The Sacraments
Source of Our Life in Christ

Author and General Editor: Rev. James Socias
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Sin is a violation of moral law.

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Baptism

Through the Sacrament of Baptism, a person is cleansed of all sin, both original and actual, becomes a member of the Body of Christ, and receives the grace needed to enter Heaven.
# Chapter Planning Guide

## Lesson Objectives

**Baptism Prefigured in the Old Testament** (pp. 26–29)
- **Learning Experience**
  - Old Testament "types" of Baptism
- **Anticipatory Set**
  - Discuss the idea of initiation (p. 26)
- **Closure**
  - Paragraph summarizing how Baptism is prefigured in the Old Testament (p. 29)
- **Alternative Assessment**
  - Free write on the fitness of water as the matter of Baptism (p. 29)

**The Institution of Baptism** (pp. 29–33)
- **Learning Experience**
  - St. John’s baptism
  - The institution of the Sacrament of Baptism
  - The effects of Baptism
- **Anticipatory Set**
  - Incorporate the “names” of Baptism into the class’s opening prayer (p. 31)
- **Closure**
  - Paragraph putting into the student’s own words the effects of Baptism (p. 33)
- **Alternative Assessment**
  - Document-based activity: How St. Justin Martyr depicted Baptism (p. 33)

**Remission of Sin and Rites of Baptism** (pp. 34–40)
- **Learning Experience**
  - Original Sin and concupiscence
  - Immersion and affusion
  - The valid form of Baptism
  - Latin and Eastern Rites of Baptism
- **Anticipatory Set**
  - Think/Pair/Share: How sin violates love of God and neighbor (p. 34)
- **Closure**
  - Paragraph on how to baptize in case of emergency (p. 39)
- **Alternative Assessment**
  - Discussion: How life would be different without concupiscence (p. 39)

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**Think/Pair/Share**
- The necessity of water (p. 27)
- Jewish Rites of Purification (p. 28)

**Think/Pair/Share**
- Why was Jesus Baptized? (p. 30)
- Regeneration through water and the Word (p. 32)

**Focused Reading**
- The consequence of concupiscence (p. 35)

**Partner Work/Discussion**
- Eastern Rite Baptismal Ceremony (p. 39)

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**Baptism Prefigured in the Old Testament**
(pp. 26–29)

**LESSON OBJECTIVES**
- Old Testament “types” of Baptism

**BASIC QUESTION**
- How is the Sacrament of Baptism prefigured in the Old Testament?

**KEY IDEA**
Baptism is prefigured in the Old Testament by types such as the Flood, the crossing of the Red Sea, and the crossing of the River Jordan into the Promised Land. In addition, Jewish rites of purification using blood or water also prefigured Baptism.

**ANTICIPATORY SET**
Explain the concept of initiation, the way one is made part of an organization or state in life.
Explain that in the sacramental life of the Church, there are three Sacraments of Initiation: Baptism, Confirmation, and the Eucharist. These three sacraments fully incorporate one into the Body of Christ.
Ask the students to identify these three sacraments from the two quotes from Acts 2 on page 26 of the text.
- **Baptism:** Repent and be baptized.
- **Confirmation:** You shall receive the Holy Spirit.
- **Eucharist:** The breaking of bread.
Have them identify the three over-arching Objectives of this chapter from the paragraph beginning, “Just as it was in the early Church.”
(1) The origins of the practice of Baptism, (2) the theology behind the Sacrament, and (3) the way it is practiced in the Catholic Church.

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**The Sacraments**

**CHAPTER 1**

**Baptism**

After the Ascension of Jesus into Heaven, the Apostles were hesitant and unsure about how to proceed with the mission that Christ had given them. It was at Pentecost that Jesus fulfilled his promise of sending the Holy Spirit who inspired them to begin the work of the Church. Leaving the upper room where they had been hiding in fear, the Apostles went out into the streets to announce the Good News. St. Peter, speaking for the twelve, addressed the crowds, saying:

Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit. For the promise is to you and to your children and to all that are far off, everyone whom the Lord our God calls to him. (Acts 2:38–39)

The Acts of the Apostles tells us that “those who received his word were baptized, and there were added that day about three thousand souls. And they devoted themselves . . . to the breaking of bread and the prayers.”

