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UNIT 1: THE SACRAMENTS—PERSONAL MEETINGS WITH JESUS

Unit Objectives

1. To learn that we meet Christ in and through the Church, and especially in the Sacraments of the Church.
2. To discuss the definition of a Sacrament in detail.
3. To study Christ as the source of the Sacraments.

Vocabulary

grace: the gift of God’s life that He shares with persons

Mystical Person of Christ: the Church

Sacrament: (1) a physical sign, (2) given to us by Jesus, (3) through which Jesus meets us (4) and gives us grace

LESSON 1: MEETING JESUS

Lesson Objectives

1. To discuss the Gospel account of the personal meeting of the rich young man with Christ.
2. To introduce the students to the concept of grace.
3. To learn that we can meet Jesus today in and through the Church, and especially through the Sacraments of the Church.

Correspondence to the *Catechism of the Catholic Church*

Christ’s work in the liturgy: CCC 1084–90, 1111

Church as the Body of Christ: CCC 669, 787–95, 805–7

God’s omnipotence: CCC 268–74, 275–78

Grace: CCC 1996–2005, 2021–24

Grace conferred by the Sacraments: CCC 1127–29, 1131

Presence of Christ in the Eucharist: CCC 1373–81, 1410, 1418

Sacraments: CCC 1113, 1131–34

Sacraments of Christ: CCC 1114–16

Sacraments of the Church: CCC 1117–21

Sacraments of faith: CCC 1122–26

Sacraments of Salvation: CCC 1127–29

Sacraments of eternal life: CCC 1130

Preparation

The materials needed for this lesson are Bibles and the YOUCAT.

Proclamation

Christ and the Church are one single Mystical Person.

Explanation

Begin this lesson by writing the following heading on the board: “Important people we have met”. Ask the class to give you the names of the most important people they have met. Write the names of the important people under the heading. You may add a name or two of important people whom you have met.

UNIT 1: THE SACRAMENTS—PERSONAL MEETINGS WITH JESUS

Discuss with the students what they thought and how they felt when they were with an important person.

Have the students read and discuss textbook p. 1. Then have one student read aloud Mark 10:17–31.

UNIT 1: THE SACRAMENTS—PERSONAL MEETINGS WITH JESUS

Vocabulary

grace: the gift of God's life that He shares with persons

Mystical Person of Christ: the Church

Sacrament: (1) a physical sign, (2) given to us by Jesus, (3) through which Jesus meets us (4) and gives us grace

LESSON 1: MEETING JESUS

One day, a rich young man ran up to meet Jesus. The young man had probably heard about Jesus from his parents or friends. He must have known that Jesus was a very special Person who had great powers and who could do wonderful things for people. Obviously, he was excited to meet Jesus, because he ran up to Jesus.

The first thing that the young man did was to ask Jesus a question: "Teacher, what must I do to gain eternal life?" By eternal life, the young man meant life with God in Heaven. But eternal life also means sharing God's life here on earth. We call God's life in us grace.

So, in asking Jesus for eternal life, the young man had great expectations of Jesus. Eternal life isn't something that people can go and buy in a store. Nor is eternal life something that people can make. Rather, eternal life is life with God, and only God can give eternal life. The rich young man was expecting much from Jesus. But he was probably expecting much because of the wonderful things he had heard about Jesus. (See Matthew 19:16–30, Mark 10:17–31, and Luke 18:18–30.)

It must have been impressive for the young man in the Gospel to meet Jesus personally. Jesus was so powerful, yet so gentle and kind. He was God Himself, who became man without ceasing to be God. We know that there is no one more powerful than God. Nor is there anyone more gentle and kind than God. Meeting Jesus might be compared to meeting a very holy person, like the Pope, or a great saint, like Saint Francis of Assisi, or someone you know who is close to God and who is very impressive to meet.

Meeting a holy person is a great privilege, but it still isn't the same as meeting Jesus. Isn't there some way that we can meet Jesus today? Like the young man, we too really want to meet Jesus. Since Jesus is God, can't He find some way to come to us, so that we can meet Him?



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To remind students of some of these wonderful things, have students look up and read Matthew 19:16–30 and Luke 18:18–30.

Ask: What are some places where people might meet Jesus today? (Accept any reasonable responses.)

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Have the students read and discuss the top half of textbook p. 3.

UNIT 1: THE SACRAMENTS—PERSONAL MEETINGS WITH JESUS

There is a way that we can meet Jesus, although not the same way as the rich young man met Jesus two thousand years ago. The way we meet Jesus today is in and through the Church. We can meet Jesus through the Church because Jesus and the Church form one Mystical Person. In some mysterious manner, known to God alone, the Church is Jesus. Quoting Saint Augustine, Blessed John Paul II wrote, “Christ and the Church are one single mystical person” (“Augustinum Hipponensem”, *L’Osservatore Romano*, September 15, 1986). Being an active and faithful member of the Church means meeting Christ.

For example, when the Pope speaks on matters of faith and morality, it is truly Jesus speaking to us. When a baptized Christian does a kind deed for us, it is truly Jesus who is there helping us. When a priest celebrates Mass, it is truly Jesus who is celebrating the Mass.

Jesus, then, is present to us in and through the Church. If we really want to meet Jesus, it is in the Church that we will find Him. The Church celebrates the Sacraments. The seven Sacraments of the Church are “places” where we meet Jesus. Like the rich young man in the Gospel, we can meet Christ, and we can ask Him for eternal life. This personal meeting with Jesus happens in the Sacraments.

★ Learn more about the mystery of the Church by reading YOUCAT 124.

In order to emphasize the identity of Christ and the Church, have one of the students read aloud Acts 9:1–9. Have the student read verse 5 again.

Ask: Whom was Saul going to Damascus to persecute? *The Christians, or the Church.*

With whom does Christ identify Himself? *The Christians, or the Church.*

It should be noted that there is not an absolute identity of Christ with the Church. There are at least three fundamental differences between Christ as He walked the earth two thousand years ago (the incarnate Christ) and the Church (the mystical Christ).

First of all, with the incarnate Christ, two natures (divine and human) are united in one Person, God the Son. With the Church, Divine Persons and human persons are joined in a union with one another.

Second, the union of two natures in the incarnate Christ is accomplished through the grace of the hypostatic (personal) union. The union of

persons in the Church is accomplished through sanctifying grace (see Unit 11).

Third, the union of natures in the incarnate Christ is the work of God the Father and God the Son and God the Holy Spirit. The union of persons in the Church is the work of God the Father, God the Son, God the Holy Spirit, and the assent of human persons.

★ Have the students look up and discuss YOUCAT 124 about the mystery of the Church.

Application

The following activity should be completed by the students along with their parents. Have the students list the Sacraments they have already received along with dates and the name of the church where the Sacraments were received and the name of the priest that celebrated the Sacraments. This exercise will encourage discussion between the students and their parents about when they received the Sacraments and familiarize the student with their sacramental path if they are not already familiar with it.

Extending the Lesson

Have the students scan the Gospel of Saint Matthew for stories recounting the meeting of Jesus with some person or persons. Have each student choose a story to read. Have each student write a short paper recounting the purpose and the result of the encounter with Jesus. Have some of the students read their papers to the class.

Celebration

Pray the Apostles’ Creed with the students (Prayers to Know, student text p. 93).

UNIT 1: THE SACRAMENTS—PERSONAL MEETINGS WITH JESUS

LESSON 2: WHAT IS A SACRAMENT?

Lesson Objectives

1. To review the physical sign of each Sacrament.
2. To learn that Jesus meets us in the Sacraments.
3. To learn that the sign of each Sacrament brings about what it signifies.
4. To discuss the grace given in the Sacraments.

Correspondence to the *Catechism of the Catholic Church*

Christ's work in the liturgy: CCC 1084–90, 1111

Dignity of the human person: CCC 1700–709, 1710–12

Grace: CCC 1996–2005, 2021–24

Grace conferred by the Sacraments: CCC 1127–29, 1131

Matrimony: CCC 1601–58, 1659–66

Sacramental signs: CCC 1145–62, 1189–92

Preparation

The materials needed for this lesson are Bibles and the YOUCAT.

Proclamation

“The Sacraments strengthen faith and express it” (CCC 1133).

Explanation

With the help of the class, list on the board the Sacraments that they have received and have seen celebrated. Discuss what they remember about these Sacraments—who the deacon, priest, or bishop was; where the celebration took place; who the sponsors were; and so forth.

Have the students read the bottom of textbook p. 3 and p. 4.

LESSON 2: WHAT IS A SACRAMENT?

By now, the names of the Sacraments should be familiar. There are seven Sacraments in the Church. They are Baptism, Confirmation, Holy Eucharist, Reconciliation, Anointing of the Sick, Holy Orders, and Matrimony. You have been present at the celebration of most of the Sacraments.

What exactly is a Sacrament? The definition of a Sacrament includes four parts. A Sacrament is (1) a physical sign, (2) given to us by Jesus, (3) through which Jesus meets us (4) and gives us grace. This is a simple and compact definition. Let's expand a little on the definition.

A Sacrament is a physical, tangible sign. A Sacrament is perceivable to our senses. In other words, a Sacrament touches our bodies. The Sacraments involve certain material elements (water, oil, bread, wine), as well as words that are spoken by the minister of the Sacrament. The material elements and the words spoken touch the person receiving the Sacrament. This sacramental touch is no ordinary touch. Rather, it is the touch of Jesus Himself!

Through the touch of the Sacraments, we meet Jesus in a physical, tangible way. Jesus is truly present in the Sacrament in a way perceivable to our senses. The Second Vatican Council (1962–1965) reminds us of Jesus' presence in the Sacraments when it says: “By [Jesus'] power He is present in the Sacraments so that when anybody baptizes it is really Christ Himself who baptizes” (*The Constitution on the Sacred Liturgy*, no. 7).

A sign is something external that stands for something else. For example, when we meet a friend whom we have not seen for a while, we usually shake that person's hand or give that person a hug.



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UNIT 1: THE SACRAMENTS—PERSONAL MEETINGS WITH JESUS

The handshake or hug is a sign that we care for our friend and that we are glad to see our friend. A handshake or a hug signifies friendship.

In the same way, the physical sign of each Sacrament signifies what is happening in the Sacrament. For example, water is life-giving. We need water in order to preserve life. In Baptism, the use of water signifies grace, God's life, which is given to a person through Baptism.

But the amazing thing about the Sacraments is this: not only does the physical sign of each Sacrament signify what is happening in the Sacrament, but the sign actually brings about what it signifies. For example, in Baptism, the pouring of the water on a person and the speaking of the words of Baptism actually bring grace to a person. In this way, the Sacraments are unlike any other signs that we know. The Sacraments really bring about what they signify.

If the other signs that are familiar to us actually brought about what they signify, our world would change radically. Take, for example, a stop sign. When we are driving along in a car, we encounter stop signs. A stop sign signals us to stop. But what if, instead of just signaling us to stop, the stop sign actually reached out somehow and stopped us? If this were to happen, the stop sign would be bringing about what it signified—namely, stopping us. We know that the signs we encounter each day do not actually bring about what they signify. The Sacraments are different. They actually do bring about what they signify.

Since the Sacraments bring about what they signify, we can say that, through the physical signs of the Sacraments, not only does Jesus meet us and touch us in a physical way, but also He "touches" us spiritually. Jesus "touches" our souls in the Sacraments. Through our sacramental meeting with Jesus, He gives us eternal life.

As was mentioned above, eternal life means life with God in Heaven. But eternal life also means sharing God's life here on earth. We call God's life in us grace. Grace brings about a loving union of our souls with God. This union is what the rich young man was seeking. What the rich young man wanted to discover, Jesus gives to us freely in the Sacraments. Jesus gives us grace (eternal life) in each of the seven Sacraments.

The grace of each Sacrament helps us to fulfill the purpose of that Sacrament. For example, the grace of the Sacrament of Matrimony helps a married couple to love each other as husband and wife. As each Sacrament is studied, we will see what the purpose of each Sacrament is in more detail.

A Sacrament, then, is a "place" where a person meets Jesus and where Jesus embraces the entire person, body and soul. No part of a person is excluded from the loving sacramental embrace of Jesus. Of course, Jesus is able to embrace us body and soul in the Sacraments because He is God the Son.

Read this story about a man who experienced Jesus' presence in the Sacrament of Matrimony.

The Prison Guard

Tom was a young man who was a guard at a men's federal prison. He was a strong, husky man who stood about six feet tall. But, despite his size, it wasn't easy for Tom to deal with the inmates of the prison each day. Obviously, they were a tough lot.

Tom's philosophy was to treat everyone with dignity and respect, but there were times when he had to use force to keep order. This was a part of his job that Tom didn't appreciate.

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Ask: What is the definition of a Sacrament? (Write the student definition on the board. Make sure the students include all four key points in their definition. See the Vocabulary List.)

Write each Sacrament on the board.

Ask: What is the physical sign for each Sacrament?

Sacrament	Physical Sign
Baptism	The pouring of water and the words, "[Name], I baptize you in the name of the Father, and of the Son, and of the Holy Spirit."
Confirmation	The anointing with oil and the words, "[Name], be sealed with the Gift of the Holy Spirit."
Holy Eucharist	The bread and wine, and the words of Consecration: "This is my body" and "This is my blood".
Reconciliation	The saying of one's sins with sorrow and the words of absolution, "I absolve you from your sins in the name of the Father, and of the Son, and of the Holy Spirit."
Anointing of the Sick	The anointing with oil and the words, "Through this holy anointing may the Lord in his love and mercy help you with the grace of the Holy Spirit. May the Lord who frees you from sin, save you and raise you up."
Holy Orders	The imposition of the bishop's hands on the head of the man being ordained and the words appropriate for the order being given.
Matrimony	The bride and groom and the "Yes" that they say to one another through the vows.

