

Session 18: Baptism and Confirmation

HYMN: Holy Spirit, Lord of Love



Holy Spirit, Lord of love,
Thou once camest from above
gifts of blessings to bestow
on Thy waiting Church below.

Once again in love draw near
to Thy servants gathered here,
whom, from our baptismal day,
Thou hast strengthened on our way.

Thou hast been our constant Guide,
watching ever by our side.
May we now, 'till life shall end,
choose and know Thee as our Friend.

When the sacred vow is made,
when the hands on us are laid,
come in this most solemn hour
with Thy sev'nfold gifts of power.

Give us light, Thy truth to see;
give us life, to live for Thee;
daily pow'r, to conquer sin;
patient faith, our crown to win.

Shield us from temptation's breath;
keep us faithful unto death.
Come, Thou blessed Spirit, come;
Make our hearts Thy happy home.

PRAYER: See Eph 1:18-19.

Let us pray: O God,
grant us a spirit
of wisdom and insight
to know You clearly.
Enlighten our innermost vision,
that we may know the great hope
to which You have called us,
the wealth of Your glorious heritage
to be distributed among the members
of the Church,
and the immeasurable scope
of Your power
in us who believe.
Through our Lord Jesus Christ,
Your Son,
Who lives and reigns with You

in the unity of the Holy Spirit,
God, for ever and ever.

— Amen

READING: Mt 28:16-20

The Lord be with you.

— *And with your spirit*A Reading from the holy Gospel
according to Matthew— *Glory to You, O Lord*

The eleven disciples
went to Galilee,
to the mountain
to which Jesus had ordered them.

When they saw Him,
they worshipped,
but they doubted.

Then Jesus approached
and said to them,
"All power 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,
until the end of the age."

The Gospel of the Lord

— *Praise to You, Lord Jesus Christ*

IN BRIEF: WHAT THE CHURCH TEACHES

Baptism is the Sacrament
that cleanses us from original sin
and makes us Christians,
children of God,
and members of the Church.

It also forgives actual sins
(that is, any sins
we ourselves have committed),
with all punishment due to them,
when it is administered and received
in the proper frame
of mind and heart.

The ordinary minister of Baptism
is a priest,
but any one may baptize
in case of necessity,
when a priest cannot be had. —

Baptism is administered
by pouring water on a person's head,
saying at the same time,
"I baptize you
in the name of the Father,
and of the Son,
and of the Holy Spirit."

Baptism is necessary
for salvation,
because Christ said,
"No one can enter God's Kingdom
without being begotten
of water and Spirit."

In Baptism,
we promise to renounce the devil
and all his works
and all his empty promises.

Confirmation is the Sacrament
by which we receive the Holy Spirit
in order to make us
strong and mature Christians
and soldiers of Jesus Christ.

The apostles
received the Holy Spirit
at Pentecost
(fifty days after Easter
and ten days after
Christ's Ascension into Heaven).
"Tongues as of fire appeared
which parted
and came to rest on each of them."

Thus the Holy Spirit
confirmed their faith,
sanctified them,
and enabled them
to found the Church.

The ordinary minister
of Confirmation is a bishop.
However, with the permission of the
bishop, this Sacrament
may also be administered
by a priest.

A bishop administers the Sacrament
by praying that the Holy Spirit
may come down
upon those who are to be confirmed;
and by laying his hands on them
and making the sign of the cross
with chrism
on their foreheads,
saying at the same time,
"Be sealed" —
that is, "marked" or "stamped" —
"with the gift of the Holy Spirit."

In Confirmation,
the Holy Spirit brings seven gifts: —

wisdom, understanding,
counsel,
fortitude,
knowledge,
piety,
and fear of the Lord.

The twelve fruits
of the Holy Spirit are charity,
joy,
peace,
patience,
kindness,
goodness,
perseverance in suffering,
mildness,
faith,
modesty,
continency,
and chastity.

The Sacraments
of Baptism and Confirmation
give a *character*
to the soul of the recipient:
they imprint a mark or seal
which cannot be effaced.
Consequently,
these Sacraments cannot be repeated.

BIBLE READING

Is 50-66

This coming week,
as you finish reading
the Book of the Prophet Isaiah,
you will read a passage
that the Church sees as a prophecy
of Christ's suffering and death:
the passage about
the "suffering Servant"
that we hear applied to Christ
in the Church's liturgy on Good
Friday.

Next week we will discuss how the
"Mass: Sacrament and Sacrifice"
re-presents to us
Christ's sacrifice on the cross,
perpetuates its memory,
and applies its saving power to our
daily sins.

Baptism and Confirmation

Introduction

By our human birth, we become part of God's creation: His artifacts,¹ alive with natural life, *Bios*. However, God invites us to be born again: to become His sons and daughters, alive with supernatural life, *Zoë*.²

We accept that invitation in the Sacraments of Christian Initiation: Baptism, Confirmation, and the Eucharist. In Baptism we are born again with *Zoë*, in Confirmation our *Zoë* matures, and in the Eucharist our *Zoë* is fed.³

Baptizing

"The Sacraments are efficacious signs of grace, instituted by Christ and entrusted to the Church, by which divine life [*Zoë*] is dispensed to us."⁴ The first Sacrament, Baptism, is "the basis of the whole Christian life," the "gateway" to *Zoë*, and "the door which gives access" to the other Sacraments.⁵

The ordinary minister of Baptism is a bishop, priest, or deacon, but "in case of necessity such as danger of death, anyone may baptize."⁶ The minister pours water three times over the person's head, saying, at the same time, "I baptize you in the name of the Father, and of the Son, and of the Holy Spirit."⁷ However, Baptism — from the Greek *baptizein*, meaning "plunge" or "immerse" — "is performed in the most expressive way" by immersion of the whole body three times.⁸

The water and the words are the *efficacious signs* of Baptism.⁹ In virtue of God's oath and by the power of the Holy Spirit, they actually accomplish what they signify:¹⁰ namely death to sin and re-birth into the life of the Holy Trinity.¹¹

