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Unit 2 Reading Guide Answer Key

The Sacraments of Christian Initiation: Part I

Chapter 3: Baptism

Article 11: Introduction to Baptism

1. The Sacraments of Christian Initiation are the three sacraments that initiate us into the life of Christ and the life of the Church: Baptism, Confirmation, and the Eucharist.
2. The Sacrament of Baptism, the first Sacrament of Christian Initiation, is the foundation of the entire Christian life. In Baptism, we become members of Christ and of the Church and sharers in her mission to bring the Good News of Jesus Christ to the world.
3. The word baptism comes from the Greek word *baptizein*, which means “to plunge.” In Baptism, we are plunged into the water, symbolizing burial into Christ’s death, from which we rise to new life in Christ.
4. The Sacrament of Baptism finds its roots in the Old Testament, the Old Covenant with God. . . . This is what the Church remembers at every Baptism: The Holy Spirit hovers over the possibility of every human life and brings wonderful gifts to fruition in it. In Baptism, a human being becomes a new creation in the Father, the Son, and the Holy Spirit.
5. When the water is blessed for Baptism, these four great events of salvation history—creation, Noah’s ark, the crossing of the Red Sea, and the crossing of the River Jordan—are remembered.
6. In certain circumstances, if a priest or deacon is not present, you could baptize any person. . . . The main requirement is that [you] have the correct intention to baptize the person as a follower of Christ and member of his Body, the Church.
7. When Jesus was baptized in the waters of the River Jordan, the heavens opened. The Holy Spirit, 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 effects of Baptism are what Baptism does for us. These effects are:
 - We die and rise with Christ.
 - We are freed from Original Sin and all personal sins.
 - We become adopted children of God.
 - We become members of the Church and sharers in the priesthood of Christ.
 - We receive a permanent or indelible sacramental character; therefore, the Sacrament of Baptism can never be repeated.
 - We are empowered by the Holy Spirit for discipleship.



2. At Baptism, we are united with Christ and we share in his Paschal Mystery: the Passion, death, Resurrection, and Ascension of Jesus through which we are saved from sin and death. This dying and rising 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 justification.
3. Although Baptism frees us from the state of Original Sin, 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 inclination, and sin cannot harm us if we fight against it.
4. Baptism makes us members of the Church, the People of God, the Body of Christ.
5. Participating in the spreading of the Gospel through apostolic and missionary 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 receive the sacraments, to be nourished with the Word of God, and to be guided by other spiritual helps the Church provides.
6. In Baptism, we receive an anointing with Sacred Chrism. This is a sign of the gift of the Holy Spirit. Eventually, the holy oil disappears but not so the indelible character of Baptism that comes with it! The character is an invisible mark on the soul. This invisible mark can never disappear, and Baptism can never be repeated.
7. In the Sacrament of Baptism, we are anointed and incorporated into Christ as Priest, Prophet, and King. . . . Baptism gives us a share in the priesthood of Christ. This is called the common priesthood of the faithful.

Article 13: The Baptism of Children

1. Baptism frees us from Original Sin—the sin of the first man and woman, who disobeyed God's command by choosing to follow their own will and so lost their original holiness 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—infants and young children.
2. The Sacrament of Baptism is celebrated amid the community simply because, in Baptism, the child becomes a child of God and a member of the community. . . . It is preferable that the Sacrament of Baptism be celebrated on a Sunday, the day of the Lord's Resurrection. Ideally, it is celebrated at the Mass, 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 bishop or priest. In the Latin Church, a deacon may also celebrate the sacrament.
3. After Baptism, the child is anointed on the crown of the head with the chrism of salvation, Sacred Chrism. This newly baptized child is now a child of God.
4. The clothing in the white garment is next. This is the outward sign of Christian dignity, as the white color is the symbol that the new Christian has put on Christ and has risen with Christ. . . . The celebrant then takes the Paschal candle and says, "Receive the light of Christ" (*The Order of Baptism of Children*, number 100). A parent or godparent carries and lights the candle for the child. . . . The garment and candle carry the same significance as in the Rite of Christian Initiation of Adults.



