

Name _____

Unit 2 Reading Guide

The Sacraments of Christian Initiation: Part I

Chapter 3: Baptism

Article 11: Introduction to Baptism

1. The _____ are the three sacraments that initiate us into the life of Christ and the life of the Church: Baptism, _____, and the Eucharist.
2. The _____, the first Sacrament of Christian Initiation, is the foundation of the entire Christian life. In _____, we become members of _____ and of the _____ and sharers in her mission to bring the _____ of Jesus Christ to the world.
3. The word _____ comes from the Greek word *baptizein*, which means “to plunge.” In _____, we are plunged into the water, symbolizing _____ into Christ’s _____, from which we rise to new life in Christ.
4. The Sacrament of Baptism finds its roots in the _____, the Old Covenant with God. . . . This is what the Church remembers at every Baptism: The _____ hovers over the possibility of every human life and brings wonderful gifts to fruition in it. In _____, a human being becomes a new creation in the _____, the _____, and the _____.
5. When the water is blessed for Baptism, these four great events of salvation history—_____, _____, the crossing of the _____, and the crossing of the _____—are remembered.
6. In certain circumstances, if a priest or deacon is not present, _____ could baptize any person. . . . The main requirement is that [you] have the correct _____ to baptize the person as a follower of _____ and member of his Body, the _____.
7. When Jesus was baptized in the waters of the _____, the heavens opened. The _____, who had hovered over the waters of creation, descended upon Jesus as “the firstborn among many” (Romans 8:29) and the beloved Son of the Father (see Mark 1:11).

Article 12: Baptism: The Source of Christian Living

1. The _____ are what Baptism does for us. These effects are:
 - We _____ and _____ with Christ.
 - We are freed from _____ and all personal sins.



- We become _____ of God.
 - We become _____ and sharers in the priesthood of Christ.
 - We receive a permanent or indelible _____ ; therefore, the Sacrament of Baptism can never be _____ .
 - We are empowered by the Holy Spirit for _____ .
2. At Baptism, we are united with _____ and we share in his _____ : the Passion, death, Resurrection, and Ascension of Jesus through which we are saved from _____ and _____. This _____ and _____ is what the waters of Baptism symbolize. Because the Paschal Mystery of Christ saves us from our sins, we say that it brings us the gift of _____ .
 3. Although Baptism frees us from the state of _____ , some of its effects remain in our lives even after Baptism. Ignorance, suffering, and death remain, and we continue to be attracted to sin. But with God's grace, we have the strength to resist this _____ , and sin cannot harm us if we fight against it.
 4. _____ makes us members of the Church, the _____ , the Body of Christ.
 5. Participating in the spreading of the Gospel through _____ and _____ work is also a duty of Baptism and an opportunity to share the great gifts we have received. In return, we, as baptized persons, have certain rights: to _____ , to be nourished with the _____ , and to be guided by other spiritual helps the Church provides.
 6. In Baptism, we receive an anointing with _____. This is a sign of the gift of the _____. Eventually, the holy oil disappears but not so the _____ of Baptism that comes with it! The character is an _____ on the soul. This invisible mark can never disappear, and Baptism can never be _____ .
 7. In the Sacrament of Baptism, we are anointed and incorporated into Christ as _____ , _____ , and _____. . . . Baptism gives us a share in the priesthood of Christ. This is called the _____ .

Article 13: The Baptism of Children

1. Baptism frees us from _____ —the sin of the first man and woman, who disobeyed God's command by choosing to follow their own will and so lost their _____ and became subject to death, which is passed on to us. Because of this sin, the Church baptizes even those who haven't committed personal sin—_____ .
2. _____ is celebrated amid the community simply because, in Baptism, the child becomes a _____ and a _____. . . . It is preferable that the Sacrament of Baptism be celebrated on a _____ , the day of the Lord's Resurrection. Ideally, it is celebrated at the _____ , as this underlines the child's incorporation



into the Body of Christ, the community of faith. The ordinary minister of the Sacrament of Baptism is a _____ or _____. In the Latin Church, a _____ may also celebrate the sacrament.

3. After Baptism, the child is anointed on the crown of the head with the _____ of salvation, _____. This newly baptized child is now a child of God.
4. The clothing in the _____ is next. This is the outward sign of Christian _____, as the _____ color is the symbol that the new Christian has put on Christ and has risen with Christ. . . . The celebrant then takes the _____ and says, "Receive the light of Christ" (*The Order of Baptism of Children*, number 100). A parent or _____ carries and lights the candle for the child. . . . The garment and candle carry the same significance as in the _____.
5. The _____, blessed by a priest or bishop for use at _____ and for private use as a _____, is a reminder of our Baptism. . . . Holy water has been penetrated by the power of the _____. It is no longer "ordinary water." It is a _____ sign that carries with it the presence of God.
6. Those who die because of their _____ in Christ but have _____ the Sacrament of Baptism are baptized by that very death suffered in, with, and for Christ. This is called the _____ (see *Catechism of the Catholic Church*, number 1258). Catechumens who die before they are baptized are understood to have _____ . This means that they can still be saved.