Indeed, water — which drowns us, cleanses us, refreshes us, and keeps us alive — symbolizes¹² Baptism very clearly. The "water of salvation" was both "your grave and your mother," St. Cyril told the newly baptized.¹³ Just as "the gestation of our first birth took place in water," so our re-birth into *Zoë* takes place in water.¹⁴

Before the actual Baptism,¹⁵ the priest calls down the Holy Spirit upon the water, making it "the efficacious sacramental sign of new birth" into *Zoë*.¹⁶

That blessing prayer¹⁷ reveals that God had Baptism in mind when He created water¹⁸ and whenever He used it throughout salvation history: to regenerate humanity through the flood,¹⁹ open the way for the Israelites to freedom through the Red Sea,²⁰ plunge into it "the flesh of the Word soaked in the Spirit" at Jesus' Baptism,²¹ blend it with the blood of His Son on the cross, and pour it out from His pierced side.²²

1 Things He has made.

2 See the talks on "Supernatural Life," "The Communion Among the Saints in the Body of Christ," and "Mary and Joseph."

3 See CCC 1212.

4 CCC 1131

5 See CCC 1213.

6 *The Penny Catechism*, 258

7 One cannot baptize oneself. The one who pours the water must say the words. Pouring the water, instead of immersing the body, is called baptizing by *affusion*. See *The Penny Catechism*, 259; CCC 1240, 1278.

8 See CCC 1239.

9 See CCC 1278.

10 See the talk on "Grace and the Sacraments."

11 See CCC 1239.

12 See the talk on "Grace and the Sacraments."

13 See Cyril of Jerusalem: *Mystagogical Catechesis* 2, 4.

14 See CCC 694.

15 During the celebration or, at the Easter Vigil — the most appropriate time for Baptism — even earlier.

16 See CCC 694.

17 See the *Rite of Baptism: Blessing of Baptismal Water*.

18 It is as if He wanted "to perfect it" by eventually making it "the water of Baptism," as if "He wanted to fill it with the movement of His Spirit hovering over the face of the waters (see Gn 1:2)" so that it would have within it "the power to sanctify" (Pope Francis: *Desiderio Desideravi*, 13).

19 See Gn 6:1-9,29.

20 See Ex 14.

21 See Mt 3:13-17; Mk 1:9-11; Lk 3:21-22.

22 See Jn 19:34.

Baptism is not an act of "mental adhesion" to Christ's thought or agreement with His "code of conduct." Rather, it is "being plunged into His passion, death, Resurrection, and Ascension"; being "inserted into the Body of Christ" and thus given "the possibility of dying and rising" in Him.^{2 3}

"Through Baptism we are freed from sin and reborn as sons of God; we become members of Christ" and are "incorporated into the Church."^{2 4}

Let us consider these phrases one by one.

"Freed from sin"

After Baptism, God calls man "son" and man calls God "Father."^{2 5}

The Father-Son relationship, which exists in the Holy Trinity from all eternity,^{2 6} illuminates "man and his history." By tempting Adam and Eve to commit the original sin, Satan attempted "to abolish fatherhood." When Adam and Eve succumbed, they were left with "a sense of the master-slave relationship" only.^{2 7} Now, as their descendants, we *contract*^{2 8} original sin and its consequences,^{2 9} so we must be "freed from sin" before we can be "reborn as sons of God."^{3 0}

Therefore, before we are baptized, we are asked, "Do you reject sin, so as to live in the freedom of God's children? Do you reject the glamour of evil, and refuse to be mastered by sin? Do you reject Satan, father of sin and prince of darkness?"^{3 1}

Baptism's first effect is to erase^{3 2} original sin in us and purify^{3 3} us from any sins we ourselves have committed. "By Baptism *all* sins are forgiven, original sin and all personal sins, as well as all punishment for sin." Nothing remains that would "impede" our "entry into the Kingdom of God: neither Adam's sin, nor personal sin, nor the consequences of sin" — "the gravest of which is separation from God."^{3 4}

The weaknesses of fallen *Bios*^{3 5} remain: illness, senility, death, weakness of character, and *concupiscence*. "Concupiscence" means our selfward inclination, our tendency to sin, the "insubordination" of our desires,^{3 6} the readiness of "the tinder for sin"^{3 7} to burst into flame.^{3 8} However, after Baptism, our struggle with concupiscence can *sanctify* us — make us holy.^{3 9}

"Reborn as sons of God"

Once we are free of sin, Baptism can achieve its principal purpose: to make us sons and daughters of God.

The Bible distinguishes between *Baptism of repentance*,^{4 0} which frees us from sin, and *Baptism of the Holy Spirit*, which gives us re-birth into *Zoë*.^{4 1}

"John [the Baptist] baptized with water,"^{4 2} Jesus said, "but within a few days you will be baptized with the Holy Spirit."^{4 3}

The Ephesians^{4 4} told Paul that they had not heard of the Holy Spirit; they had received "the Baptism of John." So Paul explained: "John's Baptism was a Baptism

23 Pope Francis: *Desiderio Desideravi*, 12, 13. See Rom 6:1-11, CCC 1262.

24 CCC 1213. Accordingly, the Church recommends that Baptism be celebrated, occasionally, during Sunday Mass (see the *Rite of Baptism for Children*, Introduction).

25 See Pope St. Leo I: *On the Nativity*, VI.

26 See the talk on "God: Unity and Trinity."

27 Pope John Paul II: *Crossing the Threshold of Hope*, "Crossing the Threshold of Hope"

28 See CCC 404.

29 See the talk on "Creation and the Fall."

30 CCC 1213

31 *Rite of Baptism*, Renunciation of Sin, Form B

32 See CCC 405.

33 See CCC 1227, 1262, 1265, 2520.

34 CCC 1263. See also CCC 978.

35 See CCC 978, 1264.

36 See John Hardon: *Modern Catholic Dictionary*, "Concupiscence."

37 CCC 1264

38 See the talk on "Creation and the Fall."

39 John Hardon: *Modern Catholic Dictionary*, "Baptismal Graces"

40 See Mk 1:4; Lk 3:3.

41 See CCC 720.

42 See Mt 11:11; Mk 1:1-8.

43 Acts 1:5

of repentance. He used to tell the people about the One Who would come after Him" — Jesus. Accordingly, the people were baptized in the name of the Lord Jesus,^{4 5} and, as Paul laid hands on them, "the Holy Spirit came down on them."^{4 6}

