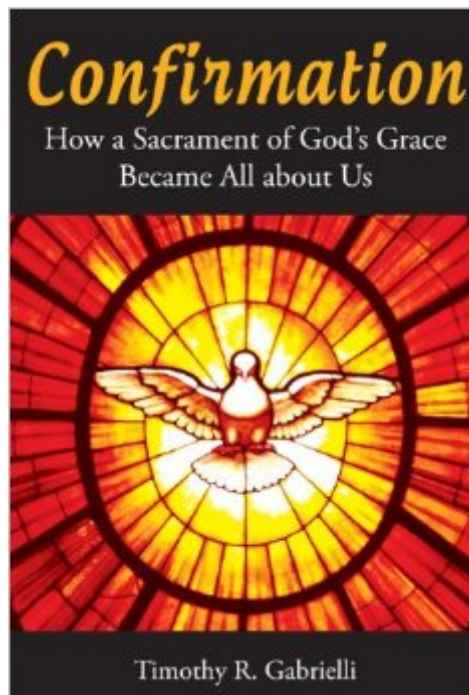


The book was found

Confirmation: How A Sacrament Of God's Grace Became All About Us



Synopsis

What are we doing when we confirm teenagers? Why is the religious education of teenagers so perplexing? Why is confirmation often a moment of "graduation" out of parish life? Confirmation: How a Sacrament of God's Grace Became All about Us tells the story of how confirmation, more than any other sacrament, has interacted with secular culture to give rise to these kinds of pastoral challenges. At the same time, confirmation has, over the course of the twentieth century, become a sacramental stamp of approval for various Catholic renewal movements. The cultural shifts of the last century have led to various theological themes for confirmation, creating a crisis of meaning today. Is confirmation a personal choice for faith, or is it the deepening of an ongoing relationship with the Divine? Timothy Gabrielli gives us a fresh approach for addressing these pressing questions.

Book Information

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Customer Reviews

As an instructor of catechists in my home diocese, I am always on the lookout for new insights into sacraments and contemporary parochial life. The title of this work intrigued me and--call it an impulse buy--I dashed off my order with great hopes. Granted, there was a snarky edge in the subtitle that grated a bit, but the heart wants what the heart wants. The heart's desires turned into mild heartburn. This proved to be a very lean book--83 pages of narrative text--and my first impression was akin to the late Father Andrew Greeley's observation years ago that too many Catholic books are less than one hundred pages long, including the pictures. (I always felt that was

directed particularly at Henri Nouwen, but I digress.) Small books have their place, and their proper price, but Timothy Gabrielli addresses between these covers a multitude of critical questions that deserve much more attention than they got: the nature of the Holy Spirit in Church and human experience, the issue of sacramental formation and personal preparedness, and the entire question of Church initiation, period. Editorially speaking, his bibliography is quite good; alas, if only more of his sources had worked themselves into the narrative itself. I give the author credit for his passion for his subject (or subjects), and I can sympathize with his contention that there are significant theological and practical confusions about the initiation sacraments, and further, that the ongoing faith formation of the young presents a rather bleak landscape in the U.S. (For example, no standard job description for "youth ministers" has ever been proposed by any Church authority of my acquaintance.

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