parents to see that grooming reflects the modesty and good taste expected at all church functions.

- Safe footwear shall be worn at all times. No rubber flip-flops or bedroom slippers.
- No bare skin should be exposed at the waist, abdomen, back, cleavage or shoulders. Shoulder straps must be at least two inches in width. Halter tops, strapless tops, muscle shirts are not appropriate. Clothing must cover the chest area to ensure that cleavage is not exposed.
- The length of skirts/dresses and shorts should pass the "fingertip test." If your fingertips touch the skin when the arms are held straight at the sides, then the clothing item is too short and should not be worn. Costumes, sleepwear or other clothing/adornment that creates a distraction from the sacredness of the event is not permitted. Shorts and pants must be fitted or cinched so as to not slip or reveal undergarments.
- Intentionally altered clothing or unbuttoned and ill-fitted garments are not acceptable. Ill-fitted garments include, but are not limited to, garments that are too small so as to reflect immodest or too large so as to appear to be falling off the body. Transparent, mesh or see-through clothing may not be worn without other appropriate clothing underneath. Clothing shall be free of inflammatory, suggestive or other inappropriate writing, advertisement, or artwork.
- Hats or other head coverings shall not be worn in the church buildings, except for those that are worn for religious purposes. Hair shall be clean and neatly groomed. Hair color and style shall not create a distraction from the sacredness of the event.
- Body piercing in any visible body part other than the ears should not be displayed if it presents a health/safety issue, reflects poor taste, or creates a distraction from the sacredness of the event.

First Communion Dress Code. We suggest that in preparing for this special day you keep in mind the real meaning of the celebration of this beautiful sacrament and try to keep the wardrobe in its proper perspective. Your son/daughter should wear whatever you consider to be "dressed up" best attire. Athletic footwear is inappropriate/unacceptable.

For boys, a white button down dress shirt (short or long sleeved), dress pants and a neck/bow tie of any color are appropriate. A sport coat is optional.

For girls, a white dress is not required. Any modest dress suitable for a special occasion is appropriate. Ankle-length dresses are inappropriate as children might trip and injure themselves. Slacks are unacceptable. Veils are optional; we recommend that it be simple, short, and securely fastened. Above all, the headpiece should not be a distraction to her or to anyone around her during the ceremony. Gloves should not be worn.

Confirmation Dress Code is the same as the First Communion dress code above for boys and girls (except no veil is to be worn). The most important consideration is to have your child wear something tasteful and modest, that is not a distraction to them or to others during the ceremony.

Comportamiento y Código de Vestimenta.



St Agnes Iglesia Católica Preparación para La fe y la formación de Sacramento

No goma de mascar, caramelos, comida, bebidas no serán permitidos en la iglesia o Capilla. Por favor, deje todos los dispositivos electrónicos (radio/caseteras, Ipod, ordenadores manuales, MP - 3, etc.) en el hogar. Como cortesía a los que te rodean y por el carácter sagrado del evento, por favor silencia tu teléfono celulares hasta la salida. Es fundamental tener una buena atención de bienes de la iglesia. Cualquier daño a los bienes de la iglesia debe ser reparado o sustituye a costa del infractor. Padres cooperación para enseñar respeto de la propiedad, los materiales, el mobiliario, el equipo y del edificio propiamente dicho, es de vital importancia. Esto se aplica tanto adentro como afuera del edificio. Hay áreas específicas de la iglesia que son lugares sagrados de oración y meditación que merecen suma reverencia. Estos lugares incluyen el cuarto de la eucarística, Columbarium y Jardín Memorial, Estaciones de la Cruz, María Grotto, y Fuentes de agua bendita. Por favor abstenerse de estar jugueteando y escalando sobre todo en estas zonas a fin de permitir veneración en todo momento. Estas zonas proporcionan a los padres (y abuelos) a un momentos de aprendizaje para sus hijos acerca de la santidad y el respeto de Dios.

Miembros e invitados de todas las edades se les pide modesta vestimenta. Buen gusto es saber donde, como y cuando es apropiado la ropa y accesorios. Dado que los padres proporcionan los fondos, la orientación, y el mantenimiento por los hijos, la ropa utilizada en la iglesia, es la responsabilidad de los padres y refleja la modestia y el buen gusto esperado en cada funciones de la iglesia. Calzado seguro deberá ser utilizados en todo momento. No sandalias de goma o zapatillas de dormir. No piel deberían estar expuesta en la cintura, el abdomen, espalda o hombros. Cintas en los hombro debe ser de al menos dos pulgadas de ancho. Strapless, franelas de ejercicio entre otras no son adecuadas. La ropa debe cubrir la zona del pecho y asegurarse de que no está expuesto. La longitud de faldas y vestidos y pantalones cortos deben pasar la "Prueba de la yema del dedo."

"Si tus brazos extendidos a los lados, tocan la piel, entonces el vestido es demasiado corto y debe no usarse. disfraces, ropa de dormir u otra ropa / adorno que pueda crear distracción de la santidad del evento no es permitidas. Pantalones cortos deben ser tallados y no revelar ropa interior. Alteraciones de los vestido, desabrochados y prendas mal equipadas no son aceptables. Mal equipadas prendas incluyen, pero no están limitadas a, las prendas de vestir que son demasiado pequeños para que se refleje inmodesta o demasiado grande. Mallas transparentes, ropa con escritos inapropiado, con publicidad, o de obras de arte. Sombreros o cachuchas no deberán ser usadas en la iglesia, con excepción de las que se usa con fines religiosos. Cabellos deberán estar limpio y cuidadosamente arreglados. Color del cabello y estilo no debe crear una distracción a la santidad del evento. Piercing visibles en cualquier parte del cuerpo distinta de las orejas no debe ser mostrado, ya que pudiera crear una distracción en la santidad del evento.

