

Chapter 3

Answer Key for Double-Check Questions

1. *Why do we use a word that comes from the Greek word baptizein, meaning “to plunge,” to describe our rise to a new life in Christ?*

In Baptism, we are plunged into the waters of death in order to rise to new life in Christ. Baptism is also called the “bath of enlightenment,” for through Baptism we are enlightened by the Word that is Christ and receive the true light that enlightens every follower of Christ.

2. *Name four events in salvation history associated with water that help us to understand the meaning of the Sacrament of Baptism.*

Salvation history includes several events associated with water that help us to understand the meaning of the Sacrament of Baptism:

- The creation of the world, in which the Holy Spirit hovered over the waters and brought life from them
- The Great Flood, in which God sought to wash the world clean of sin and to bring forth new life
- The Exodus, specifically the passing of the Israelites through the Red Sea, which parted to allow them to continue their journey from slavery to freedom
- The crossing of the River Jordan, when the Israelites finally reached the Promised Land
- The Baptisms that John the Baptist conducted in the River Jordan, including the Baptism of Jesus himself

3. *Describe how to baptize in an emergency.*

In an emergency, anyone can baptize by using the Trinitarian formula. One must have the intention to baptize the person as a follower of Christ and member of his Body, the Church. With this intention in mind, one pours water on the candidate's head, saying, “I baptize you in the name of the Father, and of the Son, and of the Holy Spirit” (*Catechism*, no. 1284).

4. *Choose one of the six effects of Baptism and explain its meaning.*

Answers will vary, and students will choose one of the following:

- *We die and rise with Christ.* Baptism unites us with Christ and grants us a share in his Paschal Mystery. The baptismal waters symbolize dying and rising. Baptism promises that at our death, if we have been faithful to Christ, he will take us up to a new and resurrected life.
- *We are freed from Original Sin and personal sins.* We inherit Original Sin as part of human nature, but Baptism, in which we choose Christ (or he is chosen for us), forgives all our sins.
- *We become God's adopted children.* Before Christ, we were slaves to sin and death. Christ redeemed us and made us adopted children of God. We become members of the Body of Christ through the sanctifying grace of Baptism, which helps us to believe in and love God, to live according to the Holy Spirit, and to grow in goodness and turn away from sin.



- *We become members of the Church and share in the priesthood of Christ.* Baptism makes us members of the Church, the People of God, the Body of Christ—united with Christ and with all those who have been baptized. As a result, we no longer belong to ourselves but to Christ, and our rights and duties flow from this belonging.
- *We receive a sacramental character that is permanent or indelible.* Baptism makes an invisible mark on the soul, choosing and sealing us for Christ and consecrating us for Christian worship. As a result, Baptism can never be repeated.
- *We are empowered by the Holy Spirit for discipleship.* Baptism anoints us and incorporates us into Christ—priest, prophet, and king. As a result, we are empowered to be his disciples: to worship, to hear and act on the Word of God, and to serve others.

5. *What is the common priesthood of the faithful, and why is it connected to Baptism?*

The common priesthood of the faithful is the name for the priesthood shared by all who are baptized. The baptized share in the one priesthood of Jesus Christ by participating in his mission as priest, prophet, and king. Baptism gives us a share in the priesthood of Christ. The word *common* means “for all,” as in for all those who are baptized. From this word, we get the words *communal* and *community*. As we are incorporated into Christ, who is Priest, Prophet, and King, so we are given the gift of proclaiming the praises of God.

6. *Why has Baptism been administered to children from the earliest times of the Church?*

Baptism of infants and young children is an ancient tradition of the Church. Today, when infants and young children are baptized, we celebrate the rites of Baptism. As the baptized child progresses in age and understanding, appropriate instruction and involvement in the Christian way of life is offered so that the life of faith nourished by the grace of Baptism can also grow.

7. *What are we freed from during Baptism, and why must we baptize even those who haven't committed personal sin yet?*

We inherit Original Sin as part of human nature, but Baptism, in which we choose Christ (or he is chosen for us), forgives all our sins. Original Sin is 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.

8. *Who are the ordinary ministers of Baptism?*

The ordinary ministers of Baptism are the bishop, the priest, and the deacon.

(The quotation in answer 3 is from the English translation of the *Catechism of the Catholic Church* for use in the United States of America, second edition [CCC], no. 1284. Copyright © 1994 by the United States Catholic Conference, Inc.—Libreria Editrice Vaticana [LEV]. English translation of the *Catechism of the Catholic Church: Modifications from the Editio Typica* copyright © 1997 by the United States Catholic Conference, Inc.—LEV.)