UNIT 1: THE SACRAMENTS—PERSONAL MEETINGS WITH JESUS

It is important to emphasize that the reception of grace brings about a loving relationship between God and the person receiving grace. Grace isn't a commodity that can be measured, weighed, bought, sold, or packaged. Rather, it is God Himself (Father, Son, and Holy Spirit) living in us.

Ask: What are other examples of what would happen if ordinary signs could bring about what they signify? *Our world would change radically. For example, think about a stop sign. When we are driving along in a car, we encounter stop signs. A stop sign signals us to stop. But what if, instead of just signaling us to stop, the stop sign actually reached out somehow and stopped us? If this were to happen, the stop sign would be bringing about what it signified—namely, stopping us. We know that the signs we encounter each day do not actually bring about what they signify. The Sacraments are different. They actually do bring about what they signify.*

 Have students look up and discuss *YOUCAT 338* about grace.

Application

Have the students read the *Prison Guard* story to themselves or have various students take turns reading the story aloud.

Extending the Lesson

Ask: Have you or any people you know had experiences similar to Tom's? (Use the students' remarks as a basis for emphasizing the Sacraments as "places" where we meet Jesus.)

Celebration

Pray an Act of Love with the students (*Prayers to Know*, student text p. 97).

UNIT 1: THE SACRAMENTS—PERSONAL MEETINGS WITH JESUS

As time went on, Tom met a young woman named Julie. He fell in love with her, and the two of them decided to get married. However, there was a problem. Tom was not Catholic, and Julie was. And Julie wanted to be married in the Catholic Church. But in order to get married in the Catholic Church, they were required to attend a lengthy marriage preparation program taught by Julie's priest, Father Kowalski.

The prospect of attending such a program did not sit too well with Tom. "What can some priest tell me about marriage?" Tom thought. "Priests don't marry, so what can they know about marriage? Besides, I've learned plenty about married life from my friends."

But because Tom loved Julie, and because he knew it was important to her to be married in the Catholic Church, he decided to give the program a try.

After meeting several times with the priest and discussing the Church's teaching on sexuality, marriage, and family life, Tom began to change his mind about Father Kowalski and about married life.

Tom found out that the Church has a great deal to teach about marriage and that what he had learned from his friends about marriage wasn't always accurate.

Even though he was not Catholic, Tom valued his relationship with Jesus, and he tried to live by the gospel. So when Tom found out that the Catholic Church considered marriage a Sacrament, and that Jesus would personally meet Julie and him on their wedding day, Tom was impressed. Marriage took on a whole new meaning for him.

Tom and Julie completed their marriage preparation course with Father Kowalski, and Tom gave much thought and prayer to what was going to happen on his wedding day. He thought about meeting Jesus with Julie and how this meeting would change them for the rest of their lives.

When the wedding day came, Tom was nervous. As a tough prison guard, he wasn't used to feeling this way. However, when the ceremony started, he had a big smile on his face. Tom knew that somehow, through the marriage vows that Julie and he would speak to one another, Jesus would meet them and unite them in the Sacrament of Matrimony.

After the ceremony, Tom talked with Father Kowalski. Tom said that celebrating the Sacrament of Matrimony was the most powerful experience he had ever had. Tom could feel Jesus' presence and His blessing on the marriage. Tom thanked Father Kowalski for the marriage instruction and for encouraging him to think about marriage as a Sacrament.

Sometimes we are like Tom. We think we know all there is to know about Jesus and the Sacraments. But Jesus always has more for us to learn and experience. Jesus showed that to Tom. Like Tom, we need to be open to Jesus. If we are, we will experience Jesus' powerful love in the Sacraments just as Tom did.

 Learn more about grace by reading *YOUCAT 338*.

UNIT 1: THE SACRAMENTS—PERSONAL MEETINGS WITH JESUS

LESSON 3: WHERE DO THE SACRAMENTS COME FROM?

Lesson Objectives

1. To learn that the Sacraments come from Jesus and His sacrifice of love on the Cross.
2. To discuss the power of the Sacraments.
3. To learn that, in order to receive grace through the Sacraments, people must be properly disposed.

Correspondence to the *Catechism of the Catholic Church*

Christ's redemptive death in the divine plan of Salvation: CCC 599–605, 619–20

Christ's whole life as a self-offering to the Father: CCC 606–18, 621–23

Grace: CCC 1996–2005, 2021–24

Grace conferred by the Sacraments: CCC 1127–29, 1131

Grace of Baptism: CCC 265, 1262–74, 1279–80

Heaven: CCC 1023–29, 1053

Jesus as true God and true man: CCC 464–70, 480–83

Jesus' human nature: CCC 470–78, 482

Original Sin: CCC 388–90, 396–401, 415

Preparation for receiving the Sacraments:

- Confirmation:** CCC 1309–10, 1319
- Holy Eucharist:** CCC 1385–87, 1415
- Matrimony:** CCC 1622
- Sacraments:** CCC 1113, 1131–34

Correspondence to the *Catechism of the Catholic Church* (continued)

Sacraments of Christ: CCC 1114–16

Sacraments of the Church: CCC 1117–21

Sacraments of faith: CCC 1122–26

Sacraments of Salvation: CCC 1127–29

Sacraments of eternal life: CCC 1130

Sacrilege: CCC 2120

Preparation

The materials needed for this lesson are the YOUCAT and poster board (optional).

Proclamation

“Sacraments are ‘powers that comes forth’ from the Body of Christ, which is ever-living and life-giving” (CCC 1116).

Explanation

In the Profession of Faith, we say that we believe that the Church is apostolic. Among other things, this means that the Sacraments come to us through the hands of the Apostles. Christ entrusted to the Apostles all that He is and all that He did (including the Sacraments). In turn, the Apostles passed this on to the rest of the Church.

UNIT 1: THE SACRAMENTS—PERSONAL MEETINGS WITH JESUS

It is important to emphasize the apostolic nature of the Church, because sometimes people forget the irreplaceable role that the Apostles played in the Church.

★ *Have the students look up and discuss YOUCAT 137 on why the Church is called apostolic.*

Have the students read and discuss textbook pp. 6–8.

UNIT 1: THE SACRAMENTS—PERSONAL MEETINGS WITH JESUS

Sometimes we are like Tom. We think we know all there is to know about Jesus and the Sacraments. But Jesus always has more for us to learn and experience. Jesus showed that to Tom. Like Tom, we need to be open to Jesus. If we are, we will experience Jesus' powerful love in the Sacraments just as Tom did.

LESSON 3: WHERE DO THE SACRAMENTS COME FROM?

The Sacraments come from Jesus. The Sacraments were instituted by Christ and entrusted to the Apostles. The Apostles in turn entrusted the Sacraments to the Church, and today we receive the Sacraments from the Church.

★ **Learn more about why the Church is called apostolic by reading YOUCAT 137.**

Specifically, the source of the Sacraments is Jesus' sacrifice of love on the Cross. Saint John the Apostle was present at the crucifixion of Jesus. John tells us in his Gospel that after Jesus died, a soldier pierced Jesus' side with a lance. "But one of the soldiers pierced [Jesus'] side with a spear, and at once there came out blood and water" (Jn 19:34). The blood and water indicated that Jesus was indeed dead and that His sacrifice of love was complete. By dying on the Cross, Jesus had given His entire life to the Father and had therefore returned God the Father's love.

Not only did Jesus' sacrifice of love on the Cross return God the Father's love; it also helps us to return God the Father's love. Jesus' sacrifice helps us to return God's love because His sacrifice gives us grace, God's life. Through grace, we are made capable of loving God.

How does Jesus communicate His grace to us? The answer is, of course, through the Sacraments. As the definition of the Sacraments tells us, the Sacraments give us grace. They receive the power to give us grace from the love that Jesus showed on the Cross. The blood and water that flowed from Jesus' side on the Cross also signify the Sacraments. Specifically, the blood stands for the Eucharist, and the water stands for Baptism.

How are the other five Sacraments signified by the blood and water? Because of the primary importance of the Sacraments of the Eucharist and Baptism among all the Sacraments, the other Sacraments are considered to be signified by the blood and water, too. (When the Sacraments of the Eucharist and Baptism are discussed, we will see why they are considered of primary importance among all the Sacraments.)

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UNIT 1: THE SACRAMENTS—PERSONAL MEETINGS WITH JESUS

The Sacraments show us the power of Jesus' love. Because Jesus is God as well as man, His love reaches as high as God the Father, and it stretches through space and time to us today. Through the Sacraments Jesus continues to love His Father, and Jesus meets us and helps us love His Father by giving us grace. Through the grace of the Sacraments, Jesus points us to the future, because it is grace that will enable us one day to share everlasting life with God in Heaven. There is no love more powerful than Jesus' love!

As powerful as Jesus' love is, Jesus doesn't force His love upon us. In order to receive His grace in the Sacraments, we must want to receive this grace. In other words, we must be properly disposed to celebrate the Sacraments. This means that when we celebrate the Sacraments, we should be prepared and ready to meet Jesus and to receive His grace. We should be open to Jesus, as Tom was in the story "The Prison Guard".

For example, in the Sacrament of Reconciliation, we should be sorry for our sins, and, with Jesus' help, we should intend not to sin again. If we are not sorry for our sins, we are not properly disposed to celebrate the Sacrament, and we prevent Jesus from giving us His grace and forgiving our sins.

In order to celebrate properly the Sacraments of Confirmation, Holy Eucharist, Holy Orders, and Matrimony, one must be in the state of grace; that is, one must already possess God's life and be in a loving relationship with Him.

If one knowingly and freely chooses to receive any of these four Sacraments without being in the state of grace, that person commits a very serious sin of sacrilege. Such a person is further alienated from God and is even more in need of the Sacrament of Reconciliation.

In order to receive the Sacraments of Baptism, Reconciliation, and Anointing of the Sick, one need not be in the state of grace.



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For example, a person about to be baptized would be without grace, because that person would still have Original Sin. Baptism takes away Original Sin and gives grace.

A person coming to confession in the state of mortal sin would be without grace. The purpose of the Sacrament is to take away sin and give grace.

Finally, an unconscious person who is in the state of mortal sin and is about to receive the Anointing of the Sick would be without grace. In such an instance, the mortal sin would be forgiven by the Sacrament. However, Anointing of the Sick is a Sacrament of the living and should normally be received in the state of grace.

So, the rich young man chose the right Person to meet and to ask for eternal life. Jesus is the One who gives eternal life, God's life. Jesus loved the young man and wanted to give him eternal life. Jesus loves us, and He wants to meet each of us and give us eternal life, too. Where does He want to meet us and give us grace? In the Sacraments!

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Application

Have the students write a modern-day parable of the rich young man, based on Mark 10:17–22. For Christ, they should substitute someone in the hierarchy of the Church (deacon, priest, or bishop). For the rich young man, they should substitute someone of their own age. What might someone their own age ask of the hierarchy of the Church today? What might the Church's answer be? What might the young person's response be? Ask some of the students to share their reflections with the class.

Extending the Lesson

Divide the class into seven groups. Assign one Sacrament to each group. Have each group of students do some research on its Sacrament to find a symbol that represents the Sacrament. Have each group make a poster with the name of the Sacrament and an illustration of its symbol. Each group should explain the meaning of its symbol to the class.

Materials needed:

poster board (7 pieces; approximately 2" × 3")
markers
rulers

The posters can then be hung in the classroom as a reminder of the seven Sacraments of the Church.

The Sacraments can be symbolized as follows:

- Baptism with water flowing from a tilted sea shell
- Confirmation with a dove and a container of chrism
- Holy Eucharist with a chalice and a host on a paten
- Reconciliation with a stole
- Anointing of the Sick with a crucifix and a container of oil of the sick
- Matrimony with two intertwined rings or a bride and groom
- Holy Orders with a pair of hands extended over a man's head.

UNIT 1: THE SACRAMENTS—PERSONAL MEETINGS WITH JESUS

Assessment

Make copies of the Unit 1 Assessment for each student.

Name: _____ Date: _____

Unit 1—The Sacraments—Personal Meetings with Jesus

Define the following:

1. Mystical Person of Christ: The Church
2. Grace: The gift of God's life that He shares with persons
3. Sacrament: A physical sign, given to us by Jesus, through which Jesus meets us and gives us grace.

Answer the following questions:

4. What is the physical sign of the Sacrament of Baptism?
The pouring of water and the words "[Name], I baptize you in the name of the Father, and of the Son, and of the Holy Spirit."
5. What is the physical sign of the Sacrament of Confirmation?
The anointing with oil and the words "[Name], be sealed with the Gift of the Holy Spirit."
6. What is the physical sign of the Sacrament of Holy Eucharist?
The bread and wine and the words of consecration: "This is my Body" and "This is my Blood".
7. What is the physical sign of the Sacrament of Reconciliation?
The saying of one's sins with sorrow and the words of absolution, "I absolve you from your sins in the name of the Father, and of the Son, and of the Holy Spirit."
8. What is the physical sign of the Sacrament of Anointing of the Sick?
The anointing with oil and the prayer "Through this holy anointing may the Lord in his love and mercy help you with the grace of the Holy Spirit. May the Lord who frees you from sin save you and raise you up."
9. What is the physical sign of the Sacrament of Holy Orders?
The imposition of the bishop's hands on the head of the man being ordained and the words appropriate for the order being given.
10. What is the physical sign of the Sacrament of Matrimony?
The bride and groom and the "Yes" that they say to one another through the vows.