Primera Comunión código de vestimenta.

Sugerimos que en la preparación de este Día especial tenga en cuenta el verdadero significado de la celebración de este hermoso sacramento y tratar de mantener su vestuario correcto. Su hijo o hija deben usar lo que considere que son sus mejores atuendos. Calzado deportivo es inapropiado / inaceptable.

Para los varones, Camisa blanca de Botones (manga corta o larga), Pantalones de vestir y corbata o lazo en el cuello de cualquier color son adecuadas. Saco es opcional.

Para las niñas, un vestido blanco no es necesario. Cualquier modesta vestimenta para una ocasión especial es la adecuada. Vestidos hasta los tobillos son inapropiado ya que los niños podrían caerse y herirse. Pantalones son inaceptable. Velos son opcionales; Le recomendamos ser simple, la cabeza no debe ser una distracción durante la ceremonia. Guantes no deben ser usado.

El Código de vestir en la Confirmación es el mismo que para la Primera Comunión para los niños y las niñas (con excepción de ningún velo debe usarse). Lo mas importante es considerar algo apropiado y de buen gusto, que no sea una distracción para ellos o para otros durante la Ceremonia.

What difference does Confirmation make? by Joseph Martos

It's been a long time, but I can remember it well. The 40 of us were lined up in the schoolyard on a cold day, our red "graduation" robes blowing in the wind. We were only in the fifth grade, but we were allowed to wear the robes for Confirmation—red being the color the Church uses to represent the Holy Spirit. We felt very grown-up, and very proud.

An hour later, as far as I could tell, it was over. We had been anointed (blessed with oil) on the forehead and slapped lightly on the cheek. In those days, that "slap" told us that we had to be "soldiers of Christ," ready to suffer for our faith. We had sung "Come, Holy Ghost," and the bishop had prayed over us and put his hand on our head. I felt like I had been ordained or surely something as important and official as that.

I look back on that day of years ago and ask myself, what difference did it make? It was a nice ceremony—almost like a parade or a welcome-home celebration. And of course there was the party afterwards and the Confirmation presents. But really, I didn't understand how much of a welcome it was and to what!

My wife tells me that, for her, the sacrament did make a big difference right away. I was glad to hear that on her Confirmation day she felt the love and power of God in a special way. She began to pray more, and attended Mass on weekdays. She made a constant effort to be more helpful at home, to be more polite to her parents, and to be less quarrelsome with her sisters—and she felt the grace within her to succeed.

Connecting the present to the past

To help me know why we do what we do now in the Church, I like to recall our Church history and tradition. In the early days of the Church, many Christians felt the Holy Spirit come into their life through the "laying-on of hands," as it was called then. A leader of the Christian community would lay his hands on those who had been baptized and pray for the Holy Spirit to come down into them. This practice seems to have been a forerunner of the official sacrament which we now call Confirmation. Afterwards, these new Christians would spontaneously be inspired to praise God aloud and pray in languages they hadn't known before.

Today, some Christians called charismatics or Pentecostals (including Catholics) testify that they have had this same experience—being "baptized in the Spirit," as they call it. It is not the same as the Sacrament of Confirmation, but it is a practice which seems to make them more receptive to the presence of the Holy Spirit. They feel changed inside, and charged with a spiritual energy that they never had before.

The way that Confirmation is celebrated in the Church today is a reminder of that early Christian practice, although the bishop no longer lays his hands directly on the heads of those who are being confirmed. During the ceremony, the bishop extends his hands over the candidates and prays: "All-powerful God, Father of our Lord Jesus Christ, by water and the Holy Spirit you freed your sons and daughters from sin and gave them new life. Send your Holy Spirit upon them to be their helper and guide. Give them the spirit of wisdom and understanding, the spirit of right judgment and courage, the spirit of knowledge and reverence. Fill them with the spirit of wonder and awe in your presence."

Earlier in the ceremony, to prepare them for this moment, the bishop asked the candidates to renew the promises which their parents made for them at Baptism. He went over each of the major points of the Creed we say every Sunday at Mass and asked the candidates whether they believe in the Fatherhood of God, the Lordship of Christ, the work of the Holy Spirit, and other teachings of the Church.

When the candidates respond to these statements of faith, they do so in a group, as part of the Confirmation ceremony. They all give the same outward response, but inwardly their responses can differ in emotional intensity. Some may reaffirm their faith with all their heart, and they may open themselves up to a deeper and more mature awareness of the Holy Spirit's presence in their life. Others may feel absolutely no change of heart as they go through the Confirmation ceremony. Most people's experience probably falls somewhere in between these two extremes.

Different experiences of Confirmation are matched by different responses to the sacrament and its graces. In talking about my wife, I said that she not only felt something different at her Confirmation, but she also behaved differently afterwards. On the other hand, I don't remember behaving any differently right after I was confirmed, although I can honestly say that if I weren't a confirmed Christian I might have lived my life very differently over the years. And I'm sure that there are people whose Confirmation has never, ever made any difference whatsoever in their life. But there again, most people fall somewhere between the two extremes.

