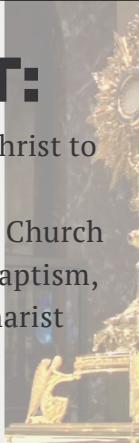


1

SACRAMENT:

- Outward sign instituted by Christ to give grace
- 7 Sacraments in the Catholic Church
- 3 Sacraments of Initiation: Baptism, Confirmation, and Holy Eucharist



BAPTISM

- One of the sacraments we see clearest in Sacred Scripture
- Jesus is baptized: Matthew 3:13-17
- Jesus tells us to baptize: Matthew 28:18-20
- Jesus' followers baptize: Acts 2:37-41
 - Philip baptizes: Acts 8
 - Entire families were baptized: Acts 16:13-15
 - Hints at infant baptism



2

BAPTISM

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3

BAPTISM

- Infant baptism
 - Intimated at in the Bible
 - Definitely practiced in the Early Church:
 - Irenaeus
 - "He [Jesus] came to save all through himself; all, I say, who through him are reborn in God: infants, and children, and youths, and old men. Therefore he passed through every age, becoming an infant for infants, sanctifying infants; a child for children, sanctifying those who are of that age ... [so that] he might be the perfect teacher in all things, perfect not only in respect to the setting forth of truth, perfect also in respect to relative age" (Against Heresies 2:22:4 [A.D. 189]).
 - Hippolytus
 - "Baptize first the children, and if they can speak for themselves let them do so. Otherwise, let their parents or other relatives speak for them" (The Apostolic Tradition 21:4 [A.D. 215]).

4

BAPTISM

- Not just a symbol of repentance, but a real transformation
 - Communicates grace - Divine Life into the soul
 - the sacred writers tell us that it is in baptism that we are saved, buried with Christ, incorporated into his body, washed of our sins, regenerated, cleansed, and so on (see Acts 2:38, 22:16; Rom. 6:1-4; 1 Cor. 6:11, 12:13; Gal. 3:26-27; Eph. 5:25-27; Col. 2:11-12; Titus 3:5; 1 Pet. 3:18-22).
- Three major effects
 - One becomes a daughter or son of God
 - One becomes a member of the Church
 - Original Sin is washed away
- This is the medicine for our souls
 - If I believe this, why wouldn't I want that for my child as soon as possible?

5

BAPTISM

- How to baptize:
 - Either by immersion OR
 - Pouring water over the head 3 times
 - The Didache - 1st Century AD
 - And concerning baptism, baptize this way: Having first said all these things, baptize into the name of the Father, and of the Son, and of the Holy Spirit. Matthew 28:19 in living water. But if you have not living water, baptize into other water; and if you can not in cold, in warm. But if you have not either, pour out water thrice upon the head into the name of Father and Son and Holy Spirit. But before the baptism let the baptizer fast, and the baptized, and whatever others can; but you shall order the baptized to fast one or two days before.
 - "I baptize you in the name of the Father, and of the Son, and of the Holy Spirit."
 - Parents and Godparents make promises on behalf of the child and promise to raise them in the Faith.

6

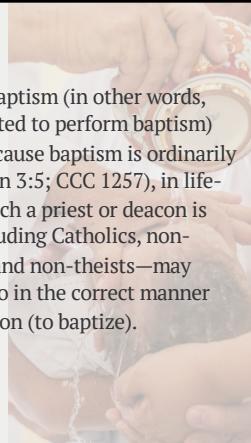
BAPTISM



7

BAPTISM

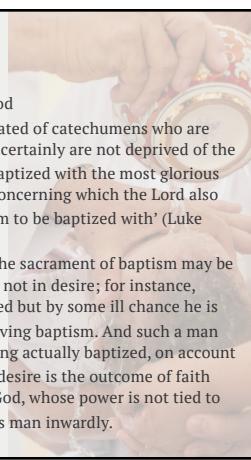
- The ordinary ministers of baptism (in other words, the people ordinarily expected to perform baptism) are priests and deacons. Because baptism is ordinarily necessary for salvation (John 3:5; CCC 1257), in life-and-death situations in which a priest or deacon is not available, anyone—including Catholics, non-Catholics, non-Christians, and non-theists—may baptize so long as they do so in the correct manner and with the correct intention (to baptize).



8

BAPTISM

- Baptism of Desire & Baptism of Blood
 - A.D. 256, Cyprian of Carthage stated of catechumens who are martyred before baptism, "They certainly are not deprived of the sacrament of baptism who are baptized with the most glorious and greatest baptism of blood, concerning which the Lord also said that he had 'another baptism to be baptized with' (Luke 12:50)" (Letters 72 [73]:22).
 - St. Thomas Aquinas: Secondly, the sacrament of baptism may be wanting to anyone in reality but not in desire; for instance, when a man wishes to be baptized but by some ill chance he is forestalled by death before receiving baptism. And such a man can obtain salvation without being actually baptized, on account of his desire for baptism, which desire is the outcome of faith that works by charity, whereby God, whose power is not tied to the visible sacraments, sanctifies man inwardly.



9

CONFIRMATION

CCC 1285: "by the sacrament of Confirmation, [the baptized] are more perfectly bound to the Church and are enriched with a special strength of the Holy Spirit. Hence they are, as true witnesses of Christ, more strictly obliged to spread and defend the faith by word and deed."

CCC 1302 It is evident from its celebration that the effect of the sacrament of Confirmation is the special outpouring of the Holy Spirit as once granted to the apostles on the day of Pentecost. From this fact, Confirmation brings an increase and deepening of baptismal grace:

- it roots us more deeply in the divine filiation which makes us cry, "Abba! Father!";¹¹⁷
- it unites us more firmly to Christ;
- it increases the gifts of the Holy Spirit in us;
- it renders our bond with the Church more perfect;¹¹⁸
- it gives us a special strength of the Holy Spirit to spread and defend the faith by word and action as true witnesses of Christ, to confess the name of Christ boldly, and never to be ashamed of the Cross;

10

CONFIRMATION

In Scripture:

- Acts 8:14–17, 9:17, 19:6 - the Apostles went out to Confirm
- Hebrews 6:2 - maturity in Christ



11

CONFIRMATION

1288 "From that time on the apostles, in fulfillment of Christ's will, imparted to the newly baptized by the laying on of hands the gift of the Spirit that completes the grace of Baptism. For this reason in the Letter to the Hebrews the doctrine concerning Baptism and the laying on of hands is listed among the first elements of Christian instruction. The imposition of hands is rightly recognized by the Catholic tradition as the origin of the sacrament of Confirmation, which in a certain way perpetuates the grace of Pentecost in the Church."

1289 Very early, the better to signify the gift of the Holy Spirit, an anointing with perfumed oil (chrism) was added to the laying on of hands. This anointing highlights the name "Christian," which means "anointed" and derives from that of Christ himself whom God "anointed with the Holy Spirit." This rite of anointing has continued ever since, in both East and West. For this reason the Eastern Churches call this sacrament Chrismation, anointing with chrism, or myron which means "chrism." In the West, the term Confirmation suggests that this sacrament both confirms and strengthens baptismal grace.

12

**RITE OF
CONFIRMATION**