Jesus called John the Baptist "a prophet," and "something more than a prophet."^{4 7} He called him His "messenger," sent before Him to prepare His way.^{4 8} And John's message was, "Reform your lives! The reign of God is at hand."^{4 9}

John's Baptism of repentance, then, was essential. Those who refused it "defeated God's plan" for them.^{5 0} However, John's Baptism did not confer *Zoë*. Jesus said that John was the greatest among those "born of woman"^{5 1} — those alive with *Bios* — but He added that "the least born into the Kingdom of God" — those alive with *Zoë* — "is greater than he."^{5 2}

The Sacrament of Baptism, then, after purifying us from sin, makes us "a new creation":^{5 3} adopted sons and daughters of God, re-born with *Zoë*,^{5 4} "partakers of the divine nature."^{5 5} It introduces us into "the intimacy" of the Holy Trinity's life,^{5 6} for the Holy Spirit communicates to us, intimately and personally, the life [*Zoë*] that originates in the Father and is offered to us in the Son.^{5 7}

"See what love the Father has bestowed on us in letting us be called children of God! Yet that is what we are."^{5 8} "This gift exceeds all [other] gifts: that God should call man 'son,' and man should name God 'Father.'"^{5 9}

After Baptism, as God's adopted sons, speaking in union with His begotten Son, we may *dare* to say "our Father" — Jesus' *and ours*.^{6 0} You can see why Father Vince said once, after baptizing a baby, "This child now has as much right to Heaven as Jesus Christ Himself!"

"Think about it in everyday terms," says Scott Hahn. "You can forgive your auto mechanic if he overcharges you; but it's unlikely that, upon forgiving him, you'll adopt him into your family. Yet that is precisely what God has done."^{6 1}

"In Baptism we are identified with Christ, baptized in the Trinitarian name of God; we take on His family name, and thus we become sons in the Son.^{6 2} We are taken up into the very life of the Trinity, where we may live in love forever."^{6 3}

"Members of Christ"

"Baptized into Christ,"^{6 4} we are "baptized into one Body":^{6 5} the Mystical Body of Christ.^{6 6}

44 In Ephesus, in Asia Minor.

45 This passage, with Acts 2:38 and 10:48, may suggest that the early Church baptized "in the name of the Lord Jesus," rather than with the Trinitarian formula. However, Jesus's command (Mt 28:19), and the fact that Baptism has been Trinitarian at least from the end of the first century, suggest that "in the name of the Lord Jesus" was not a baptismal formula, but a way of distinguishing Christian Baptism from John's Baptism. (See *The Oxford Dictionary of the Christian Church*, "Baptism.")

46 See Acts 19:1-6; 8:14-17.

47 Lk 7:26

48 See Lk 7:27; Mt 3:3; Is 40:3; Mal 3:1.

49 Mt 3:2

50 See Lk 7:30

51 Lk 7:28

52 See Lk 7:28.

53 2 Cor 5:17

54 See CCC 1265.

55 See 2 Pt 1:4.

56 See CCC 1997.

57 See CCC 683.

58 1 Jn 3:1. If, after decades of preaching the Gospel, John still seems to be astonished by these words, imagine his shock when he first heard Jesus say, after His Resurrection, "I am ascending to My Father and your Father, to My God and your God" (Jn 20:17; see Scott Hahn: *Hail, Holy Queen*, 6).

59 Pope St. Leo I: *On the Nativity*, VI

60 See CCC 1997. In the Collect for the 19th Sunday in Ordinary Time, we ask God, Whom, "taught by the Holy Spirit, we dare to call our Father," to perfect "in our hearts the spirit of adoption" as His children.

61 Scott Hahn: *Hail, Holy Queen*, 6

62 See the talk on "The Communion Among the Saints in the Body of Christ."

63 Scott Hahn: *Hail, Holy Queen*, 1

64 Rom 6:3; Gal 3:27

65 1 Cor 12:13

66 See CCC 1267. Also see the talk on "The Communion Among the Saints in the Body of Christ."

Like Jesus' conception in Mary's womb, our supernatural regeneration in the baptismal font is virginal.⁶⁷ Just as the Holy Spirit made Mary conceive Jesus,⁶⁸ so He makes the baptismal font "regenerate the believer."⁶⁹ Just as Mary "carried Life in her womb," so the Church "bears Life in the waters of Baptism." In Mary's womb, "Christ was formed; in the waters of the Church, Christ is put on";⁷⁰ we are "clothed" with Him.⁷¹

Accordingly, a newly baptized person is clothed with a symbolic white garment.

Baptism, then, extends Mary's "virginal motherhood":⁷² we become her children⁷³ and thus Christ's full brothers and sisters: *from the same womb and by the same Father.*⁷⁴ Baptism makes us co-heirs⁷⁵ with Christ⁷⁶ to His Father's Kingdom⁷⁷ and gives us — the children God adopts — all the rights, privileges, and offices of the Son He begets, including His *kingship, priesthood, and prophethood.*⁷⁸

Jesus is "King of kings,"⁷⁹ for God the Father has given Him "full authority"⁸⁰ in Heaven and on earth; He is "our great high Priest,"⁸¹ Who sacrifices Himself to His Father for us; and He is a prophet: "one who speaks, acts, or writes under the extraordinary influence of God to make known the divine counsels and will."⁸²

Now in the Old Testament, kings,⁸³ priests,⁸⁴ and prophets⁸⁵ were *anointed*; that is, they had oil poured over them to make them sacred.⁸⁶ Jesus said of Himself, "The Spirit of the Lord is upon Me; therefore, He has anointed Me."⁸⁷

Accordingly, after the actual Baptism, the priest anoints the newly baptized on the crown of the head with sacred *chrism*: olive oil mixed with small amounts of balm or balsam and blessed by the bishop during the Chrism Mass the previous

67 See CCC 505. We who become "children of God" by Baptism are "begotten not by blood, nor by carnal desire, nor by man's willing it, but by God" (Jn 1:12-13).