It used to be different

With these widely differing responses to Confirmation, why do we have it at all? *What* can we expect? *Where* did it come from? In the earliest days of Christianity (we learn about them from the New Testament, especially from the Epistles of St. Paul and the Acts of the Apostles), adults became members of the Church through both a water baptism and a laying-on of hands. For many converts, becoming a Christian meant giving up sinful habits and beginning a new life. They felt a great spiritual energy to live differently from the majority of people around them.

Centuries after the apostles, when almost everyone in the Roman Empire was Christian, most people no longer experienced such dramatic change in their life at Confirmation. In the fourth century, for example, St. Augustine wrote, "Who in the present day expects that those on whom hands are laid for the bestowal [gift] of the Spirit will suddenly begin speaking in tongues?" In other words, only a few hundred years away from the apostles, those charismatic gifts I mentioned earlier had all but disappeared. Becoming a Christian by that time meant living like everybody else and seldom suffering or even feeling uncomfortable.

As years passed, the laying-on of hands by the bishop was changed to an anointing with oil, since in the Scriptures anointing is often associated with the reception of God's Spirit. And, some years after that, the full ceremony of Christian initiation into the Church was divided into two parts: baptism with water by a priest, and anointing with oil by a bishop. This happened because the bishop could not always be present at everyone's baptism, and yet he wanted to personally receive every new Christian into full membership in the Church. After a while, this second part of Christian initiation became a completely separate ritual called Confirmation.

Eventually it turned out that, while all Christians were baptized, few were confirmed. One reason for this was that every parish had a priest but bishops were few and far between, just as today.

What difference *can* it make?

Seeing how the practice of Confirmation has differed widely down through the centuries, even falling into long periods of disuse, a more radical question can creep into our mind: Why keep up the practice of Confirmation at all?

One obvious answer is that Confirmation is a part of our tradition. It is a part of the Catholic heritage. By continuing the practice of Confirmation we show that we accept and continue that heritage.

Still, is this enough? Of course not! Just because we have always confirmed in some way is not a good enough reason for continuing to do it today. There must be more reasons than that.

One important reason is that Confirmation can make a real difference in the lives of young people. It can give you a chance to think about your baptism and about what it means to be a Christian. When you were baptized as an infant, you didn't know what was happening. Now, when you are older, you have a chance to reaffirm your membership in the Church and to say your own "I do" to your baptismal promises.

So Confirmation can indeed make a difference in your life. It can have the effect of a special spiritual awakening, as it had for my wife. Or it can have the effect of being a special reminder of your commitment to Christ and to the Church, as it was for me. A lot depends on you, and on the circumstances surrounding your own Confirmation.

What difference do you *want* it to make?

Many of us were confirmed before we were ready to make this serious commitment. We said we were willing to be confirmed Christians, and the bishop anointed us with the sign of Christ's cross.

In some ways, it's a question of maturity. If you've already been confirmed, you're older now than you were then. You've recited the Creed, a statement of your beliefs, Sunday after Sunday at Mass. You've learned more about the meaning of your faith. But have you taken the time to make your Christian living more mature as well? Does the meaning your head already knows take shape in actions from your heart?

God always offers you the grace to live up to your baptismal promises and to the commitment that your parents made for you at Baptism. So the important question is, what difference do you allow the sacrament of Confirmation to make in your life? If Confirmation does not seem to have the expected or desired effect, it is not that God has in any way failed you.

When you were confirmed, you renewed the promises that your parents made for you at your Baptism: to believe in God, to be a member of the Church, to avoid sin and lead a moral life. As you are probably aware, there's a lot packed into those simple phrases. There's also a lot of commitment that is demanded of you if you take them seriously.

And how seriously do you take these promises? I believe that being a Christian, especially a confirmed Christian, should make a noticeable difference in a person's life. Jesus once said, "Not everyone who calls me Lord, Lord, will enter the Kingdom of heaven, but only those who do the will of my Father" (Matthew 7:21). He meant that saying the words was not enough; choosing to know and do God's will was necessary. Being a confirmed Christian, like being a confirmed soccer player or a confirmed music lover, is a matter of deeds, not words.

How to *let* it make a difference

You may honestly believe that being a confirmed Christian ought to make a difference in your life, but you don't know how. Or you may realize that your growing Christian maturity ought to have a greater impact on your life, but you're not sure what it should be. Here are a few practical suggestions about living up to your Confirmation.

1. Learn more about what it means to be a Christian. Read the Gospels (Matthew 5—7 is a good place to begin) to see what Jesus asks of his followers. Find a book on how to live the Christian life (there are lots of them) and find one area where you might make an improvement. Ask someone whose faith you respect (age doesn't matter) how he or she tries to live a Christian life.
2. Think about yourself, your own hopes and ambitions, your own values and ideals. Take the time to write them down. Then ask yourself how these stack up against what you find in the Gospels and what you learn about living up to the teachings of Christ. Compare your own goals in life and your own personal behavior in the light of what it means to be a confirmed Christian.
3. If you find differences between the way you are and the way you think a Christian should be, make some honest judgments about which way you want to go. This kind of self-examination is not easy, but the results are very rewarding. You may find yourself faced with some difficult choices, but no one can make them for you.
4. If you want to change your goals or behavior as a result of what you find out about yourself, be practical about it. Don't try to change everything at once. Pray about it, and ask for guidance from someone you respect. And don't try to do it alone. When you feel discouraged, remember it's a lifelong task. Get in touch with other young people in your parish or school who seem to be taking their Christian commitment seriously. Confirmation can and does make a difference—if you allow, even welcome, such change.

