

– TEACHER'S MANUAL –

The Sacraments

Source of Our Life in Christ



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CONTENTS

ix	Abbreviations Used for the Books of the Bible	18	<i>Sidebar: The Eastern Rites of the Catholic Church</i>
ix	General Abbreviations	19	<i>Supplementary Reading: Bl. Otto Neururer</i>
x	Foreword	20	<i>Supplementary Reading: Adoro Te Devote</i>
xi	Introduction	20	<i>Vocabulary</i>
xiii	Overview	22	<i>Study Questions</i>
T271	Catholic Prayers and Devotions	23	<i>Practical Exercises</i>
T279	Art and Photo Credits	23	<i>From the Catechism</i>
T283	Index	25	Chapter 1: Baptism
1	Introduction	25a	<i>Chapter Planning Guide</i>
1a	<i>Chapter Planning Guide</i>	25c	<i>Chapter Objectives</i>
1c	<i>Chapter Objectives</i>	25c	<i>Keys to this Chapter</i>
1c	<i>Keys to this Chapter</i>	25d	<i>Key Ideas</i>
1d	<i>Key Ideas</i>	27	<i>Introduction</i>
2	Introduction	27	Prefiguration of Baptism in the Old Testament
3	The Role of Grace in Salvation History	29	Jewish Rites of Purification at the Time of Christ
4	Adam and Eve and the First Sin	29	St. John the Baptist and the Baptism of Christ
5	God Continues to Lead Humanity Back to Him	30	Institution of Baptism by Christ
5	<i>Sidebar: In the Covenant That He Established, God Made Three Promises to Abraham</i>	32	Baptism as a Sacrament
6	Mary's "Yes" to God's Plan of Salvation	33	Effects of Baptism
7	Christ Founds the Church as an Instrument of Grace	34	Original Sin and Its Consequences
7	<i>Sidebar: The Church Continues the Saving Actions of Christ through the Sacraments, Which He Instituted</i>	35	Celebration of Baptism
8	Sacraments: Transforming Actions of Christ	35	Matter
9	Sacraments as Signs	35	Form
9	<i>Sidebar: Material Signs Used in the Sacraments</i>	37	Minister
10	Sacraments as Efficacious Signs	37	Rite of Baptism
11	Sacraments as Actions of Jesus Christ	37	a. What Name Have You Given to Your Child?
11	<i>Sidebar: St. Francis of Assisi</i>	37	b. What Do You Ask of God's Church?
12	The Necessity of the Sacraments	38	c. Godparents and Sponsors
13	Actual Grace	38	d. Ceremony
13	Sanctifying Grace	39	<i>Sidebar: Baptismal Ceremony in the Eastern Churches</i>
14	New Creatures in Christ	40	Baptism and Christian Vocation
15	Celebration of the Sacraments	40	Baptism as a Sacrament of Faith
15	Matter, Form, and Minister	41	Who Can Receive Baptism?
15	<i>Sidebar: The Sacrament</i>	42	Necessity of Baptism
16	Receiving the Sacraments with the Proper Disposition	42	Conclusion
17	Conclusion	43	<i>Supplementary Reading: St. Francis Xavier</i>
		44	<i>Supplementary Reading: A Brief History of Christian Initiation</i>
		45	<i>Vocabulary</i>
		46	<i>Long-Term Assignment</i>
		47	<i>Study Questions</i>
		48	<i>Practical Exercises</i>
		49	<i>From the Catechism</i>