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Fill in the blanks with the correct answer

11. Only God can give eternal life.
12. The way we meet Jesus today is in and through the Church.
13. A personal meeting with Jesus happens in the Sacraments.
14. We can meet Jesus through the Church because Jesus and the Church form one mystical person.
15. Jesus "touches" our souls in the Sacraments and gives us grace.
16. The source of the Sacraments is Jesus' sacrifice of love on the Cross.
17. The blood that flowed from Jesus' side on the cross stands for Eucharist.
18. The water that flowed from Jesus' side on the cross stands for Baptism.

Answer the following essay questions

19. What is eternal life?
Eternal life means life with God in Heaven. Eternal life also means sharing God's life, grace, here on earth. Grace brings about a loving union of our souls with God.
20. How are the Sacraments different from other signs, such as a stop sign?
The physical sign of each Sacrament signifies what is happening in the Sacrament, the sign actually brings about what it signifies. A stop sign does not physically make us stop.

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UNIT 2: THE SACRAMENTS OF INITIATION

Unit Objectives

1. To learn about initiation into the Church.
2. To study an introduction to the Sacraments of Initiation.

Vocabulary

catechumen: someone learning about the Catholic Faith in preparation for initiation into the Church

initiation: an introduction or a welcoming of a new member into a group

Sacraments of Initiation: Baptism, Confirmation, and the Holy Eucharist. The reception of these three Sacraments initiates a person fully into the Catholic Church.

LESSON 4: INITIATION INTO THE CATHOLIC CHURCH

Lesson Objectives

1. To discuss the concept of initiation.
2. To learn that initiation into the Church is unique, because initiation into the Church means being clothed in Christ.

Correspondence to the *Catechism of the Catholic Church*

Church as the Body of Christ: CCC 669, 787–96, 805–8

Grace of Baptism: CCC 265, 1262–74, 1279–80

Jesus as true God and true man: CCC 464–70, 480–83

Mystery of the Church: CCC 770–76, 779

Sacraments of Christian initiation: CCC 1212, 122–33, 1275

Preparation

The materials needed for this lesson are Bibles, the unit worksheet on p. 170 of the appendix, and one sheet of paper per student (8 ½" × 11").

Proclamation

The faithful are born anew by Baptism, strengthened by the Sacrament of Confirmation, and receive in the Eucharist the food of eternal life.

Explanation

 *Have the students look up and discuss YOUCAT 173 on the importance of the Sacraments.*

Write the following heading on the board: "Initiation Ceremonies".

Ask: **What organizations have initiation ceremonies?** (Write the names of the organizations under the heading. If some of the students have participated in initiation ceremonies, have them tell the class

UNIT 2: THE SACRAMENTS OF INITIATION

about the ceremonies. Emphasize that an initiation is a kind of introduction or welcoming of a new member into a group.)

Have the students read and discuss textbook p. 9.

UNIT 2: THE SACRAMENTS OF INITIATION

Vocabulary

catechumen: someone learning about the Catholic Faith in preparation for initiation into the Church

initiation: an introduction or a welcoming of a new member into a group

Sacraments of Initiation: Baptism, Confirmation, and the Holy Eucharist. The reception of these three Sacraments initiates a person fully into the Catholic Church.

LESSON 4: INITIATION INTO THE CATHOLIC CHURCH

★ **Learn more about the importance of the Sacraments by reading YOUCAT 173.**

Sometimes when a person applies to become a member of a certain group or organization, that person goes through an initiation. As initiation is a kind of introduction or welcoming of a new member into a group.

For example, some of you might have fathers, uncles, or grandfathers who are members of the Knights of Columbus, a Catholic men's organization. Each man who wants to become a member of the Knights of Columbus goes through an initiation. After going through the ceremony, a man is officially a full member of the Knights of Columbus.

The Church's Sacraments of Initiation make a person officially a full member of the Catholic Church. The Sacraments of Initiation are Baptism, Confirmation, and the Holy Eucharist. Once we have received or celebrated these three Sacraments, we are full members of the Catholic Church. We are fully initiated Catholics.

It is important to note that being initiated into the Catholic Church is like no other initiation. Other initiation ceremonies make people members of a purely human group or organization. The Sacraments of Initiation do much more for us. Baptism, Confirmation, and the Holy Eucharist make us full members



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See Lesson 1 to review the differences between Christ and the Church.

Have one student read aloud Galatians 2:20.

Point out that Saint Paul knew that he was so closely united to Christ that Christ was living in him. This is what the Sacraments of Initiation do for us. They unite each of us to our Redeemer, Jesus Christ, so that Christ lives in us and gives us the strength to live as images of God.

UNIT 2: THE SACRAMENTS OF INITIATION

of the Church, which is both a human and a divine organization. Remember, the Church and Christ are mysteriously united as one. The Church is Jesus' Mystical Person and Jesus is both man (human) and God (divine). The Church too, then, is both human and divine.

When we become members of the Church, we are united to Jesus Himself. Saint Paul tells us this in many of his writings. For example, he writes to the church in Galatia: "For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus" (Gal 3:27–28). We are all one in Christ through the Sacraments of Initiation because through these Sacraments Christ shares His life with us, uniting us to Himself.

So, initiation into the Catholic Church is like no other initiation because, through the Sacraments of Initiation, Jesus personally meets us, welcomes us as members of the Church, and makes us one with Him by sharing His life with us. No other initiation can claim to do anything close to what the Sacraments of Initiation do for us!

UNIT 2: THE SACRAMENTS OF INITIATION

Application

On a white sheet of paper (8 ½" × 11"), have the students record the following information about the Sacraments of Initiation that they have already received: Sacrament celebrated, date, celebrant, sponsors, church, and any unusual circumstances (baptized in a hospital, etc.). If appropriate, discuss the unusual circumstances.

If the class has not yet celebrated the Sacrament of Confirmation, discuss how the reception of this Sacrament will complete their full initiation into the Church. See Unit 4 for ideas.

Extending the Lesson

If time permits, have students complete the worksheet titled "The Sacraments of Initiation" found on page 170 of the appendix. This worksheet may be completed in class or sent home as a family activity.

Celebration

Pray an Act of Faith with the students (Prayers to Know, student text p. 96).

Name: _____ Date: _____

Unit 2—The Sacraments of Initiation

Fill in the blanks with the names of the Sacraments and the three categories of Sacraments.

B A P T I S M
I N I T I A T I O N
C O N F I R M A T I O N
H O L Y E U C H A R I S T
H E A L I N G
M A T R I M O N Y
H O L Y O R D E R S
V O C A T I O N
R E C O N C I L I A T I O N
A N O I N T I N G O F T H E S I C K

Look up the following Bible references. After each, write the name of the Sacrament to which the passage refers.

Luke 22:14–20 Holy Orders
Acts 8:1 Confirmation
Matthew 28:19 Baptism
Mark 10:6–9 Matrimony
Mark 14:22–25 Holy Eucharist
John 20:19–23 Reconciliation
James 5:13–15 Anointing of the Sick

UNIT 2: THE SACRAMENTS OF INITIATION

LESSON 5: THE CELEBRATION OF THE SACRAMENTS OF INITIATION

Lesson Objectives

1. To study briefly each of the Sacraments of Initiation.
2. To read a story about the celebration of the Sacraments of Initiation.
3. To introduce the Easter Vigil.

Correspondence to the *Catechism of the Catholic Church*

Baptism: CCC 1213–74, 1275–84

Baptism of adults: CCC 1247–49

Baptism of children: CCC 1250–52, 1282

Confirmation: CCC 1285–314, 1315–21

Holy Eucharist: CCC 1322–405, 1406–19

Sacraments of Christian initiation: CCC 1212, 1229–33, 1275

Preparation

The materials needed for this lesson are Bibles.

Proclamation

In Baptism we become children of God.

Explanation



Have students read and discuss YOUCAT 197 regarding infant Baptism.

LESSON 5: THE CELEBRATION OF THE SACRAMENTS OF INITIATION

For most of us, the celebration of the Sacraments of Initiation happens over a number of years. Most of us receive the Sacrament of Baptism as infants. Our parents and godparents bring us to church, and we are baptized either at a Mass or at a ceremony apart from Mass.

However, parents who present their children for Baptism must promise to raise their children in the practice of the Catholic Faith. Parents should not have their children baptized and then neglect to educate them in the very meaning and purpose of Baptism, which is to clothe oneself in Christ and to live as a Christian. Such neglect would betray a lack of reverence for the Sacrament and would be unfair to the children.

Learn more about infant Baptism by reading YOUCAT 197.

Usually we celebrate the Sacrament of the Holy Eucharist for the first time when we are about seven or eight years old. This Sacrament is preceded by the celebration of the Sacrament of Reconciliation. First Holy Communion initiates us into the reception of the Body and Blood of Christ under the appearances of bread and wine.

Finally, usually in junior high or high school, we receive the Sacrament of Confirmation. At this time we make a commitment to spread and defend our Catholic Faith in a mature way. With this Sacrament, our full initiation into the Catholic Church is completed. By the time we are in our early teens, we are fully initiated members of the Catholic Church.

Another way of celebrating the Sacraments of Initiation occurs when a person becomes a Catholic as an adult. If a person who has not been baptized wants to become Catholic, that person usually receives all the Sacraments of Initiation on the same day. Read the following story about someone who celebrated the Sacraments of Initiation in just this way.

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Sometimes people question the Church's practice of infant Baptism.

Have one student read aloud Acts 16:25–34.

Point out to the class that, in this passage, Saint Paul baptizes an entire household, probably including children. Baptizing children occurred from the beginning in the Church (CCC 1252).

Sometimes people are confused about the order of the reception of first Reconciliation and First Holy Communion for children. Church law

UNIT 2: THE SACRAMENTS OF INITIATION

states that children should receive first Reconciliation before First Holy Communion. See canon 914 in the Code of Canon Law.

Some of the Eastern rites of the Catholic Church celebrate Confirmation at the time of Baptism; that is, infants are baptized and confirmed at the same ceremony. You may have some students in your class who were confirmed as infants, for example, those who belong to the Maronite Rite of the Catholic Church.

There are instances when an infant may be confirmed in the Western rite, too. For example, an infant in danger of death may be both baptized and confirmed. Some dioceses in the United States also confirm students in other grades, for example, confirming students in second grade at the same time as receiving first Reconciliation and First Holy Communion. Check the policy for your diocese.

Have several students take turns reading aloud the story “A Mother Celebrates the Sacraments of Initiation” on pp. 11–12, or have all the students read the story silently to themselves.

Ask: Why could Susan’s mother receive Holy Communion without first going to Reconciliation? *Because, through Baptism, all her sins were taken away.*

Have any of you had an experience similar to Susan’s? (You might emphasize that initiation into the Church was just the beginning for Susan’s mother. She should spend the rest of her life trying to reflect Christ in everything that she thinks, says, and does.)

UNIT 2: THE SACRAMENTS OF INITIATION

A Mother Celebrates the Sacraments of Initiation

Susan was born in the United States. Her father was a United States citizen, but her mother was from Japan. Susan’s father and mother met in Japan when her father was in the United States Armed Forces and was stationed in Japan. Susan’s parents fell in love and were married.

After her father’s tour of duty in the service was completed, Susan’s parents decided to settle in the United States. Susan was the first child to be born to her parents, and then came Peter and little Mary.

When Susan was old enough, she began to attend Mass on Sundays with her parents. Susan soon noticed that, when it came time to go to Communion, her father would go to Communion, but her mother would not. Susan was curious and asked her mother one day after Mass why she did not go to Communion.

Her mother answered that she was not Catholic and therefore was not able to receive Communion. In fact, Susan’s mother had not been baptized in any religion. She had been raised in a religion different from the Catholic religion. Susan’s mother went on to explain that she had learned something in Japan about the Catholic Faith by attending Mass and catechism lessons with a Catholic friend of hers.

As the years went by, Susan and her family prayed together, and on Sundays they attended Mass together. One day, when Susan was just beginning eighth grade, Susan’s mother had a surprise for Susan. Her mother told Susan that she was going to attend the catechumenate program at their parish, Saint Joseph’s.

Susan’s mother explained that the catechumenate program is for people who are interested in becoming Catholic. Through several months of instruction and liturgical ceremonies, a person is prepared to celebrate the Sacraments of Initiation (Baptism, Confirmation, and the Holy Eucharist) at the Easter Vigil on Holy Saturday (the evening before Easter Sunday). This year Father Hughes would be teaching the classes, which would meet every Thursday evening.

Susan was excited for her mother. Susan offered to help her father take care of Peter and Mary while her mother was at class. Susan also prayed every day for her mother.

Susan enjoyed listening to the things that her mother was learning in the catechumenate classes. Since English was not her mother’s native language, Susan helped her to understand some of the ideas that Father Hughes taught in class. Susan was also able to share with her mother the things that she was learning in her religion classes at Saint Joseph’s School.

As part of the catechumenate program, there were several liturgical celebrations that all the catechumens attended. These celebrations were usually during Sunday Masses. During these liturgies, the congregation prayed for all the catechumens at Saint Joseph’s. Susan attended each celebration and prayed especially hard for her mother.

Soon Holy Saturday evening arrived. It was time to celebrate the Resurrection of Jesus Christ from the dead. It was also time for the catechumens to be initiated fully into the Church. Susan’s mother was very nervous as the family prepared to go to the Easter Vigil ceremony. Susan noticed her mother’s uneasiness, and, as the family left the house, Susan gently squeezed her mother’s hand and gave her a big smile.