Q.

You bring up how Confirmation was in the past a lot and I don't care much about history myself. Why do you think it's so important?

A.

The past is important because we need to be in touch with our roots. Knowing where we've come from gives us a better sense of who we are and where we are right now. Not having some knowledge of our religious history is like having spiritual amnesia. We can't really know who we are if we have no memory of our past. Learning about Church history is a way of extending our memory all the way back to Christ himself. Knowing where we have come from helps us understand where we are going. We have a right to know why we are asked to be confirmed in the Church.

Q.

I feel like I was pressured into being confirmed. Don't you think we should get to decide?

A.

In its canons or rules concerning this sacrament, the Church states that you "are obliged to receive this sacrament at the appropriate time." Certainly, you should help to decide, together with your parents and your pastor, when this suitable time has indeed arrived. You don't have to be wildly excited about Confirmation. It's enough to decide that at this point in your life you are willing to be confirmed in the faith you have grown up in, that you are ready to continue as an adult member of the Church, and that you are open to following the lead of the Spirit in your life. Remember, though, you don't have to be perfect, just willing to grow!

Q.

You don't say anything about sponsors at all! How important are they to this sacrament? How does a person decide on one?

A.

Sponsors are important because they help us to realize that we are not alone in our effort to live as mature Christians. Hopefully, your Baptismal sponsor has been supporting you in your journey of faith thus far and you will want that person to continue to walk with you as your sponsor now. This is the Church's preference for you in this decision. In any case, the person you choose to be your sponsor should be someone from whom you can ask advice as you continue to grow and someone who knows you well enough to say, "This is a fine young person whom I would like to see as a full adult member of our Church."

How to Choose a Confirmation Name

Choosing a Confirmation Name

In the Book of Isaiah we read, “I have called you by name: you are mine” (Isaiah 43:1). Your name was spoken aloud on the day of your Baptism and it became part of your identity as God’s child and a member of the Catholic Church. A great deal of thought went into your parents’ choice in naming you. You may be named after a relative, a special family friend, or a saint your parents greatly admire. Now that you have decided to become confirmed, you have the opportunity to think in a new way about your name and how it relates to your decision to be confirmed.

Reaffirming Your Baptismal Name

Although it is traditional to take a new name at Confirmation, it is not required. Instead, you may want to reaffirm your baptismal name (if it is the name of a saint or variation) since the Sacraments of Baptism and Confirmation are so closely related. Confirmation seals and strengthens the faith and grace you received at Baptism. It completes your Baptism. Reaffirming your baptismal name is a sign of your commitment to live out the promises your parents and godparents made for you at Baptism.

Adding a New Name

You may also choose to add a new name at Confirmation. This decision indicates your new awareness of how Confirmation will help you live as a disciple of Christ. The name you choose should be the name of a saint, or a variation of that name, who has gone before us in faith. Spend time prayerfully reflecting about your choice as this is an important decision. Also, please note that our Bishop requests that you choose a Canonized saint of the same gender. Please note that while many Bible characters and modern-day heroes are highly revered in the Catholic Church, many are not actually *canonized saints* and should not be chosen for this purpose.

Research Your Name

Whether you reaffirm your baptismal name or add a new name at Confirmation, research the life of your Christian namesake. Find out how they serve as an example for your faith journey. Before you are confirmed at St. Agnes Parish, you will be asked to complete an essay form listing the name you have chosen and giving reasons for your choice. The research you do will help you focus on the reasons for your decision.

At Confirmation

During the Confirmation ceremony, the Bishop will ask you for your Confirmation Saint name and, likely, why you chose it. Be prepared with your BEST answer by practicing with your parents and sponsor before the ceremony. You will be asked about your saint at Confirmation practice, so come prepared with your answer.

Ayudando a una persona escoger su nombre de Confirmación

Eligiendo un nombre de Confirmación

En el libro de Isaias leemos “Te he llamado por tu nombre: eres mio” (Isaias 43:1) Tu nombre fue dicho en voz alta en el día de tu Bautismo y empezó a ser parte de tu identidad como Hijo de Dios y miembro de la Iglesia Católica. Tus padres escogieron tu nombre, tal vez igual al de un familiar, o un amigo especial, o un santo que tus padres admiran. Ahora que haz decidido confirmarte, tienes la oportunidad de pensar una nueva manera acerca de tu nombre y como se relaciona a la decision de confirmarte.

Reafirmando tu nombre de Bautizo

Asi como es una tradición tomar un Nuevo nombre para la Confirmación, no es obligatorio, tu puedes reafirmar tu nombre de Bautizo (Si es el nombre de un Santo o una variación) ya que los Sacramentos de Bautizo y Confirmación son relacionados muy cercanos. La Confirmación estrecha el lazo de Fé y Gracia que recibistes en el Bautismo. Reafirmando tu nombre de Bautismo es señal de seguir en una vida de promesas que tus padre y padrinos hicieron por ti en tu Bautismo

Eligiendo un Nuevo nombre

También puedes elegir un nuevo nombre para la Confirmación. Esta decision indica que estas alerta de como la Confirmación te ayudará a vivir como un discípulo de Cristo. El nombre que elijas deberá ser de un Santo o una variación de ese nombre. Orando y reflexionando acerca de tu decisión es muy importante. También, por favor toma nota que el Obispo exige que el nombre del Santo que eligas sea del mismo género.