51	Chapter 2: Confirmation	82	<i>Sidebar: The Miracle of Lanciano</i>
51a	<i>Chapter Planning Guide</i>	83	The Holy Sacrifice of the Mass
51c	<i>Chapter Objectives</i>	84	Sacrifices in the Old Covenant
51c	<i>Keys to this Chapter</i>	85	The New Covenant Sacrifice
51d	<i>Key Ideas</i>	86	The Celebration of the Mass in the Early Church
52	Introduction	86	<i>Sidebar: The Holy Chalice of Valencia</i>
53	Jesus the “Christ”	87	<i>Sidebar: The Celebration of the Eucharist by St. Justin Martyr</i>
54	The Promised Spirit	88	The Liturgy of the Mass
55	The Laying On Of Hands and the Anointing of the Holy Spirit	88	The Liturgy of the Word
56	The Sacrament of Confirmation	90	The Liturgy of the Eucharist
57	<i>Sidebar: Effects of Confirmation</i>	92	<i>Sidebar: Byzantine Rite Liturgy of the Eucharist</i>
58	The Seven Gifts of the Holy Spirit	93	Participation in the Mass
58	1. Wisdom	93	Internal Preparation
58	2. Understanding	94	The Mass: External Participation
59	3. Counsel	94	Devotions Outside of Mass
59	4. Fortitude	95	The Ministerial Priesthood
59	5. Knowledge	96	A Source of Unity in Christ
59	6. Piety	97	Fruits of Regular Reception of the Eucharist
60	7. Fear of the Lord	98	Conclusion
60	Act of Contrition	99	<i>Supplementary Reading: Pope St. Pius X</i>
61	Celebration of Confirmation	100	<i>Vocabulary</i>
61	Matter	100	<i>Long-Term Assignment</i>
61	Form	102	<i>Study Questions</i>
61	Minister	103	<i>Practical Exercises</i>
62	Confirmation Sponsor	103	<i>From the Catechism</i>
62	Confirmation Name	105	Chapter 4: Reconciliation
62	Ceremony	105a	<i>Chapter Planning Guide</i>
63	Living in the Footsteps of Christ	105c	<i>Chapter Objectives</i>
64	Preparation for Confirmation	105c	<i>Keys to this Chapter</i>
65	Living Out the Sacrament of Confirmation	105d	<i>Key Ideas</i>
65	<i>Sidebar: The Pope Speaks</i>	106	Introduction
66	Conclusion	107	<i>Sidebar: The Parable of the Prodigal Son</i>
67	<i>Supplementary Reading: St. Therese of Lisieux</i>	108	The Origins of Reconciliation in Salvation History
68	<i>Supplementary Reading</i>	108	The First Sin
69	<i>Vocabulary</i>	109	The Forgiveness of Sin
70	<i>Study Questions</i>	109	The Institution of the Sacrament
71	<i>Practical Exercises</i>	111	Handed Down By the Apostles
72	<i>From the Catechism</i>	111	The History of the Sacrament of Penance
73	Chapter 3: The Eucharist	111	Reconciliation in the Early Church (AD 50–400)
73a	<i>Chapter Planning Guide</i>	112	Reconciliation in the Irish and British Church (AD 400–700)
73e	<i>Chapter Objectives</i>	113	<i>Sidebar: Indulgences</i>
73e	<i>Keys to this Chapter</i>	114	Morality and Responsibility
73f	<i>Key Ideas</i>	115	What is Sin?
74	Introduction	115	Sin is any act, word, or desire that violates eternal law.
75	The Institution of the Eucharist	115	Sin is a violation of moral law.
78	The Promise of the Eucharist: The Bread from Heaven Discourse	115	Sin is a disordered love of creatures over God.
79	The Real Presence		
81	Names of the Eucharist		

116	Sin Damages Our Relationship with God	154	The Role of a Priest: <i>In Persona Christi</i>
117	Mortal and Venial Sins	156	The Post-Apostolic Church
118	How to Make a Good Confession	158	The Sacrament of Holy Orders
119	<i>Sidebar: Short Examination of Conscience</i>	160	Deacons
121	The Minister of the Sacrament of Reconciliation	161	<i>Sidebar: Symbols of a Deacon</i>
121	Importance of the Sacrament	162	Priests
122	Penance in the Life of a Christian	163	<i>Sidebar: Symbols of a Priest</i>
123	Conclusion	164	Bishops: The Fullness of the Priesthood
124	<i>Supplementary Reading: St. John Nepomucene</i>	165	<i>Sidebar: Symbols of a Bishop</i>
125	<i>Vocabulary</i>	166	The Celebration of the Sacrament of Holy Orders
127	<i>Study Questions</i>	166	Matter
128	<i>Practical Exercises</i>	166	Form
129	<i>From the Catechism</i>	166	Minister
131	Chapter 5: Anointing of the Sick	167	The Priestly Life
131a	<i>Chapter Planning Guide</i>	168	Religious Life
131c	<i>Chapter Objectives</i>	168	Celibacy
131c	<i>Keys to this Chapter</i>	169	Male Priesthood
131d	<i>Key Ideas</i>	170	Conclusion
132	Introduction	171	<i>Supplementary Reading: Pope John Paul II</i>
134	The Ministry of Healing	172	<i>Vocabulary</i>
135	<i>Sidebar: Lourdes</i>	173	<i>Study Questions</i>
136	Encounters with Christ	174	<i>Practical Exercises</i>
138	The Sacrament of the Anointing of the Sick	175	<i>From the Catechism</i>
139	Celebration of the Sacrament	177	<i>Sidebar: The Popes</i>
139	Matter	179	Chapter 7: Matrimony
139	Form	179a	<i>Chapter Planning Guide</i>
140	Minister	179e	<i>Chapter Objectives</i>
140	The Effects of the Anointing of the Sick	179e	<i>Keys to this Chapter</i>
141	When Should the Sacrament be Administered?	179f	<i>Key Ideas</i>
142	The Meaning of Human Suffering	180	Introduction
142	The Christian Vocation to Serve Those in Need	181	The Original Meaning of Marriage
143	<i>Sidebar: Bl. Teresa of Calcutta</i>	183	The Sacrament of Matrimony
144	Message of a Cardinal	184	Marital Love
144	Conclusion	185	The Unitive Aspect of Marital Love
145	<i>Supplementary Reading: A Saint Who Killed?</i>	186	The Procreative Aspect of Marital Love
146	<i>Vocabulary</i>	187	Natural Family Planning
146	<i>Long-Term Assignment</i>	188	Celebrating the Sacrament of Matrimony
146	<i>Study Questions</i>	189	Requirements for Marriage
147	<i>Practical Exercises</i>	190	<i>Sidebar: Requirements of a Valid Marriage</i>
148	<i>From the Catechism</i>	191	Marriages to Non-Catholics
149	Chapter 6: Holy Orders	191	Celebrating the Sacrament
149a	<i>Chapter Planning Guide</i>	191	Matter
149c	<i>Chapter Objectives</i>	192	Form
149c	<i>Keys to this Chapter</i>	192	Minister
149d	<i>Key Ideas</i>	193	The Wedding Ceremony
150	Introduction	193	The Rite of Matrimony
152	The Priesthood in the Old Testament	194	The Vocation to Marriage and the Universal Call to Holiness
152	The Call of the Apostles	195	The Domestic Church
154	The Apostolic Church:	196	Sins against Marriage
	Bishops, Presbyters, and Deacons	197	What is an Annulment?