68 See Lk 1:35.

69 That is, give him *re-birth* or even *re-conception* (Pope Leo I: *Tractatus XXV*, 5)

70 Pope Paul VI: *Marialis Cultus*, 19

71 See Rom 13:14; 1 Cor 15:53; Gal 3:27.

72 Pope Paul VI: *Marialis Cultus*, 19

73 See the talk on "Mary and Joseph."

74 See the talk on "Mary and Joseph."

75 See Rom 8:17.

76 Or, better, *in* Him.

77 See Eph 3:6, Ti 3:7.

78 See CCC 783.

79 Rv 19:16

80 Mt 28:18

81 Heb 4:14. A priest is one who offers sacrifice. See the talk on "Mass: Sacrament and Sacrifice."

82 John Hardon: *Modern Catholic Dictionary*, "Prophet." God sent Jesus "to announce a year of favour from the Lord" (Lk 4:18; see Is 61:1-2): the "jubilee year" (see Lv 25:8-55, 27:1-24) which occurred every fifty years, after seven cycles of seven years each. During that year, households recovered absent members, land was returned to its former owners, Hebrew slaves were set free, and debts were remitted.

The first Christian jubilee we know of was proclaimed by Pope Boniface VIII in 1300. Also called "holy years" or "golden years," they have been celebrated ever since; now they are normally celebrated every twenty-five years, although the Pope can proclaim extraordinary jubilees.

In the ceremonial of a jubilee is the unwalling and the final walling up of the "holy door" in each of the four great basilicas of Rome that pilgrims must visit in order to obtain the plenary indulgence attached to the jubilee: St. Peter, St. Paul Outside the Walls, St. Mary Major, and St. John Lateran.

Because the jubilee indulgence can be gained only by visiting Rome, it has been customary to extend it to the faithful throughout the world during the year following. For this, fresh conditions are appointed, usually including visits to local churches and sometimes fasting or other works of charity.

One recent jubilee was that of the year 2000. In his "Bull of Indiction of the Great Jubilee of the Year 2000," dated November 29 1998 and entitled *Incarnationis Mysterium* ("The Mystery of the Incarnation"), Pope John Paul II recalled the Jewish roots of the jubilee when he urged the forgiveness of debts, noting "that there can be no real progress without effective co-operation between the peoples of every language, race, nationality and religion. The abuses of power which result in some dominating others must stop: such abuses are sinful and unjust." According to Canada's federal Department of Finance, Canada has been a world leader in debt relief through the Heavily Indebted Poor Countries Initiative, bilateral debt relief through the Paris Club, and the Canadian Debt Initiative.

There has also been the "Extraordinary Year of Mercy" declared by Pope Francis, from December 8 2015 (the Solemnity of the Immaculate Conception) to November 20 2016 (the Solemnity of Christ the King).

83 See 1 Sm 16:1-13; 1 Kgs 19:15-16.

84 See Ex 28:41, 29:7; Lv 8:12.

85 See 1 Kgs 19:16.

86 Both people and things can be anointed. For example, the altar and cornerstone of a church are anointed when the church is dedicated, and the hands of a priest are anointed when the priest is ordained.

87 See Lk 4:17-21; Is 61:1; Acts 10:38. "Christ" comes from the Greek *Christos* ("anointed One"), used to

Holy Thursday.^{8 8} At the same time he prays, "God the Father of our Lord Jesus Christ has freed you from sin, given you a new birth by water and the Holy Spirit, and welcomed you into His holy people. He now anoints you with the chrism of salvation. As Christ was anointed Priest, Prophet, and King, so may you live always as a member of His Body, sharing everlasting life."^{8 9}

"Incorporated into the Church"

At any Baptism, we can imagine Christ saying what Adam said of Eve:^{9 0} "Here at last is bone of My bones and flesh of My flesh."^{9 1}

As members of Christ's Mystical Body, the Church,^{9 2} we belong to Him, Who "died for all so that those who live might live no longer for themselves, but for Him."^{9 3} We are not our own: we have been purchased, and at a price.^{9 4}

From now on, we are called to "defer to one another out of reverence for Christ,"^{9 5} to serve one another in the communion of the Church, and to "obey and submit to" the Church's leaders,^{9 6} holding them in respect and affection.^{9 7} We are also called to profess the Church's faith to others.^{9 8}

However, we also have rights within the Church: to receive the Sacraments, to hear the word of God, and to be sustained by the Church's other spiritual help.^{9 9}

In particular, we now have *the right and the duty* to celebrate the Mass^{1 0 0} with the "full, conscious, and active participation" that is "demanded" by its very nature^{1 0 1} and which is appropriate to us as members of "a chosen race, a royal priesthood, a holy nation, a people [Christ] claims for His own."^{1 0 2}

Other Christians

All who believe in Christ and have been properly baptized^{1 0 3} enjoy a certain *communion* with the Catholic Church. However, if they are not Catholic, this communion is *imperfect* or *incomplete*, rather than *full*.^{1 0 4}

Nevertheless, they have been "justified by faith in Baptism" and incorporated into Christ, so we rightly call them Christians and accept them as brothers. Baptism, therefore, is the sacramental bond of unity among all Christians.^{1 0 5}

Justification through faith

Let us consider that phrase: "justified by faith."

In everyday English, we say that someone is "trying to justify himself" when he is trying to excuse his conduct or prove himself in the right — even, perhaps, by lying. However, in religious language, "justify" means "make just," or "make righteous."^{1 0 6}

Before Christ, people tried to become just by obeying the Law, but they failed.^{1 0 7} In fact, "no one will be justified in God's sight through observance of the

translate the Hebrew *Mesiah* ("anointed One"), anglicized as "Messiah."