The story of Pentecost gives us a clear description of how the Sacraments of Initiation were celebrated in the earliest Christian community in Jerusalem. Administering on the day of Pentecost, the Sacraments of Baptism, Confirmation, and the Holy Eucharist have always laid the foundation of the Christian life. The faithful are born anew in the Sacrament of Baptism and strengthened by the Holy Spirit in the Sacrament of Confirmation, and spiritually nourished by the Holy Eucharist.

Just as it was in the early Church the Sacrament of Baptism is the first Sacrament we receive, ushering us into the Church and new life in Christ. In this chapter we will look at the origins of the practice of Baptism, the theology behind the Sacrament, and the way it is practiced in the Catholic Church.

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FOCUS QUESTIONS

- Why is Baptism the basis and foundation of the Christian life?
  Through Baptism, the individual receives supernatural life, membership in the family of God, and access to the other sacraments, especially Confirmation and the Eucharist.

- What does it mean to prefigure something?
  It means to show or represent beforehand by a figure or type.

- What are three Old Testament events that prefigured Baptism?
  Noah and the Flood, the crossing of the Red Sea, and the crossing of the River Jordan into the Promised Land.

- How does the story of Noah and the ark prefigure Baptism?
  God used the Flood to purge the earth of moral evil, just as Baptism washes away Original Sin and personal sin.

- How is Noah's ark a type or prefigurement of the Church?
  Noah and his family were kept safe within the ark, just as Christians are kept safe within the Church.

- How does the crossing of the Red Sea prefigure Baptism?
  Israel escaped slavery and was saved by passing through the waters of the Red Sea, while Pharaoh's wicked forces were destroyed in it. In Baptism, we are freed from the slavery of sin, and our former lives and habits are washed away.

- How did the Chosen People crossing the River Jordan also prefigure Baptism?
  The Hebrews, who wandered in the desert for forty years, crossed the River Jordan and entered into the Promised Land. In the waters of Baptism, the individual passes into the promised land of the Kingdom of God.

GUIDED EXERCISE

Conduct a think/pair/share on the following question:

- Why is water absolutely necessary to life and one of the greatest gifts that God has given?

Answers will vary, but should contain these types of answers:

- Our bodies are largely composed of water.
- We could not grow food or have gardens without water.
- We can only live a few days without water.
- When we are in the womb we are in a sac of water.
- People gravitate to bodies of water for vacations.
FOCUS QUESTIONS

- **What is the origin of the word *baptize***?
  
The Greek verb *baptizein* means “to plunge,” “to immerse,” or “to dip.”

- **What is the connection between *baptizein* and the Hebrew word *tabal***?
  
In the Septuagint translation of the Old Testament, the Greek *baptizein* was used to translate the Hebrew word *tabal*, which was often used to describe various religious rites and actions in which water or blood was sprinkled to purify uncleanness or to deliver from evil.

- **What does it mean to say that water’s use in ritualistic practice allows the symbolic physical action to transcend into metaphysical reality?**
  
Because water is used to physically cleanse our bodies, Christ chose water as a symbol of spiritual cleansing. In using the symbolic action of cleansing by water to actually purify a person spiritually, the symbolic action has become a metaphysical, or ‘beyond’ physical, action.

- **What were two daily practices of the Essenes?**
  
Daily washings for purification and the wearing of a white garment while they shared a communal meal.

- **What did St. John the Baptist have in common with the Essenes?**
  
He lived an ascetic life in the wilderness and administered a baptism for the forgiveness of sins.

- **How did St. John the Baptist describe the difference between his baptism and the Baptism instituted by Christ?**
  
St. John said that his baptism was with water for the repentance of sins, while the Baptism instituted by Christ would be with the Holy Spirit and fire. 

  **Extension:** St. John’s baptism did not, in itself, forgive sins, but it was a testimony that the person baptized wanted to be forgiven and purified.

GUIDED EXERCISE

Have the students work with a **partner** to identify the solution to each of the following problems to sum up the three examples of Jewish rites of purification:

- **God is going to send an angel to kill every firstborn male child.**
  
Baptize a branch of hyssop in the blood of the Passover lamb and sprinkle it on the doorposts and lintels of the home. The angel of death will “pass-over” the home and no one inside will be harmed.

- **Touching a dead body and becoming ritually unclean.**
  
Baptize a branch of hyssop in water and sprinkle it over the person, and he will become ritually clean again.

- **A Jewish priest sins.**
  
He baptizes his finger in the blood of a young bull and sprinkles it on the veil of the temple seven times, thus becoming clean again.