198	Conclusion
199	<i>Supplementary Reading:</i> Exhortation before Marriage
200	<i>Supplementary Reading:</i> More on Artificial Birth Control
201	<i>Supplementary Reading:</i> Georges and Pauline Vanier
202	<i>Vocabulary</i>
202	<i>Long-Term Assignment</i>
204	<i>Study Questions</i>
205	<i>Practical Exercises</i>
206	<i>From the Catechism</i>
207	Chapter 8: The Liturgy: The Church at Worship and Prayer
207a	<i>Chapter Planning Guide</i>
207c	<i>Chapter Objectives</i>
207c	<i>Keys to this Chapter</i>
207d	<i>Key Ideas</i>
208	Introduction
210	Origins of the Liturgy
211	<i>Sidebar:</i> Eastern Rite Iconostasis
212	Actions of Jesus Christ
213	The Lord's Day
214	Where We Worship
215	<i>Sidebar:</i> Typical Parish Church
216	How We Pray and Worship
217	<i>Sidebar:</i> The Sign of the Cross
219	The Divine Office (Liturgy of the Hours)
219	<i>Sidebar:</i> The Liturgy of the Hours
220	<i>Sidebar:</i> Liturgical Vestments; Sacred Vessels Used in the Liturgy
221	<i>Sidebar:</i> Liturgical Seasons; Liturgical Colors
222	Sacramentals
223	Holy Water
223	Statues, Icons, and Other Holy Images
224	The Rosary
225	<i>Sidebar:</i> The Holy Rosary
226	Stations of the Cross
227	Relics and Their Veneration
228	Medals and Scapulars
229	Pilgrimages, Processions, and Visits to Sacred Places
230	<i>Sidebar:</i> Santiago de Compostela
231	Using Sacramentals at Home
231	Conclusion
232	<i>Supplementary Reading:</i> St. Justin Martyr
233	<i>Vocabulary</i>
235	<i>Study Questions</i>
236	<i>Practical Exercises</i>
236	<i>From the Catechism</i>

STUDENT WORKBOOK

T1	Introduction
T13	Chapter One
T29	Chapter Two
T43	Chapter Three
T65	Chapter Four
T83	Chapter Five
T93	Chapter Six
T107	Chapter Seven
T127	Chapter Eight

RESOURCE MATERIALS

Chapter Tests

T144	Introduction
T150	Chapter One
T155	Chapter Two
T160	Chapter Three
T166	Chapter Four
T173	Chapter Five
T180	Chapter Six
T187	Chapter Seven
T194	Chapter Eight

Chapter Quizzes

T202	Introduction
T206	Chapter One
T210	Chapter Two
T215	Chapter Three
T219	Chapter Four
T223	Chapter Five
T228	Chapter Six
T232	Chapter Seven
T237	Chapter Eight