88 Hence "christen" and "christening," referring to Baptism. See the talk on "Liturgy: Public Worship."

89 Rite of Baptism, Anointing After Baptism

90 See Pope Francis: *Desiderio Desideravi*, 14.

91 Gn 2:23

92 See CCC 1267. Also see the talk on "The Communion Among the Saints in the Body of Christ."

93 2 Cor 5:15

94 See 1 Cor 6:19-20.

95 Eph 5:21

96 Heb 13:17

97 CCC 1269. See Eph 5:21; 1 Cor 16:15-16; 1 Thes 5:12-13; Jn 13:12-15.

98 See CCC 1270. Also See the talk on "Bearing Witness: Living as a Catholic."

99 See CCC 1269.

100 See CCC 1141. Also see the talks on "Liturgy: Public Worship" and "Mass: Sacrament and Sacrifice."

101 Vatican II: *Sacrosanctum Concilium*, 14

102 1 Pt 2:9

103 That is, experienced immersion or affusion in water with the words, "I baptize you in the name of the Father, and of the Son, and of the Holy Spirit," administered with the intention of baptizing.

104 See CCC 838.

105 See CCC 1271.

106 This sense of "justify" survives in printing and word processing, where we "justify" or "line up" the text along the margins, and also in carpentry, where we "justify" a structure to "square it up." A vertical line can be said to be "justified," "right," or "upright": not leaning one way or another.

107 See Ps 14:1-3; Rom 3:10-12.

law: the law does nothing but point out what is sinful."¹⁰⁸

Now, since the Incarnation, God's righteousness "has been manifested apart from the law": it "works though faith in Jesus Christ."¹⁰⁹

This justification is conferred in Baptism,¹¹⁰ so faith is a prerequisite.¹¹¹ Accordingly, before Baptism, we are asked, "Do you believe?"¹¹² Since Christ told His apostles to baptize "in the name of the Father, and of the Son, and of the Holy Spirit,"¹¹³ we are asked about our faith in the Holy Trinity.¹¹⁴

- "Do you believe in God, the Father almighty, Creator of Heaven and earth?"¹¹⁵
- "Do you believe in Jesus Christ, His only Son, our Lord, Who was born of the Virgin Mary, was crucified, died, and was buried, rose from the dead, and is now seated at the right hand of the Father?"¹¹⁶
- "Do you believe in the Holy Spirit,¹¹⁷ the holy catholic¹¹⁸ Church,¹¹⁹ the Communion of Saints,¹²⁰ the forgiveness of sins,¹²¹ the resurrection of the body,¹²² and the life everlasting?"¹²³

Belief in the Holy Trinity does not *merit* or *earn* Baptism for us; the belief is itself a pure gift¹²⁴ from God. However, it is a prerequisite for Baptism, because Baptism gives us "new birth in God the Father, through His Son, in the Holy Spirit. For those who bear God's Spirit are led to the Word, that is, to the Son, and the Son presents them to the Father, and the Father confers incorruptibility on them. And it is impossible to see God's Son without the Spirit, and no one can approach the Father without the Son, for the knowledge of the Father is the Son, and the knowledge of God's Son is obtained through the Holy Spirit."¹²⁵

Baptism, a gift totally unmerited by us, was "merited for us"¹²⁶ by Christ. Now, once we have been justified in Baptism, *we ourselves can merit*¹²⁷ all we need from God for our *Zoë* to grow.¹²⁸ Indeed, it is henceforth "our right," for we are "co-heirs with Christ" and therefore "worthy of obtaining" Heaven.¹²⁹

(Once more, you can see why Father Vince said, after baptizing a baby, "This child now has as much right to Heaven as Jesus Christ Himself!")

Christ "merited our capacity to merit."¹³⁰ God's graciousness "has gone before us; now we are given what is due."¹³¹

After Baptism

The faith required for Baptism is not mature or complete, but only a beginning. "Preparation for Baptism leads only to the threshold of new life." Baptism implants *Zoë*, but "the entire Christian life" has yet to "spring forth" from it.¹³²

Accordingly, a newly baptized person is called a *neophyte* — from the Greek

108 Rom 3:20

109 See Rom 3:21-22.

110 See CCC 1992.

111 See CCC 1226; Acts 2:41; 8:12-13; 10:48; 16:15; 16:31-33.

112 Those being baptized are asked as a *group* to reject sin, but they are asked about their faith *individually* and baptized immediately after they have answered.

113 Mt 29:19

114 The three questions comprise the Apostles' Creed, or baptismal creed, in question form.

115 See the talk on "God: Unity and Trinity."

116 See the talks on "Who is Jesus Christ?" and "The History of Our Salvation."

117 The items in this third question are all related to faith in the Holy Spirit.

118 "Catholic" comes from the Greek *katholikos* ("universal").

119 See the talk on "What is the Catholic Church?"

120 See the talk on "The Communion Among the Saints in the Body of Christ."

121 See the talk on "Sin and Forgiveness."

122 See the talk on "Death and the End of the World."

123 See the talk on "Supernatural Life."

124 See Rom 3:24.

125 CCC 683

126 CCC 1992

127 For ourselves and for others.

128 See CCC 2008-2010.

129 See CCC 2009.

130 Scott Hahn: *Hail, Holy Queen*, 6

131 CCC 2009

132 See CCC 1254.

neophytos, meaning "newly planted" — for he is "newly grafted" on to Christ like a branch on to a vine.¹³³ Now his new life must grow and develop,¹³⁴ drawing sustenance not only from the Vine, but also from the other branches.

The whole Church is responsible "for the development and safeguarding of the supernatural gifts bestowed at Baptism." However, parents and godparents¹³⁵ are especially important: they must be "firm believers, able and ready to help the neophyte" — child or adult — "on the road of Christian life."¹³⁶ Godparents have a spiritual relationship to their godchildren that is recognized in Church law.¹³⁷

* * * * *

Infant Baptism

The Church has always baptized infants.¹³⁸ Indeed, when whole "households" were baptized,¹³⁹ they probably included babies.

