

ARCHDIOCESE OF DENVER
Office of Evangelization & Catechesis
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OUR MISSION

The Office of Evangelization & Catechesis provides support, training and resources to catechists, evangelists, pastors and directors of religious education in order to help them fulfill the Great Commission (Matthew 28:18-20) and teach the Catholic faith in complete fidelity to the *Magisterium* under the direction of the Archbishop.

From page 3

She sees her proudest and most Beautiful accomplishment as being the mother of two with her husband, Joe. Elizabeth can be reached at emzelasko@gmail.com.

Iconography and Catechesis: Experiencing God through the sense of sight: Icons tell us about ourselves and God, both in the writing process and in the finished work. Beauty, encountered with the senses, especially the sense of sight, can be an effective and powerful tool in catechizing and bringing people to God.

Kyle Turner, MA, STM

Kyle is Director of Faith Formation at St. Elizabeth of Hungary Roman Catholic and Sts. Cyril & Methodius Russian Byzantine Catholic Community on the Auraria Campus, Denver. He has also taught courses in the Archdiocese of Denver diaconate formation program, provides spiritual formation for the Colorado Vincentian Volunteers, and is the Founding Director of Spiritus et Spes, LLC, offering spiritual direction, retreats, adult faith formation, and consultation to individuals, parishes, and organizations. A native of Albuquerque, NM, Kyle has a rich background in pastoral theology, liturgy and spirituality from Boston College and Christian social ethics from Boston University School of Theology.

Liturgical Catechesis: "They devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers" (Acts 2:42). From earliest days of the Christian community, the liturgy has been the Church's primary & privileged form of catechesis. The prayers, music, ritual action, and centrality of Word and Eucharist are at the heart of our faith, and as such, our liturgical life is central to our catechetical efforts. In this workshop, Kyle Turner will explore this deep connection that exists between liturgy and catechesis, a connection which is ever more important as we prepare to welcome the Third Edition of the Roman Missal.

BEGINNINGS RCIA Training

With the North American Forum on the
Catechumenate

August 4-6

St. Thomas More (8035 S. Quebec St., Centennial)

Walk-ins welcome

Call 303-715-3260

For more information about
North American Forum go to www.naforum.org

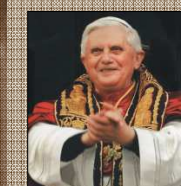
Finest Wheat

A newsletter for the New Evangelization
August 2011

Inside:

- History of Confirmation - part 1
- Catechetical Congress "Do This In Memory of Me" - Talk descriptions and Speakers

Pope Benedict's prayer intentions for August 2011



General intention: "That World Youth Day in Madrid may encourage young people throughout the world to have their lives rooted and built up in Christ."

Missionary intention: "That Western Christians may be open to the action of the Holy Spirit and rediscover the freshness and enthusiasm of their faith."

*We encourage you to include these intentions
in the prayers of the faithful.*

History of Confirmation - part 1

-James Cavanagh, Metro Area Director



In the early Church Confirmation was not a distinct sacrament the way we know it today. But words like "unction" and "sealing" the "laying of hands" and "the giving of the Holy Spirit" were common expressions describing what took place after baptism. Such words and phrases witness to reality of confirmation in the sub-apostolic period even though the word itself wasn't used.

Since the beginning of the Church the ordinary minister of confirmation was the bishop. (In the Apostolic Tradition of Hippolytus (d. 235) the deacon administered baptism which was followed immediately by the laying on of hands and anointing by the bishop). When the Church was small it was possible for the bishop to administer both at the same time with relative ease. When the Church was legalized in the 4th century the Church quickly grew. Parishes multiplied, making it impossible for the bishop to perform every baptism, and so the task was delegated to presbyters. Over time, a separate rite developed when the bishop could be present so that he could lay his hands on those who had been baptized and anoint them with chrism.

Relatively little was written about the rites of initiation in second century. This may be due in part to the fact that the sacred mysteries were a closely guarded secret intended to protect the faithful from unfriendly outsiders suspicious of their activities. The less said the better. By the beginning of the third century, however, various heresies began to crop up making it necessary for the Church defend and clarify her rites in order to protect them from abuse. By the early part of the third century formal instructions regarding the rites of initiation had developed. The Apostolic Tradition is a prime example. It directs that the neophytes were to be brought to the bishop after being baptized by a deacon:

"Afterward, pouring the consecrated oil from his hand and imposing it on the neophyte's head, let him say, 'I anoint you with holy oil in the Lord, the Father Almighty and Christ Jesus and the Holy Spirit.' And consigning the neophyte on the forehead let him offer the kiss and say, 'The Lord be with you.' And let those who have been signed say, 'And also with you.'" (Apostolic Tradition, Hippolytus)

A century later 'sealing' by the bishop had developed into a "rule." The Church historian Eusebius, for example, records an incident where a young man, thought to be possessed by the devil and in danger of death, received baptism on his deathbed. But the man recovered without receiving the requisite "sealing" after Baptism: "When he recovered," Eusebius says, "he did not receive the other things of which one should partake according to the rule of the Church, in particular the sealing by a bishop. Without receiv-

ing these how could he receive the Holy Ghost?" (*Ecclesiastical History*)

The relationship between "the imposition of hands" and Baptism, which are each considered distinct sacraments, can be seen in an early fourth century letter that Pope Melchiades (d. 314) wrote to the bishops of Spain:

"Concerning the point on which you sought to be informed, i.e. whether the imposition of the bishop's hands were a greater sacrament than Baptism, know that each is a great sacrament."