Vocabulary Review: Crossword Puzzles

T244	Introduction
T247	Chapter One
T250	Chapter Two
T253	Chapter Three
T256	Chapter Four
T259	Chapter Five
T262	Chapter Six
T265	Chapter Seven
T268	Chapter Eight

The Sacraments

CHAPTER 1



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	OPENING & CLOSING ACTIVITIES	GUIDED EXERCISES	HOMEWORK
Baptism Prefigured in the Old Testament (pp. 26–29)	Learning Experience <ul style="list-style-type: none"> Old Testament “types” of Baptism 	Anticipatory Set <ul style="list-style-type: none"> Discuss the idea of initiation (p. 26) Closure <ul style="list-style-type: none"> Paragraph summarizing how Baptism is prefigured in the Old Testament (p. 29) Alternative Assessment <ul style="list-style-type: none"> Free write on the fitness of water as the matter of Baptism (p. 29) 	Think/Pair/Share <ul style="list-style-type: none"> The necessity of water (p. 27) Partner Work <ul style="list-style-type: none"> Jewish Rites of Purification (p. 28) 	Textbook <ul style="list-style-type: none"> Study Questions 1–3 (p. 47) Practical Exercise 1 (p. 48) Workbook <ul style="list-style-type: none"> Questions 1–8 Reading <ul style="list-style-type: none"> <i>St. John the Baptist and the Baptism of Christ</i> (pp. 29–30) <i>Institution of Baptism by Christ</i> (pp. 30–31) <i>Baptism as a Sacrament</i> (p. 32) <i>Effects of Baptism</i> (p. 33)
The Institution of Baptism (pp. 29–33)	Learning Experience <ul style="list-style-type: none"> St. John’s baptism The institution of the Sacrament of Baptism The effects of Baptism 	Anticipatory Set <ul style="list-style-type: none"> Incorporate the “names” of Baptism into the class’s opening prayer (p. 29) Closure <ul style="list-style-type: none"> Paragraph putting into the student’s own words the effects of Baptism (p. 33) Alternative Assessment <ul style="list-style-type: none"> Document-based activity: How St. Justin Martyr depicted Baptism (p. 33) 	Think/Pair/Share <ul style="list-style-type: none"> Why was Jesus Baptized? (p. 30) Think/Pair/Share <ul style="list-style-type: none"> Regeneration through water and the Word (p. 32) 	Textbook <ul style="list-style-type: none"> Study Questions 4–6 (p. 47) Practical Exercise 2 (p. 48) Workbook <ul style="list-style-type: none"> Questions 9–20 Reading <ul style="list-style-type: none"> <i>Original Sin and Its Consequences</i> (p. 34) <i>Celebration of Baptism</i> (pp. 35–37) <i>Rite of Baptism</i> (pp. 37–40) Sidebar: <i>Baptismal Ceremony in the Eastern Churches</i> (p. 39)
Remission of Sin and Rites of Baptism (pp. 34–40)	Learning Experience <ul style="list-style-type: none"> Original Sin and concupiscence Immersion and affusion The valid form of Baptism Latin and Eastern Rites of Baptism 	Anticipatory Set <ul style="list-style-type: none"> Think/Pair/Write/Share: How sin violates love of God and neighbor (p. 34) Closure <ul style="list-style-type: none"> Paragraph on how to baptize in case of emergency (p. 39) Alternative Assessment <ul style="list-style-type: none"> Discussion: How life would be different without concupiscence (p. 39) 	Focused Reading <ul style="list-style-type: none"> The consequence of concupiscence (p. 35) Partner Work/Discussion <ul style="list-style-type: none"> Eastern Rite Baptismal Ceremony (p. 39) 	Textbook <ul style="list-style-type: none"> Study Questions 7–28 (p. 47) Workbook <ul style="list-style-type: none"> Questions 21–39 Reading <ul style="list-style-type: none"> <i>Baptism and Christian Vocation</i> (p. 40) <i>Baptism as a Sacrament of Faith</i> (pp. 40–41) <i>Who Can Receive Baptism?</i> (p. 41) <i>Necessity of Baptism</i> (p. 42) <i>Conclusion</i> (p. 42) <i>Supplementary Readings</i> (pp. 43–44)

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.*

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.”¹

The story of Pentecost gives us a clear description of how the Sacraments of Initiation were celebrated in the earliest Christian community in Jerusalem. Beginning 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, strengthened by the Holy Spirit in the Sacrament of Confirmation, and spiritually nourished by the Holy Eucharist.²

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.

IN THIS CHAPTER, WE WILL ADDRESS SEVERAL QUESTIONS:

- ✦ What is the Sacrament of Baptism?
- ✦ Why is it necessary?
- ✦ What is the meaning of Baptism in the life of a Christian?
- ✦ How is Baptism celebrated?
- ✦ What is the role of parents and godparents in the Baptism of a child?
- ✦ What does the Church teach about those who have not received Baptism?