Paul compares Baptism, which initiates us into our New Covenant with God,¹⁴⁰ to circumcision, which initiated Abraham's descendants into the Old Covenant,¹⁴¹ and God mandated circumcision for the eighth day after birth.¹⁴²

Even more than adult Baptism, infant Baptism shows "the sheer gratuitousness" of salvation.¹⁴³ "As nurturers of the life that God has entrusted to them,"¹⁴⁴ parents should present their child for Baptism as soon as possible after birth.¹⁴⁵ By delaying it, they deny him "the priceless" gift of being "a child of God."¹⁴⁶

"The Baptism of children is not contrary to their freedom."¹⁴⁷ In fact, only by presenting their children for Baptism can parents justify having given them the "highly debatable" gift of *Bios* without their consent.¹⁴⁸

However, an infant, even more than an adult, needs help and instruction after Baptism.¹⁴⁹ Here again the godparents are especially important. On behalf of the infant, they reject sin and profess the Catholic faith. To make sure that these promises are fulfilled, they also assume the obligation to instruct the child in his faith if the parents die or neglect their duty.¹⁵⁰

Seal of Baptism

Baptism changes us radically.¹⁵¹ After Baptism, we are children of God, alive with *Zoë*. "In Christ," we are "a new creation."¹⁵² Even if we let our *Zoë* die — perhaps forever — we will be different from someone who has never had *Zoë*.¹⁵³

Baptism, therefore, cannot be repeated.¹⁵⁴ It gives our soul a "sacramental character"¹⁵⁵ that no sin can erase, even if we finally reject God.

It stamps our souls with a "seal,"¹⁵⁶ a sign that we belong to Christ. For example, an angel "holding the seal of the living God" marks the foreheads of God's

133 See Jn 15:4-5.

134 That is why we all renew our baptismal promises at the Easter Masses every year. (See CCC 1254.)

135 At least one of whom must be a believing, practising Catholic (see *Code of Canon Law*, 872, §1, 3).

136 CCC 1255

137 See *Canon Law*, 875-878.

138 See *The Oxford Dictionary of the Christian Church*, "Infant Baptism."

139 See Acts 15:16, 33, 18:8; 1 Cor 1:16.

140 See the talk on "The History of Our Salvation."

141 See Col 2:11-13.

142 See Gn 17:10-14.

143 CCC 1250

144 See CCC 1251.

145 "Indeed even before it, they are to approach the parish priest to ask for the Sacrament for their child and to be themselves duly prepared for it" (Canon 867).

146 CCC 1250

147 See Pope John Paul I: *Illustrissimi*, "To Felix Dupanloup," and the talk on "Marriage and the Family."

148 See Pope Benedict XVI: *Lectio Divina*, June 11 2012.

149 See CCC 1231.

150 See John Hardon: *Modern Catholic Dictionary*, "Godparents."

151 From the Latin *radix, radicis* ("root").

152 2 Cor 5:17

153 Biology teachers stress that "dead" is not the same as "non-living."

154 However, in case of doubt, a person may be baptized "conditionally"; that is, "on condition" that he has not been baptized already (see John Hardon: *Modern Catholic Dictionary*, "Conditional Baptism").

155 CCC 1121

156 CCC 1121. See Jn 6:27; Eph 1:13, 4:30; 2 Cor 1:21-22.

servants.¹⁵⁷ In the Mass, the Church asks God to remember those "who have gone before us with the sign of faith."¹⁵⁸

Necessity for salvation

Jesus told Nicodemus that to enter God's Kingdom, he had to be "begotten from above" of "water and Spirit."¹⁵⁹ Right before His Ascension, He gave His apostles a commission: "Go into the whole world and proclaim the good news to all creation. The man who believes in it and accepts Baptism will be saved; the man who refuses to believe in it will be condemned."¹⁶⁰

Baptism, then, is necessary for salvation. The Church does not know of any substitute for it. "God has bound salvation to the Sacrament of Baptism."¹⁶¹

However, He Himself "is not bound by His Sacraments."¹⁶² He binds Himself by oath to bring about the spiritual realities they signify,¹⁶³ but that does not prevent His bringing them about in some other way.

For example, catechumens¹⁶⁴ who die before Baptism are saved by their desire for the Sacrament (along with repentance and charity).¹⁶⁵ Those who are martyred for their faith before Baptism are baptized by their death. "Baptism of blood, like Baptism of desire, produces the fruits of Baptism without being a Sacrament."¹⁶⁶

The Church does not baptize indiscriminately.¹⁶⁷ Before she baptizes a child, she must have "a realistic hope"¹⁶⁸ that he "will be brought up in the Catholic religion."¹⁶⁹

However, the Church knows that Christ wants everyone to be saved;¹⁷⁰ He died for all of us and calls us all to share in His *Zoë*. Accordingly, she holds that somehow — in a way known only to God, perhaps — Christ offers everyone the chance to partake in His saving actions. She declares that those who do not know Him or His Church, but seek the truth¹⁷¹ and do the will of God as they understand it, can be saved. She commends them to God's love, presuming that they would have "desired Baptism explicitly if they had known its necessity."¹⁷²

For example, in her funeral rites, the Church entrusts unbaptized children "to the mercy of God." Jesus said, "Let the children come to Me and do not hinder them,"¹⁷³ so we have good reason to trust "that there is a way of salvation for children who have died without Baptism."¹⁷⁴

"Traditional teaching on this topic"¹⁷⁵ has focussed on *Limbo* as a state that "includes the souls of infants who die subject to original sin and without Baptism," and who, therefore, deserve neither the beatific vision¹⁷⁶ nor punishment for sin.

157 Rv 7:2-4. Those who belong to Satan are also marked; see Rv 13:16-17, 14:9-11, 16:2, 19:20, 20:4.

158 See Eucharistic Prayer 1.

159 Jn 3:3-4

160 Mk 16:15-16

161 CCC 1257

162 CCC 1257

163 See the talk on "Grace and the Sacraments."

164 Persons being instructed before receiving Baptism. From the Greek *katekhouminos*, ("one instructed").

165 See CCC 1259.

166 CCC 1258

167 See Mt 7:6.

168 "When I was young I was rather more severe," said Pope Benedict XVI. "I said: the Sacraments are the Sacraments of the faith, and when the faith isn't there, where there's not practice of the faith, the Sacraments can't be conferred." However, he came to realize "that we have to follow instead the example of the Lord," Who was "very open with the people who were at the margins of Israel at that time" (Pope Benedict XVI, to priests of the Diocese of Bolzano-Bressanone in northern Italy, August 6 2008).