When the family arrived at church, Susan’s mother went to be seated with the other catechumens. Susan and the rest of the family were seated close by the catechumens.

UNIT 2: THE SACRAMENTS OF INITIATION

UNIT 2: THE SACRAMENTS OF INITIATION

The Easter Vigil liturgy was beautiful. Susan was so happy for her mother. After the homily, Father Hughes called the catechumens, with their sponsors, into the sanctuary. After the litany of the saints, Father blessed the water that would be used to baptize Susan's mother. Then Susan's mother and the other catechumens expressed a desire to turn away from sin in their lives. They also made a profession of faith, proclaiming their belief in all that the Catholic Church teaches.

Finally, the moment for Baptism arrived. Tears came to Susan's eyes as she watched Father Hughes pour water over her mother's head and speak the words of Baptism. Susan looked at her father and her brother and sister, all of whom smiled at Susan with tears in their eyes.

Because Father Hughes had prepared Susan's mother for reception into the Catholic Church, he was permitted to confirm her, too. This he did by anointing her forehead with chrism and saying the words of Confirmation.

After the Confirmation, Susan's mother and the others who were newly baptized and confirmed returned to their pews. The Mass continued. Then the time came for Holy Communion. Father Hughes had made arrangements for the newly initiated and their families to receive Communion together.

Now, for the first time, Susan and her mother could go up to receive the Body of Christ together. Again, this was a very emotional moment for Susan and her entire family. After many months of study and prayer, Susan's mother had completed her full initiation into the Catholic Church. This was an occasion for a joyous celebration.

When Mass was over, there was a reception in the parish center for the newly initiated. Many of the parishioners came to congratulate Susan's mother. For her congratulations, Susan gave her mother a big hug. This was one of the happiest moments in Susan's life (and in her mother's as well!)

Initiation into the Catholic Church is like no other initiation because, through the Sacraments of Initiation, Jesus personally meets us, welcomes us as members of the Church, and makes us one with Him by sharing His life with us. No other initiation can claim to do anything close to what the Sacraments of Initiation do for us!

Application

The liturgy on Holy Saturday is the most solemn liturgy of the Church year, because it celebrates the Resurrection of Jesus from the dead. In order to emphasize the importance of this liturgy, complete one or more of the following activities.

1. Using a Roman Missal or a missalette, read through the Holy Saturday service with the class. Inform students about the major parts of the liturgy. From your own personal experience of the Easter Vigil, tell the class what has impressed you most about the service. If any of the students have attended the Holy Saturday liturgy, use their experiences as a basis for discussion.
2. Have a parish priest talk to the class about the parish RCIA program and the Holy Saturday liturgy.
3. Have someone who was initiated into the Church at the Easter Vigil talk to the class about that experience.

Extending the Lesson

Discussion Questions

1. **What are the Sacraments of Initiation?**
Baptism, Confirmation, and Holy Eucharist.
2. **What does the reception of the three Sacraments do for a person?**
The reception of these Sacraments initiates a person fully into the Catholic Church.
3. **Who is a catechumen?**
Someone learning about the Catholic Faith in preparation for initiation into the Church.

UNIT 2: THE SACRAMENTS OF INITIATION

Celebration

Pray the Nicene Creed with the students (Prayers to Know, student text p. 98).

Family Notes

Make copies of the Unit 2 family notes (in the appendix) and send them home for students to discuss with their parents.

Assessment

Make copies of the Unit 2 Assessment for each student.

Name: _____ Date: _____

Unit 2—The Sacraments of Initiation

Define the following:

- catechumen: Someone learning about the Catholic Faith in preparation for initiation into the Church
- initiation: An introduction or a welcoming of a new member into a group

Answer the following questions:

- The reception of the three Sacraments of Initiation initiates a person fully into the Catholic Church. What are the three Sacraments of Initiation?
Baptism, Confirmation, and Holy Eucharist
- To Whom are we united when we become members of the Church? Jesus

Fill in the blanks with the correct answer.

- Parents who present their children for Baptism must promise to raise them in the practice of the Catholic Faith
- First Holy Communion initiates us into the reception of the Body and Blood of Jesus under the appearances of bread and wine.
- When we receive the Sacrament of Confirmation, we make a commitment to spread and defend our Catholic Faith in a mature way.

Answer the following essay question:

- Why is initiation into the Catholic Church like no other initiation?
Through the Sacraments of Initiation, Jesus personally meets us, welcomes us as members of the Church, and makes us one with Him by sharing His life with us.

UNIT 3: BAPTISM

Unit Objectives

1. To learn about the physical sign of Baptism and about the usual minister of Baptism.
2. To discuss what Baptism signifies and what it brings about.
3. To study what it means to become a member of the Church through Baptism.
4. To discuss the necessity of Baptism, as well as its source, Jesus Christ.

Vocabulary

actual sin: any sin that we ourselves commit

baptismal character: a change in us, caused by the Sacrament of Baptism, that makes us more like Christ in a permanent, indelible way. Because of the baptismal character, one is made capable of receiving the other Sacraments.

godparent: a member of the Church who presents a person for Baptism, and who, after Baptism, helps the person to live the Catholic Faith

indelible: unable to be eliminated; remaining forever

Original Sin: the first sin of Adam and Eve. We inherit Original Sin from Adam and Eve, which means that we are conceived and born without grace. Without grace, we cannot share God's life on earth and we cannot live with God in Heaven.

triple office of Christ: prophet, priest, and king

LESSON 6: BAPTISM—THE FIRST OF THE SACRAMENTS

Lesson Objectives

1. To discuss the physical sign of Baptism.
2. To discuss who can baptize in ordinary situations and emergency situations.
3. To give a specific case of emergency Baptism.

Correspondence to the *Catechism of the Catholic Church*

Grace of Baptism: CCC 1262–74, 1279–80

Minister of Baptism: CCC 1256, 1284

Necessity of Baptism: CCC 1257–61, 1277

Rite and signs of Baptism: CCC 1234–45, 1278

Preparation

The material needed for this lesson is one sheet of paper per student (8 ½" × 11").

Proclamation

“Baptism is the only way to God and salvation” (YOUCAT 199).

UNIT 3: BAPTISM

Explanation

Have the students read and discuss textbook p. 13.

UNIT 3: BAPTISM

Vocabulary

actual sin: any sin that we ourselves commit
baptismal character: a change in us, caused by the Sacrament of Baptism, that makes us more like Christ in a permanent, indelible way. Because of the baptismal character, one is made capable of receiving the other Sacraments.
godparent: a member of the Church who presents a person for Baptism, and who, after Baptism, helps the person to live the Catholic Faith
indelible: unable to be eliminated; remaining forever
Original Sin: the first sin of Adam and Eve. We inherit Original Sin from Adam and Eve, which means that we are conceived and born without grace. Without grace, we cannot share God's life on earth and we cannot live with God in Heaven.
triple office of Christ: prophet, priest, and king

LESSON 6: BAPTISM—THE FIRST OF THE SACRAMENTS

Baptism is the first of the Sacraments of Initiation. Through Baptism, Jesus meets us and gives us God's life (grace). In giving us grace, Jesus takes all of our sins away, He makes us members of the Church, and He makes us capable of living in Heaven someday.

★ Learn more about how Baptism is administered by reading YOUCAT 195.

The sign of the Sacrament of Baptism is very simple. The minister of the Sacrament pours water over the head of the person being baptized, and while doing so, says, "I baptize you in the name of the Father, and of the Son, and of the Holy Spirit."

The minister of the Sacrament of Baptism is usually an ordained person (deacon, priest, or bishop), but, in case of an emergency (danger of death), *anyone* can and should baptize. For example, hospitals usually have nurses who are trained to baptize in emergency situations. Read the following story about someone who was baptized in an emergency.

Andrew's Baptism

Jim and Jane Lee were overjoyed when they found out that they were going to have their first baby. They had been looking forward to this for such a long time. In their excitement, they wondered if the baby would be a boy or a girl, and they wondered, "Who would the baby look like?" In their more reflective moments, they prayed that the baby would be healthy.



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★ Have the students look up and discuss YOUCAT 195 regarding how Baptism is administered.

UNIT 3: BAPTISM

As the time for birth approached, Jim and Jane and their doctor decided to have some tests done on the baby in Jane's womb. They wanted to see if the baby had any health problems. If there were any, the doctor would tell them what could be done to cure the problems. When the tests were complete, the doctor asked Jim and Jane to come to the medical office to discuss the results.

After some preliminary conversation, the doctor pointed out something very disturbing about the test results. There were certain indications that Jim and Jane's baby had Down Syndrome. This meant that the baby probably would develop certain distinctive physical and mental characteristics typical of people with Down Syndrome. The doctor also informed Jim and Jane that their baby would most likely need minor surgery shortly after birth. The doctor indicated that, even though the surgery was minor, their baby would die without it.

As Jim and Jane left the doctor's office, they were numb. Then, after a while, they began to talk with each other about their baby. Because they were people of strong faith, they knew that each baby is a precious gift from God. Even though their baby had Down Syndrome, they knew that their child was a person, created in the image of God, and that their baby was precious, too. With God's help, they resolved to accept their precious gift from God and to love their baby with both their hearts.

From the ultrasound, Jim and Jane knew that their baby was a boy. And so, even before he was born, they decided to give him a name. They named him Andrew James.

Jim and Jane were expecting a nine-month pregnancy with Andrew, but Andrew had a different idea. He decided to come early. He was born prematurely.

Because Andrew was premature, and because of complications from his Down Syndrome, the doctor was not sure if Andrew would live. When the doctor informed Jim and Jane of this, they were frightened. They were afraid for Andrew's physical health, but they were more concerned that Andrew have a spiritual relationship with Jesus. In this regard, the first thing that they thought of was Baptism. They should have little Andrew baptized.

Immediately, Jim called his parish priest, Father Simon. Jim talked to Father and told him about little Andrew's condition. Without a moment's hesitation, Father Simon asked the name of the hospital where Andrew was and said that he was on his way.

When Father Simon arrived at the hospital, Jim met him and brought him to the hospital room where medical staff cared for all the premature infants. The room had several incubators, each with a little, premature baby inside. When Jim and Father arrived at Andrew's incubator, they saw a tiny, pink, and wrinkled baby boy, struggling to live. Jane was there, too, her eyes fixed on her baby.

Father Simon talked quietly to Jim and Jane for a few moments. Then Father Simon asked the nurse for an eyedropper and some water. After putting his stole around his neck, Father began the prayers of Baptism. When the time for Baptism came, Father filled the eyedropper with water, reached inside the incubator, and, as the water dripped from the eyedropper onto Andrew's tiny forehead, Father spoke



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the words of Baptism: “Andrew James, I baptize you in the name of the Father, and of the Son, and of the Holy Spirit.”

After he finished the prayers of Baptism, Father Simon again spoke with Jim and Jane. Then, after giving each of them a gentle hug, he left. Andrew James Lee was baptized. And Jim, Jane, and Father Simon knew that tiny Andrew had met Jesus Himself through Baptism and that, no matter what happened, Andrew was in Jesus’ hands.

Have the students read the story “Andrew’s Baptism” on textbook pp. 13–15 quietly to themselves or have various students take turns reading the story aloud.

If it is appropriate, you may use this story for teaching respect for human life. Some parents, after learning that their baby has Down Syndrome, choose abortion. Also, some doctors would recommend abortion in Jim and Jane’s situation. The students should know that abortion is always the wrong choice, no matter what the condition of the unborn child.

Stress the point that each human life, from conception to natural death, is God’s precious gift to us, to be loved and cared for, not put to death. Vatican II calls abortion an abominable crime. The same can be said of euthanasia. Euthanasia is an action or omission which causes the death of handicapped, sick, or dying persons—sometimes with an attempt to justify the act as a means of eliminating suffering (CCC 2277).

When people are tempted to seek abortion or euthanasia as solutions to their problems, they need our help and support. We should help these people to choose life, no matter how difficult that might seem to them at first, and then give them the support they need to carry out that choice.

Emphasize that Jim and Jane’s response to their situation was the correct one. Whether the person in danger of death is young or old, a priest should be notified immediately.

Extending the Lesson

Ask: Do you think Baptism is magic?

Are we cleansed from sin, given God’s life, and enabled to participate in the death and Resurrection of Christ through some stupendous act of magic? No! Magic is a trick. Magic appears to make something happen, for example making a rabbit come out of a hat. On the other hand, Baptism (like other Sacraments) really does make things happen. Baptism truly changes us.

Watch the DVD “Love Is a Choice: Life of St. Gianna Molla”, directed by Thomas Rosica (Ignatius Press, 2005).

Application

Tell the students the story of the life of Saint Gianna Beretta Molla (1922–1962, canonized 2004), which can be found through a web search.

Celebration

Pray a Hail Mary and an Our Father for the protection of the unborn (Prayers to Know, student text pp. 93 and 94).

UNIT 3: BAPTISM

LESSON 7: BAPTISM BRINGS ABOUT WHAT IT SIGNIFIES

Lesson Objectives

To learn that Baptism brings about what it signifies: a cleansing, life, and a participation in the death and Resurrection of Jesus.

Correspondence to the *Catechism of the Catholic Church*

Conformity of Baptism to Christ’s Passion, death, and Resurrection:
CCC 628, 1214, 1225, 1239
Grace of Baptism: CCC 1214–16, 1262–74, 1279–80
Forgiveness of sins: CCC 1263–64
“A new creation”: CCC 1215, 1265–66
Original Sin: CCC 388–90, 396–401, 415

Preparation

The materials needed for this lesson are Bibles.