INTRODUCTION

Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not marvel that I said to you, "You must be born anew." (Jn 3:5-7)

When the Pharisee Nicodemus secretly came to see Jesus at night he was confused and surprised by what he heard. No one can enter the kingdom of God, Jesus told him, without being "born anew." Nicodemus did not understand what Jesus meant by being "born anew," which seemed to imply that we must be reborn to have hope of eternal life with God.

A person is first born from his or her mother's womb. This birth, common to all human beings, gives biological life to the individual and membership in the human community. However, Jesus was speaking about a different kind of birth, a birth through the water of Baptism, by which the Holy Spirit gives supernatural life and membership in the family of God.

Baptism is the doorway into the life of Christ and his Mystical Body, the Church. Through Baptism, the individual receives membership in the Church and access to the other sacraments, in particular the Eucharist and Confirmation. Therefore, Baptism is seen as the basis and foundation of the Christian life.



The Great Flood by Bonaventura Peeters. In the Old Testament, there are many examples in which events connected to water prefigure the Sacrament of Baptism.

PREFIGURATION OF BAPTISM IN THE OLD TESTAMENT

In the Easter Vigil liturgy, the Church reminds us that "water" has long held an important role in the history of salvation as a symbol of the creative power of God and of purification. The first reading at Easter Vigil from the Book of Genesis describes how, at the dawn of Creation, the Spirit breathed on the waters, making them a wellspring of holiness.

Water is a source of life and fruitfulness on earth. Because of its vitality to human life, it has also been at the center of religious expression and has played a particularly central role in some of the most significant events recorded in Sacred Scripture.

In the Old Testament, there are many examples in which events connected to water prefigure the Sacrament of Baptism. In particular, we see Baptism prefigured in the story of Noah and the flood; in the crossing of the Red Sea; and in the crossing of the River Jordan when the Israelites arrived in the Promised Land.

During the time of Noah, Sacred Scripture tells us that humanity was wicked and evil, and that God decided to purge the world of this wickedness by sending a great flood. However, he decided to spare one righteous

Chapter One 27

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 prefiguration 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.

man, Noah, and his family. He instructed Noah to build an ark, which would save him and his family from the waters of the flood.

In the story of Noah, water is the means by which God brings about a cleansing of the earth. As in Baptism, the sins of the world are washed away by water. Additionally, one can also see in the image of the ark a “type” for the Church. While the waters raged around them, Noah and his family were safe within the walls of the ark.

In his first epistle, St. Peter draws the connection between the meaning of the story of Noah and the Sacrament of Baptism.

God's patience waited in the days of Noah, during the building of the ark, in which a few, that is, eight persons, were saved through water. Baptism, which corresponds to this, now saves you, not as a removal of dirt from the body but as an appeal to God for a clear conscience, through the resurrection of Jesus Christ. (1 Pt 3:20-21)

Similarly, in the story of the exodus of the Israelites from slavery in Egypt, we can see how God's Chosen People were saved by water. Having endured generations of slavery, God sent Moses to lead his Chosen People out of captivity. However, this could only be accomplished after God had sent plagues upon Egypt, which initially prompted Pharaoh to allow the Israelites to leave.



Moses Drawing Water From The Rock by Tintoretto.
“They drank from the supernatural Rock which followed them, and the Rock was Christ.” (1 Cor 10:4)

However, once the Israelites left their captivity, Pharaoh changed his mind, and sent his armies to track down the Israelites and slaughter them. Surrounded and facing certain annihilation, the Israelites escaped when God parted the Red Sea. Once they had safely crossed, the waters closed in on the pursuing Egyptian forces.

In this episode from the Book of Exodus, we can see a prefiguration of Baptism. Those who pass through the waters of Baptism are freed from the slavery of sin, while their former lives and habits are washed away. St. Paul refers to this event when speaking to the Corinthians about Baptism and the Eucharist.

I want you to know, brethren, that our fathers were all under the cloud, and all passed through the sea, and all were baptized into Moses in the cloud and in the sea, and all ate the same supernatural food and all drank the same supernatural drink. For they drank from the supernatural Rock which followed them, and the Rock was Christ.

(1 Cor 10:1-4)

After forty years of wandering in the desert, the Israelites crossed the River Jordan and entered into the land, which had been promised to them by God. This event again prefigures Baptism, which is understood as the beginning of a Christian's journey toward the Kingdom of Heaven.

As we saw in the previous chapter, God uses the materials of the physical world to reveal

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.