169 *Canon Law*, 868 §2

170 See Jn 3:17.

171 "I am ... the Truth" (Jn 14:6). "All who seek truth, seek God, whether this is clear to them or not" (Edith Stein: *Collected Works*, Volume 5, Letter 259).

172 CCC 1260

173 "It is to just such as these that the Kingdom of God belongs" (Mk 10:14).

174 CCC 1261

175 What follows is from the International Theological Commission: *The Hope of Salvation for Infants Who Die Without Being Baptized*, Preliminary Note (written and approved by Pope Benedict XVI January 19 2007).

176 The vision and knowledge of God which constitutes heavenly beatitude.

"This theory, elaborated by theologians beginning in the Middle Ages," never became part of any Church dogma.¹⁷⁷ It did appear in the Church's ordinary teaching up to Vatican II, though, so it remains "a possible theological hypothesis."

However, quite apart from Limbo, we have "theological and liturgical reasons to trust that infants who die without Baptism may be saved and brought into eternal happiness," even if there is no explicit teaching on this question found in Revelation.

Nevertheless, in spite of all God's mercy to the unbaptized, we may never deny "the necessity of Baptism" or delay "the conferral of the Sacrament." In fact, we trust that God will save unbaptized infants "precisely because it was not possible to do for them that which would have been most desirable: to baptize them in the faith of the Church and incorporate them visibly into the Body of Christ."

Jesus' care for children makes it "all the more urgent" that we not delay or prevent their Baptism.¹⁷⁸ It is wrong, for example, to postpone it so that all the desired guests can arrive or the big party be arranged.

Jesus' Baptism

Jesus Himself went to John the Baptist for Baptism in the Jordan River.¹⁷⁹ He had not contracted original sin; He had not committed sin Himself; and He already had *Zoë*, by nature, because He was God the Son. So why did He ask for Baptism?

That was John's question. "I should be baptized by You, yet You come to me!" he said.¹⁸⁰ And Jesus must have understood what he meant, for He replied, "Give in for now. We must do this if we would fulfil all of God's demands."¹⁸¹

As Jesus came out of the water, "the sky opened and He saw the Spirit of God descend like a dove and hover over Him. With that, a voice from the heavens said, 'This is My beloved Son. My favour rests on Him.'"¹⁸²

For Jesus, Baptism was the "inauguration of His mission as God's suffering Servant":¹⁸³ the One upon Whom the Lord would lay "the guilt of us all."¹⁸⁴ By undergoing Baptism, He let Himself be counted as a sinner. Fittingly, then, John called Him "the Lamb of God, Who takes away the sin of the world"¹⁸⁵ by taking it upon Himself.¹⁸⁶

For us, Jesus' Baptism opened the heavens, which had been closed to us by Adam's sin, and sanctified the waters by His immersion and the descent of His Holy Spirit.¹⁸⁷

Moreover, it showed us what happens at *our own* Baptism, even if we cannot sense it: that "after the bath of water, the Holy Spirit swoops down upon us from high Heaven" and, "adopted by the Father's voice, we become sons of God."¹⁸⁸

Indeed, we emerge from the baptismal font like Jesus from the Jordan: free of sin and a son of God. The Holy Spirit descends and hovers over us, and God the Father says, "This is My beloved son. My favour rests on him."

(As Father Vince said: we have as much right to Heaven as Jesus Christ.)

Now what God the Father said at Jesus' Baptism, He said again when Jesus was "transfigured" before Peter, James, and John. Jesus' Face "became as dazzling as the sun, His clothes as radiant as light." Suddenly, "a bright cloud overshadowed them" and "out of the cloud came a voice that said, 'This is My beloved Son, on Whom My favour rests.'"¹⁸⁹

At Jesus' Transfiguration, God filled "with the greatest splendour" the bodily form

177 The Church's authoritative teaching.

178 See CCC 1261.

179 Mt 3:13

180 Mt 3:14

181 Mt 3:15

182 Mt 3:16-17

183 CCC 536

184 Is 53:4-6

185 Jn 1:29

186 See CCC 536.

187 See CCC 536.

188 CCC 537

189 Mt 17:1-5

Jesus shares with us, to show us how what first "shone forth" in the Church's Head "is to be fulfilled" in the Church's Body.¹⁹⁰ That is how Baptism transfigures *us*, making us "as radiant as light,"¹⁹¹ even if we cannot see it with our physical eyes.

In fact, Baptism is called "enlightenment," because those who receive the prerequisite instruction "are enlightened in their understanding."¹⁹² Incorporated into Christ "through the gift of the Spirit,"¹⁹³ a baptized person is "the light of the world";¹⁹⁴ he is configured to Christ, "the true light that enlightens every man."¹⁹⁵ His Baptism makes him a "son of light";¹⁹⁶ indeed, he himself becomes "light."¹⁹⁷

Accordingly, a neophyte (or his godparents) is handed a candle lighted from the Easter candle,¹⁹⁸ and the priest says, "You have been enlightened by Christ. Walk always as a child of the light and keep the flame of faith alive in your heart."¹⁹⁹

Now let us turn to Confirmation.

Confirming

As its name suggests, the Sacrament of Confirmation *confirms* Baptism.²⁰⁰ It "is necessary for the completion of baptismal grace."²⁰¹

The ordinary minister of Confirmation is a bishop, but the bishop may give a priest the necessary authority. The bishop lays hands on the head of the one to be confirmed and makes the sign of the cross on his forehead with chrism, saying, "Be sealed with the gift of the Holy Spirit."²⁰²

The "imposition" — or "laying on" — of hands, the anointing, and the words are the efficacious signs of Confirmation.²⁰³ Just as Baptism accomplishes our *birth* into *Zoë*, so Confirmation accomplishes our *maturity*.²⁰⁴

The Catholic Church recognizes Confirmation in "churches" which, while not "in perfect communion" with her, "remain united to her" by "the apostolic succession" of bishops "and a valid Eucharist."²⁰⁵ However, in general, when members of "ecclesial communities"²⁰⁶ deriving from the Protestant Reformation become Catholic, they are confirmed in the Catholic Church.