Chapter 4: The Rite of Christian Initiation of Adults

Article 14: Christian Initiation in the Early Church

1. A _____ is an unbaptized person who is preparing for full initiation into the Catholic Church by engaging in formal study, reflection, and prayer.
2. We can recognize the Sacraments of Christian Initiation: _____, _____, and the _____. These three sacraments have been linked from the beginning. Receiving all three of them at the _____ or the _____ was the usual way of becoming a Christian in the early Church.
3. During the process of preparing, the _____ was supported by the liturgy and the personal involvement of the community and was provided with _____, or oral instruction, aimed at education and formation in the Christian life. . . . _____ is the process by which Christians of all ages are taught the essentials of Christian doctrine and are formed as disciples of Christ. _____ are the _____ of catechesis.



Article 15: The Rite of Christian Initiation of Adults I

1. The process of becoming a fully initiated member of the Church has always involved the following essential elements: the _____ of the Word, _____ of the Gospel and _____ to a new way of life, the _____ of faith, Baptism, the _____ of the Holy Spirit, and reception of the _____ (see CCC, number 1229).
2. When baptizing older children (_____ and older) and _____, we celebrate the Rite of Christian Initiation of Adults (RCIA). Those celebrating according to the _____ are fully initiated during the same liturgy of their _____.
3. The Rite of Christian Initiation of Adults is first of all intended for _____, those who have not been _____. Those who have _____ been baptized do not participate in the _____ rites of the RCIA, as they are already members of the faith. The Rite of Christian Initiation of Adults can also include those who have already been baptized as a _____ but not in the _____.
4. The process is structured to include seven stages—four distinct periods of preparation and three steps, as follows:
 - Period of _____
 - First Step: Rite of _____ into the Order of _____
 - Period of the _____
 - Second Step: Rite of _____ or Enrollment of _____
 - Period of _____ and _____
 - Third Step: Celebration of the _____ of _____
 - Period of _____ Catechesis or _____
5. _____ is the proclamation of the Gospel of Jesus Christ through word and witness.

Article 16: The Rite of Christian Initiation of Adults II

1. The next step in the Rite of Christian Initiation of Adults is the _____ or _____. The word _____ implies a choice. The Church has *elected* to accept the _____ for the Sacraments of Christian Initiation. They are no longer called _____. They are given a new title: the _____.
2. Sometime before the Rite of Election, those preparing for Baptism choose _____. A godparent must be a _____, over the age of _____, who can support this person in their faith journey—formally from the Rite of Election through reception into the Church and beyond.
3. In the Rite of Christian Initiation, the title of “_____” is given to _____ after the Rite of Election, while they are in the final period of preparation for the Sacraments of Christian Initiation.



4. During this period, the elect participate in three _____, liturgical rites celebrated on the third, fourth, and fifth Sundays of _____. These rites aid in _____ and _____, and have the spiritual purpose of healing any _____ or _____. . . . The scrutiny takes place after the _____. As the elect stand with bowed heads or kneel, the _____ prays several petitions directly for them as they prepare to receive the sacraments at _____.

Article 17: The Rite of Christian Initiation of Adults III

1. The _____ candle, also called the _____ candle, . . . is the large, tall candle lit at the Easter Vigil by a flame from the new fire; the symbol of the _____.
2. _____ is the day on which Christians celebrate Jesus' Resurrection from the dead; considered the most holy of all days and the climax of the _____.
3. Saying [the words of Baptism] and pouring the water, or immersing in water, are the essential elements of the Sacrament of Baptism.
- _____ : Immediately after Baptism, the new Christian is given a new _____ . . . This garment symbolizes that the _____ have clothed themselves in Christ.
- _____ : The _____ of the newly baptized are called forward. They are given a _____, which they light from the _____ and present to the newly baptized.
4. The time of _____ is "a time for the community and the neophytes together to grow in deepening their grasp of the _____ and in making it part of their lives through meditation on the Gospel, sharing the eucharist, and doing the works of charity" (RCIA, section 244). The neophyte's _____, _____, _____, and entire _____ help them to do this.

Chapter 5: Confirmation

Article 18: The Holy Spirit among Us

1. Our study of the _____ gives us the opportunity to learn more about the Holy Spirit, the Third Person of the Trinity.
2. At the Last Supper, Jesus prepared his Apostles for what was to come. He promised that he would not leave them orphans. Jesus said, "I will ask the Father, and he will give you another Advocate to be with you always, the Spirit of truth" (John 14:16–17). An _____, Jesus' word for the _____, is someone who speaks up for you, someone who is on your side in conflict, someone who is a trusted helper and advisor.
3. This account [Acts 2:1–41] describes how the _____ came upon the Apostles and disciples, with Mary, the Mother of the Lord, as they were gathered in prayer on the _____ day after Passover, the day called _____. (*Pente* is the Greek word for "_____.") The sound of a strong, driving wind filled the entire house. Tongues as of fire came to rest on each of them. And they were all filled with the _____.



4. At _____, the Holy Spirit led the Church, then a small band of believers, into the mission mandated by Jesus Christ: to bring the _____ of salvation to the entire world.
5. In the last half-century, a movement characterized by an openness to the _____, or _____, of the Holy Spirit documented in the New Testament has grown among Catholics. . . . The purpose of every gift of the Holy Spirit, including the _____, is to build up the _____.