In the latter half of that same century, St. Cyril of Jerusalem explained the relationship between baptism and "unction.":

"As Christ was in reality crucified, and buried, and raised, and you are in Baptism accounted worthy of being crucified, buried, and raised together with Him in a likeness, so is it with the unction also. As He was anointed with an ideal oil of gladness, that is, with the Holy Ghost, called oil of gladness, because He is the author of spiritual gladness, so you were anointed with ointment, having been made partakers and fellows of Christ."

Eventually the rites of initiation became regularized so that by the 13th century Confirmation had become an explicit sacrament supported by a well-defined theology. St. Thomas Aquinas (d. 1274), for example, summarized what had by then become settled teaching. He defined Confirmation, complete with an explanation of the precise matter and form of the sacrament. The effects of Confirmation, he said, are to impart strength so that the Christian may bravely confess the name of Christ.

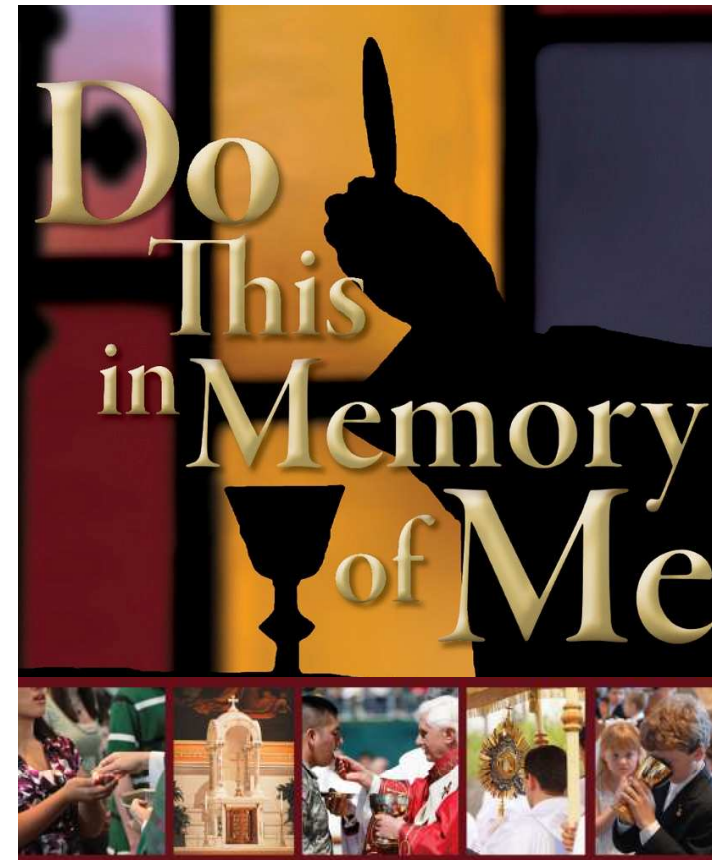
"Just as Baptism is a spiritual regeneration unto Christian life, so also is Confirmation a certain spiritual growth bringing man to perfect spiritual age. But it is evident, from a comparison with the life of the body, that the action which is proper to man immediately after birth, is different from the action which is proper to him when he has come to perfect age. And therefore by the sacrament of Confirmation man is given a spiritual power in respect of sacred actions other than those in respect of which he receives power in Baptism. For in Baptism he receives power to do those things which pertain to his own salvation, forasmuch as he lives to himself: whereas in Confirmation he receives power to do those things which pertain to the spiritual combat with the enemies of the Faith." (Summa Theologica, III.72.5)

Thomas also corrected certain errors concerning Confirmation: specifically that the sacrament was to be administered by the bishops. The age of Confirmation at this time was "the age of discretion." (*Cont. next month*)

CATECHETICAL CONGRESS

TALK DESCRIPTIONS AND SPEAKERS

REGISTER TODAY!



Becky Singer M.T.S.

Becky has been in parish ministry working with children and adults for over 30 years. She is a convert to Catholicism in her early 20's and has had a passion for the faith ever since. She loves teaching the faith to all ages, but has special place in her heart for volunteer children's catechists. She is the Director of Adult Formation at St. Francis Assisi Parish in Longmont. She received her Master of Theological Studies from the IPT Institute, now at Ave Maria University.

Will they come back in 3rd Grade? The challenge of keeping sacramental prep children the following year: Almost all Religious Education Program struggle with the problem of children dropping out of religious education after receiving First Communion, What are the causes of this phenomenon? And is there anything we can do?

Thomas Smith

Thomas was a protestant minister before being received into the Catholic Church in 1996. He previously served as director of the Denver Catholic Biblical School and the Denver Catechetical School. A repeat guest on EWTN and Catholic radio as well as a sought after parish mission and conference speaker, he is the co-author of the Bible study *Revelation: The Kingdom Yet to Come*.

The Liturgy: A Marriage Made in Heaven: Worship is a call to intimate relationship with God who invites us to share in his own life, both individually and as a whole Christian community. Learn how the Liturgy, the source and summit of our faith, is the highest form and expression of that relationship through its use of signs, symbols and nuptial imagery drawn from the Word of God.

Becoming a Living Liturgy: a "call to service" taking the nourishment from Word and Worship into the world, making of our hearts an altar, experiencing an analogous epiclesis and transformation and "missioning" as icons of the Holy Spirit to make Christ known by being heralds of hope and messengers of mercy.

Elizabeth Stefanick Zelasko

Elizabeth was born and raised in New Jersey. She studied at the School of Visual Arts in Manhattan before finding the Protopon School of Iconography. There she studied traditional Russian Orthodox Iconography. She moved to Denver, and finished her Bachelors of Fine Arts as valedictorian at the Rocky Mountain College of Art and Design.

Elizabeth has done art work for Life Teen and several Catholic publishing companies. She is currently working as a free-lance artist: illustrating a saint book, creating commissioned icons and paintings; and doing restoration work on religious statues.