Proclamation

“Through the Holy Spirit, Baptism is a bath that purifies, justifies and sanctifies” (CCC 1227).

Explanation

Remind the students that ordinary signs do not bring about what they signify. If they did, our world would be quite different. A stop sign would actually stop us, a yield sign would actually make us yield, and a green light would force us to go. (See Lesson 2 if review is needed.) On the other hand, sacramental signs do bring about what they signify.

Have the students read and discuss textbook p. 15. Then have a student read aloud Titus 3:1–7.

LESSON 7: BAPTISM BRINGS ABOUT WHAT IT SIGNIFIES

In the Sacrament of Baptism, water is used and words are spoken. We call the water and the words the physical sign of the Sacrament. The water and the words physically touch the person being baptized.

Through the physical sign of Baptism, Jesus meets the person being baptized in a bodily way. But, in addition, through the physical sign of Baptism, Jesus meets the person being baptized in a spiritual way. Jesus blesses the person with grace, which “touches” the spiritual part of the person, namely, the soul.

Remember that the Sacraments truly bring about what they signify. The Sacrament of Baptism signifies three things: cleansing, life, and a participation in the death and Resurrection of Jesus. Baptism signifies these things and actually brings them about.

First of all, in Baptism, water is used. Water signifies a cleansing. In everyday life, we use water to clean our bodies. However, the water in Baptism is a sign of a different kind of cleansing. Baptismal water signifies a spiritual cleansing from sin. But, not only does the water used in Baptism signify a cleansing from sin; it actually brings about such a cleansing. Through the grace of Baptism, all of our sins are taken away, both Original Sin and any actual sins that we might have committed.

Second, in addition to cleansing, water also signifies life. Living beings on this earth need water to live. As human beings, we need water to sustain our human life. The water in Baptism signifies life, but a different kind of life. Baptismal water signifies God’s life, grace. However, the water used in Baptism not only signifies grace; it truly brings grace into our lives. Through Baptism, we come to share God’s life. As Blessed John Paul II wrote, “Baptism [is] the Sacrament in which the element of water symbolizes and realizes in man *the unspeakable gift of trinitarian life* [God’s life]” (*L’Osservatore Romano*, June 3, 1991).

In a sense, Baptism is like being born a second time. We can say that the first time we were born, we began to live a new life outside



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UNIT 3: BAPTISM

After the reading, point out that in this citation Saint Paul speaks of Baptism as a bath of regeneration or rebirth. This means that, by being bathed in the waters of Baptism, we are given God’s life. God’s life, or grace, is a new and infinitely more powerful life given to us in addition to our human life.

Have the students read and discuss textbook p. 16.

UNIT 3: BAPTISM



of our mothers’ wombs. Through Baptism, we begin to live a new life, too. We begin to live the life of God, because in Baptism we receive God’s life. So Baptism is like being born for a second time.

Third, in addition to cleansing and life, Baptism signifies and brings about a participation in the death and Resurrection of Jesus. One of the ways that a person can be baptized is by immersion in water. In this form of Baptism, a person is completely immersed in a pool of water and then brought up out of the water. This type of Baptism clearly signifies what happened to Jesus. Jesus died on the Cross and was buried in a tomb. But, three days later, Jesus rose from the dead to new life. When a person being baptized is immersed in a pool of water, that person signifies Jesus’ death and burial in a tomb. The person “dies” and is “buried” under the water. And then, when the person rises up out of the pool of water, Jesus’ rising to a new life is signified.

But not only are Jesus’ death and Resurrection signified by the person’s being immersed; that person actually participates in Jesus’ death and Resurrection. The Sacrament brings about what it signifies. How? By going under the waters of Baptism, a person does really die, but not in a physical way. The person dies to sin. Sin is truly put to death, or taken away, by Baptism. By coming up out of the water, the person being baptized truly rises to a new life. The person shares God’s life, something that the person did not share before Baptism. In Baptism, it is as if Christ personally takes us by the hand and brings us with Him on a journey from the Cross, through the grave, to the Resurrection. (It should be noted that the most common form of Baptism is for water to be poured over the head of the person being baptized. This form of Baptism also signifies dying and rising with Christ, but not so clearly as does immersion.)

Dying and rising with Christ in Baptism is what Saint Paul writes about when he says, “Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life” (Rom 6:3–4).

Baptism brings about what it signifies. The Sacrament signifies a cleansing from sin, the reception of God’s life, and a participation in the death and Resurrection of Jesus. Thus Baptism actually brings about these realities in us through a personal meeting with Jesus.

★ Learn more about what happens in Baptism by reading YOUCAT 200.

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★ After reading p. 16, have the students look up and discuss YOUCAT 200 about what happens in Baptism.

Application

Ask: Do you think Baptism is magic?

Are we cleansed from sin, given God’s life, and enabled to participate in the death and Resurrection of Christ through some stupendous act of magic? No. Magic is a trick. Magic appears to make something happen, for example, a rabbit come out of a hat. On the other hand, Baptism (like the other Sacraments) really does make things happen. Baptism truly changes us.

Extending the Lesson

Have the students look up the following Scripture references. After reading the references, they should write a paragraph about how these events “foreshadow” Baptism.

1 Peter 3:20–21—Reference to Noah’s Ark

Exodus 14:1–31—Crossing the Red Sea

Joshua 3:1–17—Crossing the River Jordan

Celebration

Lead the class in saying the thanksgiving and praise prayer found in Isaiah 12:1–6.

UNIT 3: BAPTISM

LESSON 8: MEMBERS OF THE CHURCH

Lesson Objectives

1. To learn that in Baptism people become prophets, priests, and kings.
2. To learn that grace gives people the power to act as prophets, priests, and kings.
3. To study the sacramental character of Baptism.

Correspondence to the *Catechism of the Catholic Church*

Baptism as source of grace and participation in Christ's prophetic office: CCC 1262–74, 1277

Bearing witness to the truth: CCC 2471–74, 2506

Common good: CCC 1905–12, 1924–26

Communal character of the human vocation: CCC 1877–85, 1890–92

Grace conferred by the Sacraments: CCC 1127–29, 1131

Incorporation into the Church through Baptism: CCC 1267–29, 1277

Indelible baptismal character: CCC 1272–74, 1280

Living in the truth: CCC 2465–70, 2505

Our share in Jesus' kingly office: CCC 783, 786, 871, 873, 897, 908–13, 943, 1268, 1546

Our share in Jesus' priestly office: CCC 783–84, 871, 873, 897, 901–3, 941, 1268, 1546–47, 1591

Our share in Jesus' prophetic office: CCC 783, 785, 871, 873, 904–7, 942, 1268, 1546

Sacrifice: CCC 2099–100

Self-control: CCC 2339–42

Preparation

The materials needed for this lesson are Bibles and one sheet of paper per student (8 ½" × 11").

Proclamation

"By Baptism [the baptized] share in the priesthood of Christ, in his prophetic and royal mission" (CCC 1268).

Explanation

Baptism identifies a person as a follower of Christ and a member of the Church.

Have one student read aloud Ephesians 4:1–5. In this portion of his letter, Saint Paul mentions Baptism.

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Have the students read and discuss textbook p. 17.

UNIT 3: BAPTISM

LESSON 8: MEMBERS OF THE CHURCH

When Jesus meets us in Baptism, He also makes us members of the Church. We are not fully initiated members of the Church through Baptism, yet we are members. As members of the Church, we have clothed ourselves with Christ, and we have taken on the responsibility to act like Christ.

How have we clothed ourselves with Christ through Baptism?

How have we put on Christ? We are made prophets, priests, and kings through Baptism, just as Christ is a prophet, a priest, and a king. We call prophet, priest, and king the “triple office of Christ”. We share in the triple office of Christ, and we have the responsibility of acting as Christ acts. We have the responsibility of acting as prophets, priests, and kings.

As a prophet, Christ always tells the truth. In fact, Christ called Himself “the truth” (Jn 14:6). As the truth, Jesus witnesses to the whole truth about God and us. As a priest, Jesus offered sacrifices to God the Father to show His love for God the Father and us. By His sacrifice of love on the Cross, Jesus manifested His great love. Finally, as a king, Jesus exercises discipline over Himself, and He uses the things of the world for the benefit of others. Jesus’ ability to undergo His Passion and death willingly, without running from them, shows us His tremendous self-discipline. The use of things, such as bread and wine, for the Sacraments, shows that Jesus used things to benefit people. As a king, Jesus exercises His dominion over creation.

Having become members of the Church and having clothed ourselves with Christ, we share in the triple office of Jesus. This means that we should try our hardest to live out this office—to imitate Jesus and to act as prophets, priests, and kings. As prophets, we should be witnesses to the truth about God and ourselves. As priests, we should offer sacrifices to God to show our love for God and others. As kings, we should be self-disciplined and use the things that we possess for the good of others, and in these ways exercise dominion over creation.

The grace of the Sacrament of Baptism helps us to act as prophets, priests, and kings. This is the purpose of the Sacrament. Jesus doesn’t give us a share in His triple office and then expect us to exercise these offices without His help. Rather, Jesus meets us and makes us prophets, priests, and kings in the Sacrament of Baptism, and then He shares His life with us to help us live as prophets, priests, and kings.

We say that we receive a special character with Baptism. The baptismal character changes us and makes us more like Christ in a permanent way. This is another way of saying that, through Baptism, we become members of the Church and we are made capable of receiving the remaining Sacraments. Receiving the special character of Baptism also means that, once we are baptized, we are baptized forever. Christ will never forsake His baptismal meeting with us. Consequently, we receive this Sacrament only once.

★ Learn more about the Baptismal character by reading CCC 1272–74.



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Ask: What are some examples of Jesus acting as a prophet? For example, Jesus’ many encounters with those who had a difficult time accepting Him (see Jn 8:12–47).

What are some examples of Jesus acting as a priest? For example, Jesus’ agony in the garden (Lk 22:39–42).

What are some examples of Jesus acting as a king? For example, Jesus’ fasting in the desert (Mt 4:1–11) or Jesus’ feeding the five thousand (Jn 6:1–13).

Read to the class the following quotes from Vatican II about our baptismal share in Christ’s triple office. Discuss the meaning of the quotes with them.

Prophetic office: “The holy People of God shares also in Christ’s prophetic office: it spreads abroad a living witness to him [the Truth]” (*Dogmatic Constitution on the Church*, no. 12). Ask the students to state some of the practical ways that they can exercise their prophetic office, for example, following the eighth commandment, standing up for the Catholic Faith when others ridicule it. See CCC 785, 904–7, 942.

Priestly office: “The baptized, by regeneration and the anointing of the Holy Spirit, are consecrated to be a spiritual house and a holy priesthood. . . . Therefore, all the disciples of Christ, persevering in prayer and praising God (cf. Acts 2:42–47), should present themselves as a sacrifice [of love], holy and pleasing to God (cf. Rom 12:1)” (*Dogmatic Constitution on the Church*, no. 10). Ask the students to state some of the practical ways that they can exercise their priestly office, for example, by following the first three commandments, we show our love for God; and by following the last seven commandments, we show our love for neighbor. See CCC 901–3, 941.

Kingly office: The disciples of Christ, “by self-abnegation [a form of self-discipline] of a holy life, overcome the reign of sin in themselves (cf. Rom 6:12)—that indeed by serving Christ in others they may in humility and patience bring their brethren to that king to serve whom is to reign” (*Dogmatic Constitution on the Church*, no. 36). See CCC 908–13, 943.

Further, the Council states, “The faithful [laity] must, then, recognize the inner nature, the value and the ordering of the whole of creation to the praise of God. Even by their secular activity they must aid one another

UNIT 3: BAPTISM

to greater holiness of life [use the things that we possess for the good of others]" (*Dogmatic Constitution on the Church*, no. 36). Ask the students to state some of the practical ways that they can exercise their kingly office, for example, not being wasteful with the goods of the earth, being serious in their studies so they can develop and use their talents for others, and learning to recognize God the Creator in the nature they study.

Point out to the class that the Catholic Church recognizes as legitimate the Baptism of anyone in any Christian church, as long as that person was baptized with water and the words "I baptize you in the name of the Father, and of the Son, and of the Holy Spirit." Such a person can be received into the Catholic Church without being baptized again.

 *Have the students look up CCC 1272–74 and discuss the Baptismal character.*

Application

Prayer is one of the most important ways to strengthen our ability to act as prophets, priests, and kings. Have the students compose a prayer asking God to help them to exercise their share in Christ's triple office. If they are willing, have some of the students share their prayers with the class.

Extending the Lesson

Andrew's Baptism was unusual. Ordinarily, the Sacrament of Baptism takes place in a church, either during Mass or at a separate ceremony. Have the students write a one-page paper summarizing what happened at their Baptisms (from talking to their parents, godparents, or family members), or have them write about a Baptism that they have seen. Ask the students to include as many actions of the priest as they can remember.

Celebration

Pray the Our Father with the students (*Prayers to Know*, student text p. 93).

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LESSON 9: MORE ABOUT BAPTISM

Lesson Objectives

1. To study the importance of Baptism, even for infants.
2. To discuss the question of the Salvation of non-baptized persons.
3. To study Jesus Christ as the source of Baptism.
4. To learn about the responsibilities parents and godparents have toward the infants whom they present for Baptism.

Correspondence to the *Catechism of the Catholic Church*

Baptism in the Church: CCC 1226–28

Baptism of Jesus: CCC 535–37, 565

Faith and Baptism: CCC 1253–55

Grace of Baptism: CCC 1262–74, 1279–80

Heaven: CCC 1023–29, 1053

Jesus as our Teacher and Model of holiness: CCC 468–69, 516, 519–21, 561

John: forerunner, prophet, and baptizer: CCC 523, 717–20

Necessity of Baptism: CCC 1257–61, 1277, 1281, 1283

Preparation

The materials needed for this lesson are Bibles and the unit worksheet on p. 171 of the appendix.