Article 19: Confirmation: East and West

1. The history of the _____ reflects this involvement in different cultures that accounts for differing practices in the Eastern Churches and the Western (Latin) Church. You will recall that _____ is accomplished in the three Sacraments of Christian Initiation (_____, _____, and the _____) together. _____ begins new life, _____ strengthens that new life, and the _____ nourishes new Christian life through the transforming power of the Body and Blood of Christ.
2. In the Churches of the _____, the three sacraments were never separated. Because the sacred oil used at Confirmation, called _____, which means “ _____,” had been consecrated by the _____, the link to the bishop was maintained. . . . In the Eastern Churches, Confirmation _____ Baptism and is administered by the _____. Reception of the Eucharist follows (even for _____).
3. The Church mandates that a candidate for _____ must have reached the _____ (age seven). In the United States, the age of Confirmation has been set by the United States Conference of Catholic Bishops as between the _____ (about seven) and about sixteen years of age.
4. Some dioceses have adopted the “ _____ ” of receiving the sacraments: first _____, then _____, and last, the _____. In this order, a baptized child who has reached the _____ will receive _____ followed by _____ in the same liturgy. Administering the sacraments in this order emphasizes the _____ as the culmination of Christian initiation.
5. The practice of reserving _____ to the _____ in the Latin Church emphasizes that the sacrament strengthens the communion of the newly confirmed with the _____ and highlights the connection of the sacrament with the _____ of the Church.
6. Every bishop was ordained by a _____ who was ordained by a _____ who was ordained by a _____ and so on. This line can be traced back to the _____, the ones whom Jesus chose to lead his Church at the beginning. This is called _____. Apostolic Succession is _____, handed on through the _____ in the Sacrament of Holy Orders.
7. In the Latin Church, the _____ is the ordinary minister of Confirmation; however, when the need arises, he may grant a _____ permission to administer the sacrament.



Article 20: Confirmation

1. We have already discussed that a candidate for Baptism must be within the required _____. The candidate must also do the following:
 - profess the _____
 - be in a _____
 - desire to receive the _____
 - intend to live as a _____ and a witness to the faith, both within the Church and in the world
2. Receiving the Sacrament of Confirmation is a big commitment, so you were encouraged to spend time _____ and _____ about taking this important step. This process of prayerful decision-making is called _____.
3. In a sense, Confirmation begins before the actual celebration of the sacrament. At the _____ celebrated during Holy Week, the bishop _____ the _____ and shares it with all the parishes in his diocese. This is, in itself a significant action that is, in a certain way, a part of the Sacrament of Confirmation.
4. When Confirmation is celebrated separately from _____ (which is usually the case in the Latin Church), the liturgy includes the _____ of _____. The renewal of baptismal promises helps to express the close relationship between _____ and _____.
5. The laying on of hands has been a sign of the descent of the _____ since the time of the _____. This laying on of hands communicates the _____ of _____ in the Church. . . . This laying on of hands is significant, even though it is not the action by which _____ is _____. It is a vital expression of the Church's _____.
6. Like Baptism, the Sacrament of _____ imprints a spiritual mark, an _____, on the soul. This means that this sacrament is so unique that, like _____, it can be received only once in a lifetime. This character is _____. Another term for this mark or character is _____. . . . Jesus Christ marks us with the seal of the Holy Spirit so that we may be his witness through the power of the Holy Spirit. The _____ is the sign of this seal.

Article 21: Life in the Holy Spirit

1. The Sacrament of Confirmation _____ and _____ the graces and _____ received in Baptism. And with the sacrament come its effects and responsibilities, which will last the rest of our lives. . . . The Sacrament of Confirmation does the following for us:
 - It gives us the _____ to root us more deeply in the divine filiation—that is, in our adoption as sons and daughters of God.
 - It unites us more firmly to _____.
 - It increases the _____ in us.
 - It strengthens our relationship with the _____.



- It involves us more deeply in the Church's mission of bringing the _____ of salvation to all people.
 - It helps us to bear witness to our faith through our _____.
2. The Seven Gifts of the Holy Spirit are _____, _____, _____, _____ (Counsel), _____ (Fortitude), _____, _____ (Piety), and _____ (Fear of the Lord).
3. The fruits of the Holy Spirit are _____, _____, _____, _____, _____, _____, and _____. These qualities or characteristics are called _____ because they are the results of _____, the results of following the Holy Spirit's "tiny whispering sound" each day.

Article 22: Discernment of God's Will

1. We want to know [God's] will in big things, such as our choice of a _____ in life, and in smaller things too, such as whether to allow a friendship to grow, which part-time job to take, or whether to try out for a sports team or the school play or something else altogether. . . . A vocation is a _____, rooted in our Baptism, to all members of the Church to embrace a life of holiness. Specifically, it refers to a _____ to live the holy life as an ordained minister, as a vowed religious (sister or brother), or in a Christian marriage. _____ that involves a personal consecration or commitment to a public, _____, gift of self to God and one's neighbor is also a vocational state.

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