Buscando tu nombre

Sea que reafirmas tu nombre de Bautizo o que eligas uno Nuevo, estudia acerca de los nombres Cristianos. Encuentra como ellos sirvieron como ejemplo de fé. Antes de ser confirmado en la Parroquia de St. Agnes, se te pedirá completar una composición acerca del nombre que elegistes y las razones de porque lo elegistes. La búsqueda te ayudará a enfocar la razón de tu decisión

Confirmación

Durante la Ceremonia de Confirmación, el Obispo te preguntará por tu nombre de Santo y probablemente porque lo escojistes. Debes estar preparado practicando con tus padres y patrocinador antes de la ceremonia.

St. Agnes Parish

7775 Vanderbilt Beach Rd.
Naples, FL 34120
239-592-1949 FAX: 239-325-1150

Sponsor Eligibility Form – Return by 2/22/12

You have been asked to be a sponsor. In accepting this very important role, you are urged to reflect on the importance of this commitment. Please read the following and pray about the responsibilities you will be fulfilling in someone's life. After reflection, please sign this statement of eligibility.

I have received the Sacraments of Baptism, Eucharist and Confirmation.

I am sixteen years of age or older.

I participate regularly in Sunday Mass and Communion as a participating Roman Catholic and I fulfill my obligations to my parish to the best of my ability.

I give witness to my faith in Jesus Christ and strive to live out my commitment to the Gospel message.

I am not presently under any restriction which would prevent me from the free exercise of my faith as a member of the Catholic Church.

I am a registered member of _____ Catholic Church, which is located in the following city, state: _____.

I promise to give my support to _____, by my prayers, by my continued interest in his/her faith formation as a Catholic, and by the Christian example of my daily life.

Name (please print) _____

Relationship to Confirmandi (i.e., godparent, grandparent, uncle, friend) _____

Address _____ Phone _____

Your Signature _____ Date _____

Please return to: St. Agnes Parish at the above address or fax by 2/22/12

***Parroquia Santa Agnes
7775 Vanderbilt Beach Rd.
Naples, FL 34120***

239-592-1949 FAX: 239-325-1150

Elegibilidad de Padrino/Madrina

Usted ha sido elegido para ser padrino/madrina del sacramento de Confirmación. En aceptar este papel tan importante, se les recomienda que reflexioné sobre la importancia que este compromiso realizará en la vida de otra persona. Después de haber reflexionado, por favor firme esta declaración de elegibilidad.

Yo he recibido el sacramento de Bautismo, Eucaristía y Confirmación. Tengo dieciséis años o más de edad. Yo participo en la Misa del Domingo regularmente, comulgo según la enseñanza de la iglesia y cumplo con mi obligación a mi parroquia a mi mejor habilidad. Yo doy testigo de mi fe en Cristo y lucho por vivir mi compromiso del mensaje del Evangelio. Actualmente no estoy bajo ninguna restricción que me impida de libremente ejercer mi fe como un/a miembro de la iglesia Católica.

Soy un/a miembro inscrito de la parroquia de _____
(nombre de su parroquia)
ubicada en _____.

Prometo brindar mi apoyo a _____
(nombre del candidato para el sacramento de Confirmación)
con mis oraciones, con mi continuo interés en su crecimiento como Católica, y con el buen ejemplo de mi vida Católica cotidiana.

Su Nombre (letra de molde) _____

Dirección _____ Teléfono _____

Su Firma _____ Fecha _____

Favor de devolver este formulario a la Parroquia de Santa Agnes a la dirección arriba o por fax.

How to Choose a Confirmation Sponsor

The Role of Sponsors

A sponsor can make an enormous difference in the preparation of a candidate for the Sacrament of Confirmation. It is important, therefore, that the candidates are encouraged to choose sponsors who are well suited to the role and who will be integral to the preparation process.

The Church's tradition of involving a sponsor in the preparation of candidates for the Sacraments of Christian Initiation is one of our most ancient approaches to faith formation. In the early centuries, when the catechumenate was the entry point for anyone seeking to become a Christian, the sponsor played an extremely vital role.

The sponsor was a living witness and mentor who represented the Christian community (its values, beliefs, behaviors, and so on) to the catechumen. The sponsor would, in turn, witness to the community on behalf of the catechumen's readiness for the initiatory sacraments.

The role of a sponsor was not over with the celebration of the sacraments, however. It was seen as a lifetime commitment, a relationship that would last throughout the individual's journey of faith.

In the early Church the three Sacraments of Christian Initiation were always celebrated at one time; therefore, there was never a different sponsor at Baptism and Confirmation. In subsequent centuries, however, with the separation of Confirmation from Baptism, it became more common to have different persons act as sponsor for those two sacraments.

Both the Code of Canon Law (Canon 893.2) and the introduction to the Rite of Confirmation (5) suggest that in view of contemporary pastoral circumstances, it is desirable to have one's baptismal sponsor act as sponsor at Confirmation. While this remains the ideal, it seems much more important that the sponsor chosen be available and involved with the candidate in a significant way, and be able to offer an authentic example of lived Christian faith.