Proclamation

“In Baptism we become members of the Body of Christ, sisters and brothers of our Redeemer, and children of God” (YOUCAT 200).

Explanation

Have the students read and discuss textbook p. 18.

Questions about the Salvation of non-baptized people are often asked. Make sure that the students understand that God gives all persons the opportunity to be saved. For some, this means Baptism. The others, the non-baptized, are offered opportunities in ways known to God alone.

Have the students read and discuss textbook p. 19. Then have one student read aloud Matthew 3:1–17, about Jesus’ baptism by John the Baptist in the Jordan.

Point out that all three Persons of the Blessed Trinity manifested themselves on this occasion, highlighting the significance of Jesus’ baptism for Him and for us.

See Lesson 3 for a discussion of Jesus as the source of the Sacraments.

Discuss canons 849–79 of the Code of Canon Law (Church law) on the Sacrament of Baptism with the students. These sections of the code cover the celebration of Baptism, the minister of Baptism, those to be baptized, sponsors, and the proof and record of conferred Baptism. See CCC 1229–233, 1246–251, 1256.

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LESSON 9: MORE ABOUT BAPTISM

As members of the Church, we hope to share God's life here on earth and someday in Heaven. Baptism makes Heaven possible for us. The Church wants everyone to share God's life here on earth and to share Heaven together someday. Sharing God's life here on earth and sharing His life in Heaven are possible even for the tiniest of persons (as we read in "Andrew's Baptism"). Consequently, the Church advises parents to have their babies baptized within the first weeks after birth, so that their babies will begin to share God's life as soon as possible.

Jesus Himself pointed out the importance of Baptism to a Pharisee named Nicodemus. Nicodemus recognized that Jesus was a great teacher and that Jesus was from God. One night, Nicodemus came to Jesus to talk with Him. In their conversation, Jesus said to Nicodemus, "Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God" (Jn 3:5). In other words, Jesus was telling Nicodemus that, in order to share God's life here on earth and someday in Heaven, Baptism was required.

The necessity of Baptism raises some important questions. If Baptism is required to share God's life here on earth and someday in Heaven, what about all the people who have never been baptized? Can they ever share God's life? Can they ever live in Heaven? The best way to answer such questions is to say that Baptism is the usual way in which one is initiated into God's life. That is why the Church, like the Apostles, goes out to all people to bring them the gospel and to encourage them to be baptized.

But God works in many ways so that people can come to share His life here on earth and in Heaven. He works with those who are baptized, but He does not abandon those who are not baptized. If people have never had the opportunity to be baptized, if they recognize that there must be a God, and if they try to follow their consciences, God shares His life with them and they can come to live with Him in Heaven. Even little infants who die without the benefit of Baptism are taken care of by God in a way known only to Him. Still, Baptism is the usual way in which God wants to share His life with us for the first time.

Through the water and words of Baptism, we begin our initiation into the Church. Through Baptism, Jesus meets us and welcomes us for the first time into His family. He makes us like



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Himself, because in Baptism we are clothed with Christ. But, as we have seen, Baptism carries with it certain responsibilities. These are the responsibilities of acting as Christ acted—namely, as prophet, priest, and king. Yet Christ does not expect us to bear these responsibilities on our own. He shares His life with us to help us to imitate Him and to help us come to the life of Heaven someday.

Where does the Sacrament of Baptism come from? It comes from Christ Himself. Jesus showed us the importance of Baptism when He was baptized by John the Baptist at the River Jordan (Mt 3:1–17). John's baptism was not the Sacrament of Baptism. But the people who chose to be baptized by John were showing that they wanted to be cleansed from their sins.

Even though Jesus is totally free from sin, He submitted to the baptism of John as an example for us. By being baptized, Jesus was showing us that we too should be baptized. But, unlike Jesus, we do have sin, which is taken away by Baptism.

Baptism was given to us by Jesus after His Resurrection from the dead, but before His Ascension into Heaven. Jesus took the Apostles up on a mountain and said to them, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and behold, I am with you always, to the close of the age" (Mt 28:18–20).

The Sacrament of Baptism, like each of the other Sacraments, comes from Jesus. He instituted Baptism and entrusted it to His Apostles. The Apostles, in turn, entrusted Baptism to the Church, and today Baptism is celebrated by the Church.

The power of Baptism to give grace comes from Jesus' sacrifice of love on the Cross. Remember, the water that flowed from Jesus' side when He was pierced by the soldier's lance symbolizes Baptism.

Great importance is attached to Baptism because it is the first of the Sacraments received and it introduces us into a close, personal relationship with God. Consequently, if a person is being baptized as an adult, that person should be well prepared and open to meeting Jesus in the Sacrament (as Susan's mother was in the story "A Mother Celebrates the Sacraments of Initiation"). On the other hand, if a baby is being presented to the Church for Baptism, the parents and godparents should be aware of their serious responsibility to educate the baby in the Catholic Faith as the baby grows and matures. Usually parents give their child the name of a saint in order to encourage their child to develop a special friendship with a saint.

Baptism is the first of the Sacraments of Initiation. Through Baptism, Jesus meets us and gives us God's life (grace). In giving us grace, Jesus takes all of our sins away, He makes us members of the Church, and He makes us able to live in Heaven someday. Because Baptism does all this, it is easy to see why Baptism is included with the Eucharist as a Sacrament of primary importance among the seven Sacraments of the Catholic Church.

UNIT 3: BAPTISM

Application

The encounter of Nicodemus with Christ is very significant for the theology of Baptism.

Have one student read aloud the entire account in John 3:1–21. Discuss this passage with the students.

Point out that Nicodemus' first statement shows he still trying to figure out who Jesus is. Nicodemus doesn't understand what Jesus is saying because he is thinking in human terms, while Jesus is speaking in spiritual terms.

Ask: What line in this passage is a reference to Christian Baptism?
Line 5.

Extending the Lesson

Have the students complete the activity on textbook p. 20.

Suggested answers:

chrism: anointing as prophet, priest, and king

candle: Jesus as the Light of the World

water: cleansing; new life

white garment: purity, all sins removed

Sign of the Cross: baptizing in the name of the Father and of the Son and of the Holy Spirit

UNIT 3: BAPTISM

Activity

On a separate sheet of paper, answer the following question.

The following items can be seen at a Baptism. Of what does each item remind us, or what does the item symbolize?

chrism
candle
water
white garment
Sign of the Cross

UNIT 3: BAPTISM

Have the students complete the Unit 3 Review Worksheet, found on page 171 in the appendix.

Name: _____	Date: _____
Unit 3—Baptism	
1. What is Original Sin? <u>The first sin of Adam and Eve.</u>	
2. What does it mean when we say “we inherit Original Sin”? <u>It means that we are conceived and born without grace.</u>	
3. What are two things we cannot do without the gift of God’s grace? <u>We cannot share God’s life on earth, and we cannot live with God in Heaven.</u>	
4. What is the baptismal character? <u>A change in us, caused by the Sacrament of Baptism, that makes us more like Christ in a permanent, indelible way.</u>	
5. What is the triple office of Christ? <u>Prophet, priest, and king</u>	
6. What responsibility do the parents and godparents have toward a child being baptized? <u>To educate the baby in the Catholic Faith as the baby grows and matures</u>	
Read and discuss the following questions as a class, or answer on a piece of paper.	
7. What responsibilities do the people at a Baptism have toward the child being baptized? _____	
8. Responsibilities of the parents: <u>to educate the baby in the Catholic Faith as the baby grows and matures</u>	
9. Responsibilities of the godparents: <u>to assist the parents in educating the baby in the Catholic Faith</u>	
10. Responsibilities of the priest: <u>to celebrate the Sacrament according to the laws of the Church</u>	
11. Responsibilities of friends: <u>to give a good example of how to live the Faith to the child</u>	
12. Responsibilities of older siblings: <u>to help the child live out the Faith within the family</u>	
13. The following items can be seen at a Baptism. What does each item remind us of or what does it symbolize?	
holy oil	<u>strengthening</u>
candle	<u>Jesus is the light of the world</u>
water	<u>cleansing and life</u>
white garment	<u>purity</u>
Sign of the Cross	<u>Trinity</u>
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Celebration

Prayer Service to Renew Baptismal Promises

Light a candle (if permitted). Have the class stand. Open with the Sign of the Cross. To each of these questions, have the students reply, “I do.”

Teacher: Do you renounce Satan?

Students: I do.

Teacher: And all his works?

Students: I do.

Teacher: And all his empty show?

Students: I do.

Teacher: Do you renounce sin, so as to live in the freedom of the children of God?

Students: I do.

Teacher: Do you renounce the lure of evil, so that sin may have no mastery over you?

Students: I do.

Teacher: Do you renounce Satan, the author and prince of sin?

Students: I do.

Close with the Apostles’ Creed (Prayers to Know, student text, p. 93).

Family Notes

Make copies of the Unit 3 family notes (in the appendix) and send them home for students to discuss with their parents.

UNIT 3: BAPTISM

Assessment

Make copies of the Unit 3 Assessment for each student.

Name: _____ Date: _____

Unit 3—Baptism

Match the vocabulary word in column A with the correct definition in column B.

Column A	Column B
<u>F</u> 1. actual sin	A. Prophet, priest, and king.
<u>E</u> 2. baptismal character	B. The first sin of Adam and Eve. We inherit this from Adam and Eve, which means that we are conceived and born without grace.
<u>D</u> 3. godparent	C. Unable to be eliminated; remaining forever.
<u>C</u> 4. indelible	D. A member of the Church who presents a person for Baptism, and who, after Baptism, helps the person to live the Catholic Faith.
<u>B</u> 5. Original Sin	E. A change in us, caused by the Sacrament of Baptism, that makes us more like Christ in a permanent, indelible way. Because of this, one is made capable of receiving the other Sacraments.
<u>A</u> 6. triple office of Christ	F. Any sin that we ourselves commit.

Answer the following questions:

7. What is the first Sacrament of Initiation? Baptism

8. What does Jesus do for us in the Sacrament of Baptism? Through Baptism, Jesus meets us and gives us God's life (grace). In giving us grace, Jesus takes all of our sins away, He makes us members of the Church, and He makes us capable of living in Heaven someday.

9. What is the physical sign of the Sacrament of Baptism? The pouring of water and the words "[Name], I baptize you in the name of the Father, and of the Son, and of the Holy Spirit."

10. Baptism brings about what it signifies. What does the Sacrament of Baptism signify? Baptism signifies a cleansing from sin, the reception of God's life, and a participation in the death and Resurrection of Jesus.

Fill in the blanks with the correct words.

11. "[Name], I baptize you in the name of the Father, and of the Son, and of the Holy Spirit.

12. In the case of an emergency, anyone can and should baptize.

13. When we are baptized, we become members of the Church.

14. As members of the Church, we have clothed ourselves with Christ, and we have taken on the responsibility to act like Christ.

15. We share in the triple office of Christ. Through Baptism we are made prophets, priests and kings.

16. As a prophet, Christ always tells the truth.

17. As a priest, Jesus offered sacrifices to God the Father to show His love for God the Father and us.

18. As a king, Jesus exercises discipline over Himself, and He uses the things of the world for the benefit of others.

19. Through the water and words of Baptism, we begin our initiation into the Church.

Answer the following questions:

20. When did Jesus show us the importance of Baptism?
When He was baptized by John the Baptist in the River Jordan

21. When did Jesus institute the Sacrament of Baptism and entrust it to His Apostles?
After His Resurrection and before His Ascension, Jesus told His Apostles to go and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit.

22. What are the responsibilities of the parents and godparents of the baptized child?
To educate the child in the Catholic Faith as he grows and matures

UNIT 4: CONFIRMATION

Unit Objectives

1. To learn that in Confirmation Jesus gives us the special strength of the Holy Spirit.
2. To study Confirmation as a Sacrament.
3. To learn about the proper disposition for the reception of Confirmation, as well as the responsibilities of the person who has been confirmed.

Vocabulary

confirmation character: a change in us, caused by the Sacrament of Confirmation, that makes us more like Christ in a permanent way. Because of the confirmation character, one is made capable of spreading and defending the Catholic Faith and of being a witness for Christ.

LESSON 10: CONFIRMATION— THE STRENGTH OF THE HOLY SPIRIT

Lesson Objectives

1. To learn that Confirmation strengthens us to spread and defend the Catholic Faith and to be a witness for Christ.
2. To use a case study to exemplify what the Holy Spirit can do to help confirmed Catholics spread and defend their Faith.

Note to the teacher: This unit is a basic presentation of the Sacrament of Confirmation. A complete presentation of Confirmation is given in the Confirmation book of the Image of God series.

Correspondence to the *Catechism of the Catholic Church*

Confirmation: CCC 1285–314, 1315–21

Effects of Confirmation: CCC 1302–5, 1316–17

Holy Spirit and the Church: CCC 731–41, 747

Responsibility to give missionary witness: CCC 2044–46

Preparation

The material needed for this lesson is one sheet of paper per student (8 ½" × 11").

Proclamation

“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” (CCC 1285).

UNIT 4: CONFIRMATION

Explanation

Have a student read and discuss textbook p. 21.

UNIT 4: CONFIRMATION

Vocabulary

confirmation character: a change in us, caused by the Sacrament of Confirmation, that makes us more like Christ in a permanent way. Because of the confirmation character, one is made capable of spreading and defending the Catholic Faith and of being a witness for Christ.