5. The holy water, blessed by a priest or bishop for use at Baptism and for private use as a sacramental, is a reminder of our Baptism. . . . Holy water has been penetrated by the power of the Holy Spirit. It is no longer “ordinary water.” It is a tangible sign that carries with it the presence of God.
6. Those who die because of their faith in Christ but have not received the Sacrament of Baptism are baptized by that very death suffered in, with, and for Christ. This is called the Baptism of blood (see *Catechism of the Catholic Church*, number 1258). Catechumens who die before they are baptized are understood to have Baptism by desire. 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 catechumen 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: Baptism, Confirmation, and the Eucharist. These three sacraments have been linked from the beginning. Receiving all three of them at the Easter Vigil or the Vigil of Pentecost was the usual way of becoming a Christian in the early Church.
3. During the process of preparing, the catechumen was supported by the liturgy and the personal involvement of the community and was provided with catechesis, or oral instruction, aimed at education and formation in the Christian life. . . . Catechesis is the process by which Christians of all ages are taught the essentials of Christian doctrine and are formed as disciples of Christ. Catechists are the ministers 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 proclamation of the Word, acceptance of the Gospel and conversion to a new way of life, the profession of faith, Baptism, the outpouring of the Holy Spirit, and reception of the Eucharist (see CCC, number 1229).
2. When baptizing older children (seven and older) and adults, we celebrate the Rite of Christian Initiation of Adults (RCIA). Those celebrating according to the RCIA are fully initiated during the same liturgy of their Baptism.
3. The Rite of Christian Initiation of Adults is first of all intended for catechumens, those who have not been baptized. Those who have already been baptized do not participate in the baptismal 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 Christian but not in the Catholic Church.
4. The process is structured to include seven stages—four distinct periods of preparation and three steps, as follows:
 - Period of Inquiry
 - First Step: Rite of Acceptance into the Order of Catechumens
 - Period of the Catechumenate
 - Second Step: Rite of Election or Enrollment of Names



- Period of Purification and Enlightenment
 - Third Step: Celebration of the Sacraments of Initiation
 - Period of Postbaptismal Catechesis or Mystagogy
5. Evangelization 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 Rite of Election or Enrollment of Names. The word election implies a choice. The Church has *elected* to accept the catechumens for the Sacraments of Christian Initiation. They are no longer called catechumens. They are given a new title: the elect.
2. Sometime before the Rite of Election, those preparing for Baptism choose godparents. A godparent must be a practicing Catholic, over the age of eighteen, 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 “the elect” is given to catechumens 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 scrutinies, liturgical rites celebrated on the third, fourth, and fifth Sundays of Lent. These rites aid in self-examination and repentance, and have the spiritual purpose of healing any weakness or sin. . . . The scrutiny takes place after the Homily. As the elect stand with bowed heads or kneel, the assembly prays several petitions directly for them as they prepare to receive the sacraments at Easter.

Article 17: The Rite of Christian Initiation of Adults III

1. The Paschal candle, also called the Easter candle, . . . is the large, tall candle lit at the Easter Vigil by a flame from the new fire; the symbol of the Risen Christ.
2. Easter is the day on which Christians celebrate Jesus’ Resurrection from the dead; considered the most holy of all days and the climax of the Church’s Liturgical Year.
3. Saying [the words of Baptism] and pouring the water, or immersing in water, are the essential elements of the Sacrament of Baptism.

White garment: Immediately after Baptism, the new Christian is given a new white garment. . . . This garment symbolizes that the newly baptized have clothed themselves in Christ.

Lighted candle: The godparents of the newly baptized are called forward. They are given a candle, which they light from the Paschal candle and present to the newly baptized.

4. The time of mystagogy is “a time for the community and the neophytes together to grow in deepening their grasp of the paschal mystery 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 godparents, pastors, catechist, and entire parish community help them to do this.



Chapter 5: Confirmation

Article 18: The Holy Spirit among Us

1. Our study of the Sacrament of Confirmation 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 advocate, Jesus’ word for the Holy Spirit, 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 Holy Spirit came upon the Apostles and disciples, with Mary, the Mother of the Lord, as they were gathered in prayer on the fiftieth day after Passover, the day called Pentecost. (*Pente* is the Greek word for “fifty.”) 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 Holy Spirit.
4. At Pentecost, the Holy Spirit led the Church, then a small band of believers, into the mission mandated by Jesus Christ: to bring the Good News of salvation to the entire world.
5. In the last half-century, a movement characterized by an openness to the charisms, or Gifts, of the Holy Spirit documented in the New Testament has grown among Catholics. . . . The purpose of every gift of the Holy Spirit, including the charismatic gifts, is to build up the Church.