Requirements for acting as a Sponsor

As a bare minimum, the Code of Canon Law specifies that the requirements for acting as a sponsor at Confirmation (Canon 893) are the same as those for godparents at Baptism (Canon 874). Briefly, that canon directs that the person must have completed their sixteenth year, be fully initiated, live a life of faith, not be the parent, and not be bound by any other canonical restrictions.

How do the Sponsor (and Parents) help prepare outside of Confirmation class?

One of the challenges that might exist occurs when sponsors live at a distance and cannot interact in person with their candidate. However, in this day of instantaneous Internet and cell phone communication, only a little extra effort is required to maintain regular contact between sponsor and candidate. It is important that interaction occurs on a consistent basis and that sponsors are informed about meetings or information they may have missed because of their distance.

St. Agnes, in partnership with RCL's Confirmation preparation program, agrees strongly with the important observation made in the General Directory for Catechesis that growth in faith results from one's involvement in an entire network of relationships within the believing community. (See GDC 141, 158, 254, 257.) Given this perspective, it is clear why the role of sponsor in the formation process is so important.

Following each Confirmation session, homework will be assigned including "Reflections with my Family." Reflections can also be completed with the sponsor for reinforcement and fostering of the sponsor-candidate relationship. Frequent and regular faith sharing during and after the sacrament preparation period is vital to this very special relationship. Any variety of communication such as face-to-face conversations, telephone, letters, or email should be used. If the sponsors live locally, they are encouraged to attend the parent meetings, special masses, and the parent portion of the retreat with their candidate.

Be creative and encouraging in all that you do with your student!

What if the Sponsor cannot be present at the Confirmation Ceremony?

If the sponsor cannot be present at the Confirmation Ceremony, a parent or guardian is allowed as a "proxy" or "stand-in" at the rehearsal and ceremony. The sponsor's life-long role and requirements still apply.

Ayudando a un candidato a elegir Patrocinador

El rol de un Patrocinador

Un patrocinador puede hacer una gran diferencia en la preparación como candidato para el Sacramento de Confirmación. Esto es muy importante, considerando que los candidatos elijan un patrocinador que sean parte de el/ella como rol y que se integren en el proceso de preparación.

Es una tradición de la Iglesia de que el patrocinador se envuelva en la preparación del candidato para los Sacramentos de Iniciación como Cristiano. Esto es una Antigua tradición de aproximarse a la formación de fé. En las antiguas centurias, cuando el candidato se estaba preparado para iniciarse como Cristiano, el rol del patrocinador era de un extremo vital.

El patrocinador era un testigo viviente y mentor que representaba la comunidad Cristiana (En valores, creencias, comportamiento y mucho más) al candidato. El patrocinador podía ser testigo de la comunidad para representar al candidato en los Sacramentos de Iniciación.

El rol del patrocinador no esta por encima de la celebración de los Sacramentos, Sin embargo, es un compromiso de por vida, una relación que deberá durar por toda una jornada de fé.

En la Antigua Iglesia los tres Sacramentos de Iniciación de los Cristianos fueron siempre celebrados al mismo tiempo, sin embargo, no habían diferentes patrocinadores para el Bautismo y la Confirmación. En las subsecuentes décadas, con la separación de la Confirmación del Bautizo, se hizo común de tener diferentes personas para los dos Sacramentos.

El Código de la Ley de Canon (Canon 893.2) y la introducción al Rito de Confirmación (5) los dos sugieren que vean la circunstancia Pastoral, si es elegible de tener un patrocinador para el Bautizo y otro para la Confirmación. Hasta que esto se lleve a lo ideal, es mucho más importante que el patrocinador que se eliga este dispuesto a participar y ofrecer al candidato un ejemplo de vida en la Fé Cristiana.

El Código de la Ley de Canon especifica que los requerimientos de las acciones como patrocinador en la Confirmación (Canon 893) son los mismos de los padrinos del Bautizo (Canon 874). Resumiendo, se deberá tener 16 años de edad, habiendo completado los Sacramentos de Iniciación, vivir una vida de fé, no deberá ser el padre o la madre, y no deberá tener restricciones con la Iglesia.

Uno de los Retos que tal vez ocurran es que el patrocinador viva lejos y que no pueda estar en persona con el candidato. Sin embargo, en estos días la comunicación por el Internet y los celulares ayuda a mantener un contacto regular entre el patrocinador y el candidato. La comunicación es muy importante y deberá muy constante para mantenerse informado y se debe evitar la distancia para todo tipo de información.

La Parroquia de St. Agnes en sociedad con el programa de la preparación para la Confirmación RCL, está muy segura de la importante observación hecha por el Directorio General de Catecismo que crecer en la fé es resultado de todos envueltos en una relación de una comunidad

que cree. (ver GDC 141, 158, 254, 257). Dando estas perspectivas, es claro que el rol del patrocinador en el proceso de formación es muy importante.

Para Candidatos jóvenes que celebran la Orden Restituída de la Confirmación y Eucaristía

Una copia de “Juntos como una Familia” es la última página de cada lección accesible para los patrocinadores que se esta titulada “Sacramentos” en **www.Faith First.com**. Patrocinadores podrán usar esta página para entender y reflexionar lo que se presenta en cada clase y reforzar esto enseñando a través de la conversación y compartiendo vía telefónica, del internet o en persona con el candidato. Si el patrocinador vive cerca, se le invita a atender las clases de preparación con el candidato.