LESSON 10: CONFIRMATION—THE STRENGTH OF THE HOLY SPIRIT

Confirmation is the Sacrament in which Jesus meets us and gives us God, the Holy Spirit. The Holy Spirit, received in Confirmation, strengthens us so that we can spread and defend the Catholic Faith and witness to Christ by what we say and do.

As Vatican Council II states, “By the Sacrament of Confirmation they [the faithful] are more perfectly bound to the Church and are endowed with the special strength of the Holy Spirit. Hence they are, as true witnesses of Christ, more strictly obliged to spread the faith by word and deed” (*Dogmatic Constitution on the Church*, no. 11).

Just think, Jesus loves us so much that He gives us the third Person of the Blessed Trinity, God the Holy Spirit, in a special way in the Sacrament of Confirmation. In other words, through our meeting with Christ in the Sacrament, we are also introduced to the Person of the Holy Spirit in a special way. We meet the Holy Spirit in Confirmation in a way in which we have never met Him before. Through our meeting with the Holy Spirit in Confirmation, we are strengthened to live as mature Christians. We are strengthened to spread and defend the Catholic Faith and to be a witness to Christ.



★ Learn more about Confirmation by reading YOUCAT 203.

We all know that, as we grow older and become adults, our lives become more complex. We take on more responsibilities. We make more and more of our own decisions and choices. There are many more opportunities for doing what is right and loving God and others as we should. But there are also many more temptations to make wrong choices. Sometimes these temptations can be quite difficult to overcome.

Explain that Confirmation is the second of the Sacraments of Initiation. The first is Baptism, and the third is the Eucharist. God the Holy Spirit is the third Person of the Blessed Trinity. The Holy Spirit, the Father, and the Son are the three Persons of the Blessed Trinity. Within the Blessed Trinity, the Holy Spirit is said to be the Love (in Person) who unites the Father and the Son.

The Holy Spirit is God. The Profession of Faith, the Nicene Creed, states that the Holy Spirit “proceeds from the Father and the Son” and “with the Father and the Son is adored and glorified”. Since we adore only God, the Profession of Faith confirms that the Holy Spirit is God.

In relation to us, the Holy Spirit is called the Sanctifier, because He makes us holy by uniting us with God through grace (God’s life in us). The Profession of Faith calls the Holy Spirit “the giver of life”, emphasizing His mission to us as Sanctifier.

With regard to the Holy Spirit as Sanctifier, Blessed Pope John Paul II wrote, “Through the gift of grace, which comes from the Holy Spirit, man enters a ‘new life’, is brought into the supernatural reality of the divine life itself, and becomes a ‘dwelling place of the Holy Spirit’, a living temple of God” (*The Lord and Giver of Life*, no. 58).

It is important to note that the Holy Spirit is given to us in all of the Sacraments, but that in Confirmation we are blessed with a special strength of the Holy Spirit to help us to spread and defend the Faith and to be a witness to Christ.

The Holy Spirit has an infinite love for each of us. This love is expressed in many different ways. The many-faceted love of the Holy Spirit is clearly exemplified in the Sacraments. The Holy Spirit is active in all the Sacraments, but each Sacrament has a different purpose. The Holy Spirit, in union with Christ and the Father, helps us to fulfill the purpose of each Sacrament. It can be said, then, that, by helping us in a different way in each Sacrament, the Holy Spirit loves us in different ways, and we meet the Holy Spirit in a new way in each Sacrament.

UNIT 4: CONFIRMATION

As young adults, the students have opportunities to do what is right and to love God that they didn't have two or three years ago. These opportunities include following the Ten Commandments, living the Beatitudes, and practicing the virtues in a more mature way. Write "Opportunities" on the board and ask the students to give you examples of some of these opportunities. Write their examples under "Opportunities". For example, they can assist at Mass by serving or being a reader, they can help at shelters or serve at dinners for the needy, they can take on more responsibilities at home, they can be leaders at school, etc.

As young adults, the students experience temptations to make wrong choices that they didn't experience two or three years ago. Some of these temptations are against following the Ten Commandments, against living the Beatitudes, and against practicing the virtues. Write "Temptations" on the board and ask the students to give you examples of some of these temptations. Write their examples under "Temptations", for example, using technology in an inappropriate way—sending inappropriate texts or pictures, looking at inappropriate sites on the Internet, plagiarizing research material found online, etc.

Ask: Is it always easy to take advantage of the opportunities and to overcome the temptations? (Discuss their answers. Tell them that it is the special strength of the Holy Spirit, given to them in Confirmation, that will help them to do what is right and to avoid what is wrong, no matter how difficult that may be.)

 *Have the students look up YOUCAT 203 and discuss the importance of the Sacrament of Confirmation.*

Have the students read and discuss the "Three Freshman" story on textbook pp. 22–23.

UNIT 4: CONFIRMATION

As mature Catholics, we need strength to make the right choices and to take the many opportunities to love God and others. We need strength to say "No" to the many temptations that invite us to experience what we know is wrong. We receive this strength from the Holy Spirit, given to us by Jesus in the Sacrament of Confirmation.

Read the following story about a freshman in high school who was faced with a strong temptation to make a wrong choice.

The Three Freshmen

Pete was a freshman at St. Justin's Catholic High School. Like many of his friends at St. Justin's, Pete had attended one of the many Catholic grade schools in the city, and he had received the Sacrament of Confirmation in eighth grade.

One sunny day in October, Pete, Bill, and Dan decided to go over to Dan's house after school. Dan had a huge backyard, and it was fun to toss a football around for a while after school.

When Pete, Bill, and Dan arrived at Dan's house, no one was at home. Dan explained that his parents wouldn't be home for a few hours. Dan's older brother was a member of the St. Justin's soccer team. The soccer team had a game after school, and Dan's parents had gone to see the game.

The three freshmen got the football and went outside to play some catch. After about an hour, they were hungry and thirsty, and so they went back into the house to have something to eat and drink. As they munched snacks and drank lemonade, they talked about school and sports. They were laughing and having a good time.

At one point, Dan left the room. Bill and Pete thought nothing of it and continued talking. When Dan came back, he had something in his hand. It was a DVD. Dan explained that he knew a guy who had rented an adult-rated movie for him. Dan said that the movie was the "hottest" thing on the market, and he walked toward the television to play it.

Pete was startled. He had never been in this situation before. He had been taught by his parents and in school that such movies were degrading to the people in the movie and to those watching it. Yet, Bill and Dan were such good friends, and he was having such a good time with them. Pete wanted to continue having a good time, and he didn't want to offend his friends by not watching the movie.

But Pete knew that watching this movie would be seriously wrong.

He had to make a move. He hesitated, and then, despite the butterflies in his stomach, he simply said, "Are you guys sure you want to watch his thing?" Bill and Dan got a little quiet and then said, "Sure". With a slight quiver in his voice, Pete said, "I can't. I've got to go." With that, Pete went out the door and started for home.

As he walked down the street, Pete's emotions were mixed. He had just walked out on his two best friends. What would this do to his friendship with Bill and Dan? Would they tell the other guys in school, and would they make fun of him? Pete didn't know the answers to these questions. Yet, he knew the Church's teaching on the dignity of human sexuality. He knew that to degrade a person's sexuality is to degrade the person, who is an image of God. By watching the movie he would be participating in the shameful treatment of others. He just couldn't do it.

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As he walked away, Pete was alone, but he wasn't lonely. Despite his questions, he sensed the presence of God, and Pete thanked Him for the strength to make the right choice.



It can't be proven, but it could be that Pete received the strength to make the right choice from the Holy Spirit, whom he had received in Confirmation. By questioning his friends and then walking away, Pete was defending his Catholic Faith.



Application

It is in situations such as Pete's that the Holy Spirit, received in Confirmation, does strengthen people to make the right decisions and to stand up for the Catholic Faith. Have each of the students write a one-page paper describing a situation that a person their age might face, involving a choice between defending or not defending the Catholic Faith. The students should make clear what choice should be made by a person strengthened by the Holy Spirit in Confirmation.

Extending the Lesson

On a separate sheet of paper, have the students answer the following question:

How do people know you are a follower of Christ?
(Answers will vary. Accept all appropriate answers.)

Celebration

Pray the Anima Christi (Prayers to Know, student text p. 100).

LESSON 11: CONFIRMATION IS A SACRAMENT

Lesson Objectives

1. To study each part of the definition of a Sacrament as it applies to Confirmation.
2. To investigate the scriptural foundation of the Sacrament of Confirmation.

Correspondence to the *Catechism of the Catholic Church*

Confirmation: CCC 1285–314, 1315–21

Confirmation in the economy of Salvation: CCC 1286–92, 1315

Signs and rites of the celebration: CCC 1293–96, 1320

Celebration of Confirmation: CCC 1297–301, 1321

Effects of Confirmation: CCC 1302–5, 1316–17

Minister of Confirmation: CCC 1312–14, 1318

Grace: CCC 1996–2005, 2021–24

Pentecost and God's gift of the Holy Spirit: CCC 731–36, 746–47

Responsibility to give missionary witness: CCC 2044–46

Tradition and Sacred Scripture: CCC 80–83, 96–97

Preparation

The materials needed for this lesson are Bibles.

UNIT 4: CONFIRMATION

Proclamation

Confirmation is the Sacrament that completes Baptism; in it, the gift of the Holy Spirit is bestowed upon us.

Explanation

Have the students read and discuss textbook p. 23.

The Church has established a special Mass at which the chrism is blessed. This Mass is called the Chrism Mass and is concelebrated by a bishop and his priests, usually on Holy Thursday. The Sacrament of Holy Orders was established by Christ at the Last Supper on the first Holy Thursday. In order to celebrate the anniversary of the institution of Holy Orders, the priests gather with their bishop to concelebrate Mass and to be present for the blessing of the chrism, the oil used in the Sacrament of Holy Orders and also in Baptism and Confirmation.

Some of the students might wonder about the meaning of the word “sealed”. To seal something means to make it secure and strong. For example, when we seal an envelope for mailing, we make the envelope secure and strong so that the contents will not be lost in the mail. In Confirmation, we are sealed, or made strong, by the Holy Spirit so that we can spread and defend the Catholic Faith and be a witness to Christ.

The Holy Spirit is a Gift because He is given to us by Christ in the Sacrament. The Gift of the Holy Spirit is not earned by the person being confirmed. Instead, the Holy Spirit is given to the person freely by Christ because Christ loves the person.

Sometimes the bishop is not the minister of the Sacrament. The bishop of a diocese can designate pastors and certain other priests to help him with Confirmation or to take his place at Confirmation. Such a designation is usually made when there are large numbers of people to be confirmed or when the territory to be visited by the bishop is very large.

UNIT 4: CONFIRMATION

As he walked away, Pete was alone, but he wasn't lonely. Despite his questions, he sensed the presence of God, and Pete thanked Him for the strength to make the right choice.

It can't be proven, but it could be that Pete received the strength to make the right choice from the Holy Spirit, whom he had received in Confirmation. By questioning his friends and then walking away, Pete was defending his Catholic Faith.

LESSON 11: CONFIRMATION IS A SACRAMENT

A Sacrament is a physical sign, given to us by Jesus, through which Jesus meets us, and gives us grace. The physical sign of the Sacrament of Confirmation is the anointing with oil and the words said by the minister of the Sacrament as he anoints.

The oil used in Confirmation is called chrism, which is a mixture of olive oil and balm (a fragrant resin that comes from plants). The words said by the minister of the Sacrament are, “Be sealed with the Gift of the Holy Spirit.”

To celebrate the Sacrament of Confirmation, the minister of the Sacrament dips his thumb into the chrism and, with this thumb, he makes the Sign of the Cross on the forehead of the person being confirmed. As he makes the Sign of the Cross, the minister says the words of the Sacrament. The usual minister of Confirmation is a bishop.

For centuries, athletes have rubbed oil on their muscles to loosen them and to make them ready for competition. In a sense, by readying their muscles for competition, the oil has strengthened the athletes.

The oil used in Confirmation signifies and actually brings about a strengthening in the person being confirmed. Through the physical touch of the Sacrament, Jesus meets the person being confirmed and gives that person the Holy Spirit. The Holy Spirit, received in Confirmation, spiritually strengthens the one confirmed to spread and defend the Catholic Faith in a mature way, by what that person says and does.

Through Confirmation, the Holy Spirit truly comes to live in us and to share His life with us. Because the Holy Spirit is God, with the coming of the Holy Spirit into our souls comes God's life, or grace. So, by saying that Christ gives us the Holy Spirit in Confirmation, we are, at the same time, saying that Christ gives us grace.

In Confirmation, we receive a confirmation character. The confirmation character is similar to the baptismal character, in that the confirmation character changes us and makes us more like Christ in a permanent way. On the other hand, the confirmation character differs from the baptismal character in that the confirmation character makes us capable of spreading and defending the Catholic Faith and



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If a priest is the minister of Confirmation, it is still the same Sacrament. The Sacrament loses none of its power if it is celebrated by a priest rather than a bishop.

Sometimes people see a contradiction in the Church's practice with regard to Baptism and Confirmation. They note that when a Lutheran, for example, is received into the Catholic Church, the Lutheran is not baptized again. However, when the same person has already been confirmed in the Lutheran church, the Catholic Church does confirm the person again. Some see this as a contradiction. They are puzzled as to why the Catholic Church accepts Lutheran Baptism, but not Lutheran Confirmation.