Article 19: Confirmation: East and West

1. The history of the Sacrament of Confirmation reflects this involvement in different cultures that accounts for differing practices in the Eastern Churches and the Western (Latin) Church. You will recall that Christian initiation is accomplished in the three Sacraments of Christian Initiation (Baptism, Confirmation, and the Eucharist) together. Baptism begins new life, Confirmation strengthens that new life, and the Eucharist nourishes new Christian life through the transforming power of the Body and Blood of Christ.
2. In the Churches of the East, the three sacraments were never separated. Because the sacred oil used at Confirmation, called myron, which means “chrism,” had been consecrated by the bishop, the link to the bishop was maintained. . . . In the Eastern Churches, Confirmation immediately follows Baptism and is administered by the priest. Reception of the Eucharist follows (even for infants).
3. The Church mandates that a candidate for Confirmation must have reached the age of reason (age seven). In the United States, the age of Confirmation has been set by the United States Conference of Catholic Bishops as between the age of discretion (about seven) and about sixteen years of age.
4. Some dioceses have adopted the “restored order” of receiving the sacraments: first Baptism, then Confirmation, and last, the Eucharist. In this order, a baptized child who has reached the age of reason will receive Confirmation followed by First Communion in the same liturgy. Administering the sacraments in this order emphasizes the Eucharist as the culmination of Christian initiation.
5. The practice of reserving Confirmation to the bishop in the Latin Church emphasizes that the sacrament strengthens the communion of the newly confirmed with the bishop and highlights the connection of the sacrament with the apostolic origins of the Church.



6. Every bishop was ordained by a bishop who was ordained by a bishop who was ordained by a bishop and so on. This line can be traced back to the Apostles, the ones whom Jesus chose to lead his Church at the beginning. This is called Apostolic Succession. Apostolic Succession is sacramental, handed on through the laying on of hands in the Sacrament of Holy Orders.
7. In the Latin Church, the bishop is the ordinary minister of Confirmation; however, when the need arises, he may grant a priest permission to administer the sacrament.

Article 20: Confirmation

1. We have already discussed that a candidate for Baptism must be within the required age range. The candidate must also do the following:
 - profess the faith
 - be in a state of grace
 - desire to receive the sacrament
 - intend to live as a disciple of Christ 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 reflecting and praying about taking this important step. This process of prayerful decision-making is called discernment.
3. In a sense, Confirmation begins before the actual celebration of the sacrament. At the Chrism Mass celebrated during Holy Week, the bishop consecrates the Sacred Chrism 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 Baptism (which is usually the case in the Latin Church), the liturgy includes the renewal of baptismal promises. The renewal of baptismal promises helps to express the close relationship between Confirmation and Baptism.
5. The laying on of hands has been a sign of the descent of the Holy Spirit since the time of the Apostles. This laying on of hands communicates the grace of Pentecost in the Church. . . . This laying on of hands is significant, even though it is not the action by which Confirmation is conferred. It is a vital expression of the Church's prayer.
6. Like Baptism, the Sacrament of Confirmation imprints a spiritual mark, an indelible character, on the soul. This means that this sacrament is so unique that, like Baptism, it can be received only once in a lifetime. This character is permanent. Another term for this mark or character is seal of the Holy Spirit. . . . 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 Sacred Chrism is the sign of this seal.



Article 21: Life in the Holy Spirit

1. The Sacrament of Confirmation strengthens and confirms the graces and Gifts of the Holy Spirit 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 Holy Spirit 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 Christ.
 - It increases the Gifts of the Holy Spirit in us.
 - It strengthens our relationship with the Church.
 - It involves us more deeply in the Church's mission of bringing the Good News of salvation to all people.
 - It helps us to bear witness to our faith through our words and actions.
2. The Seven Gifts of the Holy Spirit are Wisdom, Understanding, Right Judgment (Counsel), Courage (Fortitude), Knowledge, Reverence (Piety), and Wonder and Awe (Fear of the Lord).
3. The fruits of the Holy Spirit are charity, joy, peace, patience, kindness, goodness, generosity, gentleness, faithfulness, modesty, self-control, and chastity. These qualities or characteristics are called fruits because they are the results of growth in Christ, 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 vocation 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 universal call from God, rooted in our Baptism, to all members of the Church to embrace a life of holiness. Specifically, it refers to a call to live the holy life as an ordained minister, as a vowed religious (sister or brother), or in a Christian marriage. Single life that involves a personal consecration or commitment to a public, permanent, celibate gift of self to God and one's neighbor is also a vocational state.

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