Para los Candidatos mayores que solo se Confirmarán

Cada mes una tarea será asignada incluida “Reflexionando con mi Familia” Reflexiones pueden también ser completadas con el patrocinador para reforzar la relación Patrocinador-candidato. Frecuentemente compartir durante y después de un periodo de preparación sacramental es vital para una relación muy especial. Hay muchas maneras de comunicación, cara a cara, por teléfono, cartas, o emails se podrán usar. Si el patrocinador vive cerca, se le invita a atender las reuniones con los padres, misas especiales y a los padres a las prácticas con el candidato.

Sea creativo y apoye en todo lo que pueda al estudiante!

3. What event in the life of this saint most impressed me? Why? _____

4. Every saint is known for a particular quality or virtue. What special virtues did this saint have?

5. How could I imitate this saint today? Be specific! _____

6. When the Bishop asks me why I picked this Confirmation name, I will reply: _____

Candidate's Printed Full Name: _____ Parent's Initials: _____

Candidate's Signature: _____ Date: _____

*Essay is due by 2/22/12 to the St. Agnes Faith Formation Office. Fax: 239-325-1150.
Please make yourself a copy. The original will not be returned.*

St. Agnes Church 50-50 Partnership with Families of Teens

The clergy & staff of St. Agnes Parish make the following promises to your family:

- 1) St. Agnes promises to make the Sunday Mass the focal point of parish life. We welcome any and all families—no matter their life situation—to actively participate.
- 2) The St. Agnes parish bulletin provides a “Question of the Week” arising from the next Sunday’s readings on which you can reflect as a family in preparation for Mass.
- 3) St. Agnes offers a quality faith formation (youth group) curriculum that is approved by the local bishop and faithful to Catholic teaching. We promise to provide the necessary training for the catechists to carry out their work in our parish.
- 4) During the St. Agnes Youth Nights, we plan meaningful activities designed to deepen your teen’s connection to the Catholic faith.
- 5) St. Agnes promises to be a resource for those families whose children are preparing for the sacraments of Reconciliation, Confirmation, and First Communion. This includes various sessions, retreats, special events, rehearsals, and celebrations of these rites of initiation into the Catholic Church.
- 6) St. Agnes provides various opportunities for your family to serve the ill, the poor, the rejected, and the suffering, both in and outside our parish family.
- 7) In summary, St. Agnes Parish dedicates itself to you, the community of believers, so that all may experience conversion and growth in the Catholic faith.

The _____ family promises, to the best of our ability, to:

- 1) Actively participate in Sunday Mass and Holy Days of Obligation on a regular basis.
- 2) Support our teen’s attendance of Parish and Diocesan youth events.
- 3) We promise to attend any additionally required meetings, rehearsals, and retreats necessary to our teen’s faith formation and sacrament preparation. This includes keeping in communication with the Faith Formation office regarding tardiness, absences, and special needs.
- 4) At least once each month, as a family, set aside time to discuss whatever topic is assigned by the Sacrament preparation catechist.
- 5) Seek ways to live and share our Catholic faith every day.
- 6) Regardless of sacraments received or yet to be received (Baptism, Confirmation, First Communion) we promise to continue our family’s faith formation because we understand that faith formation is a lifetime process of ongoing conversion at every age.

As a family, please read and sign this partnership.

Display it in a prominent place in your home as a reminder of your commitment to one another.

Iglesia de St Agnes Sociedad 50-50

Para familias de Adolescentes

Los ministros y personal de la iglesia de St Agnes hacen las siguientes promesas a su familia:

1. St Agnes promete hacer la misa dominical el foco de la vida parroquial. Le damos la bienvenida a todas las familias para que participen,
2. El boletín de la Iglesia de St .Agnes provee “la Pregunta de la Semana “basada en las Lecturas del siguiente domingo sobre las cuales Usted puede reflexionar con su familia en preparación para la misa .
3. St. Agnes ofrece un currículo de formación en la fe de calidad , aprobado por el Obispo local y fiel a las enseñanzas católicas.
4. Durante las noches de jóvenes en St. Agnes, planearemos actividades con un valioso significado, diseñadas para profundizar la conexión de los adolescentes a su fe Católica.
5. St. Agnes promete ser un recurso para aquellas familias cuyos niños se están preparando para los Sacramentos de Reconciliación, Comunión, y Confirmación. Esto incluye varias clases, retiros, eventos especiales, ensayos y celebraciones para estos ritos de Iniciación en la iglesia Católica.
6. St. Agnes provee varias oportunidades para que su familia sirva al enfermo, al pobre, al despojado, dentro y fuera de la familia parroquial .
7. En resumen, la parroquia de St. Agnes se dedica a Usted , la comunidad de creyentes , así todos pueden experimentar conversión y crecimiento en la fe católica .

La familia _____ promete hacer regularmente y poner lo mejor de nuestra parte :

- 1) Participar en la Misa Dominical y Días Festivos de Obligación .
- 2) Support our teen’s attendance of Parish and Diocesan youth events.
- 3) Prometemos asistir a reuniones, ensayos y retiros adicionales, necesarios para la formación religiosa y Sacramental de nuestros jóvenes. Esto incluye mantenernos en comunicación con la oficina de Formación Religiosa en cuanto a tardanzas, faltas de asistencia y necesidades especiales.
- 4) Por lo menos una vez al mes, sacaremos tiempo como familia para discutir los temas asignados por la catequista de las clases de preparación Sacramental.
- 5) Prometemos buscar formas de vivir y compartir nuestra fe católica todos los días .
- 6) Sin importar los sacramentos recibidos o por recibir -Bautismo, Confirmación, Primera Comunión - prometemos continuar la formación en la fe de nuestra familia porque entendemos que la formación en la fe es un proceso de por vida de constante conversión a cada edad.