It is not a contradiction that the Catholic Church confirms again a person already confirmed in another Christian religion. It has been noted that anyone can baptize—the person baptizing need not be ordained a deacon, priest, or bishop. Therefore, as long as water and the prescribed words are used, anyone can perform a valid Baptism. Because Lutherans, for example, follow this practice, a Lutheran Baptism is valid.

For Confirmation, however, the minister of the Sacrament must be ordained either a priest or a bishop. Since the Catholic Church does not recognize the ordination of, for example, a Lutheran minister or bishop, the Church does not recognize the Confirmation performed by such a minister or bishop. Therefore, a Lutheran who has been confirmed in the Lutheran church is confirmed again when that person is received into the Catholic Church.

Have the students read and discuss the top of textbook p. 24.

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being a witness to Christ. Because of the permanent character given in Confirmation, this Sacrament is received only once.

 Learn what Sacred Scripture says about Confirmation by reading **YOUCAT 204**.

There is no place in the Bible where we can read about the institution of Confirmation by Jesus. Yet Confirmation *does* come from Jesus. He gave it to us. Then why isn't the institution of Confirmation in the Bible? The answer is simple! The Bible does not record everything that Jesus said and did. There are many things that Jesus entrusted to the Apostles and to the Church that are not contained in Sacred Scripture.

However, the Bible does tell us that before Jesus ascended into Heaven, He promised to send the Holy Spirit. "But when the Counselor comes, whom I shall send to you from the Father, even the Spirit of truth, who proceeds from the Father, he will bear witness to me" (Jn 15:26). Christ's promise was fulfilled on Pentecost, just ten days after His Ascension. Shortly after Pentecost, the Apostles themselves went out to celebrate Confirmation. The Bible tells us that Peter and John went to Samaria so that the people there could receive the Holy Spirit.

Confirmation, therefore, is a Sacrament. Confirmation is a physical sign (oil and words), given to us by Christ, through which Christ meets us and gives us grace. Confirmation is the Sacrament in which Jesus meets us and gives us God the Holy Spirit. The Holy Spirit, received in Confirmation, strengthens us so that we can spread and defend the Catholic Faith and be a witness to Christ by what we say and do.

LESSON 12: THE RECEPTION AND RESPONSIBILITIES OF CONFIRMATION

The Proper Reception of Confirmation

In order to receive the Sacrament of Confirmation properly, a person must be in the state of grace. In other words, the person should not be aware of any mortal sins that have not been confessed in the Sacrament of Reconciliation. Usually the person seeking to be confirmed has a mature understanding of the Catholic Faith and should be willing to spend time in prayer and study to deepen that understanding.

The Responsibilities of Confirmation

In speaking to laymen and laywomen, Pope John Paul II emphasized the responsibilities of those who have received the Sacraments of Baptism and Confirmation. In one of his many talks to laypeople, the Pope said, "Actually, all the faithful, by virtue of their Baptism and of the Sacrament of Confirmation, must profess publicly the faith received from God by means of the Church, spread it and defend it as true witnesses of Christ" (*L'Osservatore Romano*, February 5, 1979).

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 *Have the students look up YOUCAT 204 and discuss what Sacred Scripture says about Confirmation.*

All that Christ said and did is called the “good news” and was handed over to the Apostles by Christ. After Christ’s Ascension into Heaven, the Apostles went out and preached the good news entrusted to them by Christ.

After a while, some of what the Apostles preached was written down by certain members of the Church, for example, Matthew, Mark, Luke, John, and Paul. What was written down became the New Testament of the Bible.

The teachings of the Apostles written or unwritten, which have been entrusted to them by Jesus, are called Sacred Tradition. Guided by the Holy Spirit, this teaching has been passed down in the Church through the successors of the Apostles (bishops) to the present day. Both the Bible and Sacred Tradition come from God’s revelation in Jesus.

Have one student read aloud Acts 2:1–11.

This passage is about the first Pentecost. Point out that, immediately after receiving the Holy Spirit, the Apostles began their work of spreading and defending the Faith. The Holy Spirit given in Confirmation gives us the strength to spread and defend that same Faith preached by the Apostles so long ago.

Have one student read aloud Acts 8:14–17.

This is the story of Peter and John in Samaria. Point out that both Baptism and Confirmation are mentioned in this passage, showing that these two Sacraments are indeed separate and distinct.

For example, the two Sacraments have different effects. Baptism takes away Original Sin, gives us grace, and makes life in Heaven possible for us. On the other hand, Confirmation by the power of the Holy Spirit strengthens us to spread and defend the Catholic Faith and to be a witness to Christ by what we say and do.

Application

Write on the board the following prayer from the feast of Pentecost: “God our Father, let the Spirit you sent on your Church to begin the teaching of the Gospel [good news] continue to work in the world through the hearts of all who believe” (The Roman Missal, Pentecost, Mass during the Day).

Ask: **Do see a relationship between this prayer and the Sacrament of Confirmation?** *The same mandate given to the early Church (teaching the good news) is to be carried on by us today, strengthened by Confirmation.*

The same Holy Spirit who came at Pentecost to help the Apostles begin the teaching of the good news is invoked to help us to teach (spread and defend) the good news today. Those who have received the Holy Spirit in the Sacrament of Confirmation have a special obligation to teach the good news to others by what they say and do.

Extending the Lesson

Design a Poster

Read the following to the class.
Jesus tells us:

Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven.

(Mt 5:16)

Blessed Teresa of Calcutta tells us:

I never look at the masses as my responsibility. I look at the individual. I can love only one person at a time. I can feed only one person at

Materials needed:

poster board
construction paper
scissors
markers

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a time. Just one, one, one. You get closer to Christ by coming closer to each other. As Jesus said, “Whatever you do to the least of my brethren, you do to me.” So you begin. . . I begin. I picked up one person—maybe if I didn’t pick up that person I wouldn’t have picked up 42,000. The whole work is only a drop in the ocean. But if I didn’t put the drop in, the ocean would be one drop less. Same thing for you same thing in your family same thing in the church where you go just begin . . . one, one, one.

Mother Teresa, *Words to Love by*, . . .
(Notre Dame, Ind.: Ave Maria Press, 1983)

Both Jesus and Blessed Teresa of Calcutta tell us that even one person spreading, defending, and living the Faith can make a difference in the world.

Have each student design a poster based on the phrases from the quotations that indicate that even one person spreading, defending, and living the Faith can make a difference in the world. The students can use a combination of words and pictures.

Celebration

Pray the Prayer to the Holy Spirit with the students.

Come, Holy Spirit, fill the hearts of your faithful.
And kindle in them the fire of your love.
Send forth your Spirit and they shall be created.
And you shall renew the face of the earth.

O God, by the light of the Holy Spirit you have taught the hearts of your faithful. In the same Spirit, help us to know what is truly right and always to rejoice in your consolation. We ask this through Christ, Our Lord. Amen.

LESSON 12: THE RECEPTION AND RESPONSIBILITIES OF CONFIRMATION

Lesson Objectives

1. To discuss the proper disposition for the reception of the Sacrament of Confirmation.
2. To make a brief study of the responsibilities of the Sacrament of Confirmation.

Correspondence to the *Catechism of the Catholic Church*

Confirmation: CCC 1285–314, 1315–21

Preparation for Confirmation: CCC 1306–11, 1318–19

Responsibility to give missionary witness: CCC 2044–46

What is prayer?: CCC 2559–65, 2590, 2644

Preparation

The materials needed for this lesson are dictionaries, and one sheet of paper per student (8 ½” × 11”).

Proclamation

“Anyone who freely decides to live a life as God’s child and asks for God’s Spirit under the signs of the imposition of hands and anointing with chrism receives the strength to witness to God’s love and might in word and deed” (YOUCAT 203).

UNIT 4: CONFIRMATION

Explanation

Have the students read and discuss the bottom of textbook p. 24.

LESSON 12: THE RECEPTION AND RESPONSIBILITIES OF CONFIRMATION

The Proper Reception of Confirmation
In order to receive the Sacrament of Confirmation properly, a person must be in the state of grace. In other words, the person should not be aware of any mortal sins that have not been confessed in the Sacrament of Reconciliation. Usually the person seeking to be confirmed has a mature understanding of the Catholic Faith and should be willing to spend time in prayer and study to deepen that understanding.

The Responsibilities of Confirmation
In speaking to laymen and laywomen, Pope John Paul II emphasized the responsibilities of those who have received the Sacraments of Baptism and Confirmation. In one of his many talks to laypeople, the Pope said, "Actually, all the faithful, by virtue of their Baptism and of the Sacrament of Confirmation, must profess publicly the faith received from God by means of the Church, spread it and defend it as true witnesses of Christ" (*L'Osservatore Romano*, February 5, 1979).

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Ask: Do you remember what sin is committed by a person who knowingly and freely chooses to receive the Sacrament of Confirmation in mortal sin? *Sacrilege* (see Lesson 3).

Application

Blessed John Paul II used the word "witness" when talking about the Sacrament of Confirmation. Have the students look up the word "witness" in the dictionary or online and write a one-page paper on some of the ways junior-high students can give witness to Christ by spreading and defending the Catholic Faith. Have them include in their papers the way in which the Sacrament of Confirmation can help a person witness to Christ.

Extending the Lesson

UNIT 4: CONFIRMATION

Review Questions

1. What is the confirmation character?
A change in us, caused by the Sacrament of Confirmation, that makes us more like Christ in a permanent way.
2. What is one made capable of because of the confirmation character?
Spreading and defending the Catholic Faith and being a witness for Christ.
3. What is the oil used in Confirmation called?
Chrism.

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UNIT 4: CONFIRMATION

Have the students complete the Unit 4 Review Worksheet, found on page 172 in the appendix.

Name: _____	Date: _____
Unit 4—Confirmation	
<i>Discuss the questions as a class, or answer the questions on a piece of paper.</i>	
Confirmation causes a change in us, making us more like Christ in a permanent way.	
1. How do people know you are a follower of Christ? <u>Answers may vary.</u>	
2. What do the words "Be sealed with the Gift of the Holy Spirit" mean? <u>We are sealed or made strong by the Holy Spirit so we can spread and defend the Faith.</u>	
<i>You will find the answers to some of these questions on page 21 in your student text. Some of the questions are to be answered in your own words.</i>	
3. Who gave us the Sacrament of Confirmation? <u>Jesus</u>	
4. What is the dictionary definition of "confirmation"? <u>A Christian rite conferring the gift of the Holy Spirit.</u>	
5. The <u>Holy Spirit</u> strengthens us in Confirmation.	
6. What are we strengthened against? <u>Satan</u> and <u>sin</u>	
7. What did Vatican Council II say Confirmation does for the faithful? <u>By the sacrament of Confirmation the faithful are more perfectly bound to the Church and are endowed with the special strength of the Holy Spirit.</u>	
8. The Council also said that those who are confirmed are <u>true witnesses</u> of Christ. They must spread the Faith by <u>word</u> and <u>deed</u> .	
9. Jesus loves us so much that He gives us the <u>Third Person</u> of the <u>Trinity</u> .	
10. Who is the Third Person of the Blessed Trinity? <u>the Holy Spirit</u>	
11. In the sacrament of Confirmation, who are the two Persons we meet? <u>Jesus and the Holy Spirit</u>	
12. What is the dictionary definition of "mature"? <u>Of or relating to a condition of full development.</u>	
13. Tell in your own words why we must defend the Catholic Faith. <u>Accept any reasonable answers.</u>	
14. What happens to our lives as we become adults? <u>Opportunities for loving God and neighbor increase, as well as temptations to sin against God and neighbor.</u>	
15. How are opportunities and temptations different? Answer in your own words. <u>Accept any reasonable answers.</u>	
16. In your own words, tell why some temptations are difficult to overcome. <u>Accept any reasonable answers.</u>	
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Celebration

Pray an Act of Faith with the students (Prayers to Know, student text p. 96).

Family Notes

Make copies of the Unit 4 family notes (in the appendix) and send them home for students to discuss with their parents.

UNIT 4: CONFIRMATION

Assessment

Make copies of the Unit 4 Assessment for each student.

Name: _____

Date: _____

Unit 4—Confirmation

Define the following:

1. confirmation character: A change in us, caused by the Sacrament of Confirmation, which makes us more like Christ in a permanent, indelible way. Because of the confirmation character, one is made capable of spreading and defending the Catholic Faith and becoming a witness to Christ.

Answer the following questions:

2. What is the physical sign of the Sacrament of Confirmation? Anointing with oil and the words said by the minister of the Sacrament as he anoints
3. What does Jesus do for us in the Sacrament of Confirmation? Jesus gives us God the Holy Spirit.
4. How does the Holy Spirit help us? The Holy Spirit strengthens us so that we can spread and defend the Catholic Faith and become a witness to Christ by what we say and do.
5. Who is God the Holy Spirit? The Third Person of the Blessed Trinity
6. What are the words said by the minister of the Sacrament of Confirmation? "[Name], be sealed with the Gift of the Holy Spirit."
7. When did Jesus send the Holy Spirit to the Apostles? Pentecost

Fill in the blanks with the correct answer.

8. As we grow older and become adults, there are many more opportunities for doing what is right and loving God and others as we should.
9. There are also many more temptations to make wrong choices.
10. We need the strength to say "no" to temptations. We receive this strength from the Holy Spirit.
11. The oil used in Confirmation is called chrism.
12. The oil used in Confirmation signifies and actually brings about a strengthening in the person being confirmed. Through Confirmation, the Holy Spirit truly comes to live in us and to share His life with us.
14. Because the Holy Spirit is God, with the coming of the Holy Spirit into our souls comes an increase in God's life, or grace.