En familia, por favor lea y firme este compromiso

Coloquela en un lugar visible en su casa como un recordatorio de nuestro compromiso del uno al otro.



St. Agnes Parish

7775 Vanderbilt Beach Rd., Naples, FL 34120
239-592-1949 ☩ Fax: 239-325-1150 ☩ www.StAgnesNaples.org

2011-2012 Confirmation Certificate Information Form

Please print neatly and do not leave any lines blank to ensure that the student's Confirmation certificate will be recorded and printed accurately. Return to the Faith Formation Office by **2/22/12(Ash Wednesday)**.
Por favor escriba en letra de imprenta, claramente, y no deje ningún espacio en blanco, así el certificado tendrá la información correcta. Devuélvalo a la oficina antes del 2/22/12.

Student's Full Name: _____ Grade: _____
Nombre completo del estudiante Grado

Date of Birth ___/___/___ Born in (City) _____, State _____
Fecha de Nacimiento Ciudad de nacimiento Pais Estado

Date of Baptism ___/___/___ Church of Baptism _____
Fecha de Bautismo Nombre de la Iglesia donde fue bautizado

Church of Baptism mailing address: _____
Dirección de la Iglesia donde fue bautizado

City _____ ST _____ ZIP _____
Ciudad Estado Area postal

Student's Chosen Confirmation Name: Saint _____

Father's First Name: _____ Last Name: _____
Nombre del padre Apellido

Mother's First Name: _____ Maiden: _____ Last Name: _____
Nombre de la madre Apellido de soltera Apellido

*Sponsor's First Name: _____ Last Name: _____
Patrocinador Apellido

Sponsor's Relationship to Student: _____

*Sponsor can be one of the godparents of the candidate or a close friend or family member who is viewed by others as a model Catholic. Refer to the "How to Choose a Sponsor" and "Sponsor Eligibility" forms for a complete explanation. All forms and information can be printed from the church website by following the link to Faith Formation/Sacraments.

Parent Commitment for Sacrament Preparation of their Child

Please read carefully before checking off & signing at the bottom.

Return the bottom portion to the Faith Formation Office tonight.

I received a copy of the Sacramental Preparation Packet containing the required forms and schedules.

I received a copy of the Diocesan required knowledge for Confirmation candidates so that I may help my child grow in wisdom and knowledge of the sacrament in which he/she is preparing.

I understand the mutual support and partnership that my family is participating in through the St. Agnes Parish Community.

SACRAMENTAL PREPARATION IS FOR "A WAY OF LIFE." I understand that sacramental preparation is for *a way of life*, not for a single event, and that it is most effective when a sacramental life is modeled in the family. I am willing to make the commitment to participate regularly at Sunday liturgies with my child in addition to us both attending all related sacramental and faith formation meetings, classes, retreats, and rehearsals to the best of our ability. I realize that failure to support my child's preparation in the home or excessive absences (as determined by the Faith Formation Director) could result in postponement of a sacrament until a later time.

FAITH FORMATION IS A "LIFETIME PROCESS." I understand that regardless of sacraments received or yet to be received, I promise to continue my child's faith formation because I understand that faith formation is a lifetime process of ongoing conversion at every age.

✂-----

I attended the Parent Sacramental Preparation Information meeting on (circle one)

August 28 (Spanish) Sept. 26 other_____

By signing below, I understand and agree with all the above statements.

Parent Signature:_____ Date:_____

(Print) Parent Name_____

(Print) Student's Full Name_____

Compromiso de Padres para la Preparación de su niño/a

Por favor lea cuidadosamente antes de marcar [✓] y firmar en la parte de abajo.
Devolver la parte de abajo, hoy mismo a la Oficina de Formación en la Fe.

Recibí un paquete con una copia de la Preparación Sacramental que contiene formularios y horarios.

Entiendo el mutuo apoyo y sociedad de mi familia a través de la Comunidad de St. Agnes.

PREPARACION SACRAMENTAL ES “UN MODO DE VIDA.” Entiendo que la Preparación Sacramental es un modo de vida, no un simple evento, y que es la más efectiva cuando una vida sacramental es moldeada en la familia. Estoy dispuesto/a a tomar esta decisión de participar regularmente en la Liturgia de los Domingos con mi niño/a en adición de los dos atender las reuniones, clases, y prácticas de los sacramentos de fé de la mejor manera. Reconozco que al faltar excesivamente a la preparación y no dar las clases en casa podría posponer los sacramentos hasta otro tiempo.

FORMACION DE FE ES “ Proceso de Vida” Se haya recibido o si se recibirá el Sacramento, prometo continuar con mi niño/a la formación de Fé como un proceso de vida y de conversión a cualquier edad.

✂-----

Asistí a la Reunión de Padres para la Preparación Sacramental (marque uno)

August 28 (Español) Sept. 28 other/otro_____

Al firmar abajo, declaro que entiendo y estoy de acuerdo con todo lo antes expuesto.

Firma del padre/madre:_____ Fecha:_____

(Escriba en letra de imprenta) Nombre del Padre/madre_____

(Escriba en letra de imprenta) Nombre del estudiante_____