Confirmation makes the baptized "more perfectly bound to the Church" and enriches them "with a special strength of the Holy Spirit."²⁰⁷ It makes them "strong and complete Christians and soldiers of Jesus Christ."²⁰⁸ Like Baptism, it imprints a permanent seal on the soul, so it cannot be repeated.

"Strong and complete Christians"

When Jesus was arrested, on Holy Thursday evening, "all the disciples deserted Him and fled."²⁰⁹ That night, Peter was so scared that he denied even knowing Jesus.²¹⁰ As far as we know, the only apostle present at Jesus' crucifixion, on Good Friday, was John.²¹¹ On the evening of Easter Sunday, the disciples had

190 Transfiguration: Preface. See the talk "The Communion Among the Saints in the Body of Christ."

191 Mt 17:2

192 CCC 1216

193 See Pope John Paul II: *Ecclesia de Eucharistia*, 23 (see the talk on "Mass: Sacrament and Sacrifice," Appendix 1).

194 Mt 5:14

195 Jn 1:9

196 1 Thes 5:5; Eph 5:8

197 Eph 5:8

198 A symbol of Christ (see the talk on "Grace and the Sacraments").

199 *Rite of Baptism*, Presentation of a Lighted Candle

200 See CCC 1242.

201 CCC 1285; see CCC 1285, 1288-1291, 1304, 1306.

202 *The Penny Catechism*, 264-265

203 See CCC 1300, 1320.

204 See CCC 1308.

205 See the Congregation for the Doctrine of the Faith: *Dominus Iesus*, 17. Examples are the Eastern Orthodox Churches, Old Catholics, and the Society of St. Pius X.

206 See the Congregation for the Doctrine of the Faith: *Dominus Iesus*, 17.

207 CCC 1285

208 *The Penny Catechism*, 262

209 See Mt 26:56.

210 See Lk 22:54-60.

211 See Jn 19:26-27.

"locked the doors of the place where they were for fear of the Jews."²¹²

At Pentecost,²¹³ 50 days later, they lost this fear. Suddenly, "there came a noise like a strong, driving wind which was heard all through the house where they were seated. Tongues as of fire appeared, which parted and came to rest on each of them. All were filled with the Holy Spirit."²¹⁴ They began to express themselves in foreign tongues and make bold proclamations as the Spirit prompted them."²¹⁵

This was the first "Confirmation." From then on, the apostles imparted the Holy Spirit to the newly baptized by laying hands on them.²¹⁶ Very soon, they added an anointing with chrism, so as to signify better the gift of the Holy Spirit.²¹⁷

At Confirmation we experience the "full outpouring of the Holy Spirit"²¹⁸ as the apostles did at Pentecost. It gives us, as it gave them, the strength needed "to spread and defend the faith by word and action," to acknowledge "the name of Christ boldly, and never to be ashamed of the cross."²¹⁹ Having received this Sacrament, we are, "as true witnesses of Christ, more strictly obliged to spread and defend the faith by word and deed."²²⁰

Connection with Baptism

At first, Baptism and Confirmation were always celebrated together, with a single anointing with chrism. Today, adults are baptized and confirmed at the same time, and the anointing with chrism is associated with the Confirmation. However, for infants, the two Sacraments are separate.²²¹

Infants are anointed with chrism at their Baptism; then, as young adults, they renew their baptismal promises before being anointed with chrism again at their Confirmation. If necessary, they "receive the Sacrament of Penance" first, to "cleanse" them "for the gift of the Holy Spirit"²²² and put them "in a state of grace."²²³

Traditionally, "young adult" means a person who has reached "the age of discretion,"²²⁴ but younger children are confirmed if there is danger of death.²²⁵ "Age of body does not determine age of soul" and many children, "through the strength of the Holy Spirit," have fought for Christ bravely, even to death.²²⁶

A young adult preparing for Confirmation seeks the spiritual help of a sponsor. Because of the connection between Baptism and Confirmation, it is appropriate²²⁷ that the sponsor be one of the godparents.²²⁸

Gifts of the Holy Spirit

In Confirmation, the bishop prays,²²⁹ "Almighty God, Father of our Lord Jesus Christ, Who brought these, Your servants, to new birth by water and the Holy Spirit, freeing them from sin: send upon them, O Lord, the Holy Spirit, the

212 Jn 20:19

213 From the Greek *Pentekoste* ("the fiftieth day"), the name of the Jewish Feast of Weeks, 50 days after Passover, when the first fruits of the corn harvest were offered (Dt 16:9) and later the giving of the law to Moses was celebrated. Christians use the name for the Sunday 50 days after Easter, when the Holy Spirit descended on the apostles. See the talk on "The History of Our Salvation."

214 "Spirit" translates the Greek *pneuma* ("breath," "spirit") and the Hebrew *ruah* ("breath," "air," "wind"). See Gn 1:2; Jn 3:8, 20:22.

215 Acts 2:1-4. See Acts 2:14-41.

216 See CCC 1288. For example, "instruction about Baptisms and laying-on of hands" is listed as part of the "foundation" of Christian life (Heb 6:1-2). See also Acts 6:6, 8:17, 9:17, 19:6.

217 See CCC 1289. Also see 1 Sm 16:13; Lk 4:18; Acts 10:38.

218 CCC 1302

219 CCC 1303

220 CCC 1285

221 That is, in the Church's Latin Rite; in her Eastern rites (see the talk on "Divisions Among Christians") the two Sacraments are always celebrated together.

222 See CCC 1310.

223 See the talk on "Grace and the Sacraments."

224 Also called "the age of reason."

225 CCC 1307

226 See CCC 1308.

227 Although not necessary.

228 See CCC 1311.

229 See Is 11:2.

Paraclete; give them the spirit of wisdom and understanding, the spirit of counsel and fortitude, the spirit of knowledge and piety; fill them with the spirit of the fear of the Lord."²³⁰

These seven "gifts of the Holy Spirit"²³¹ were attributed to the Messiah by the prophet Isaiah.²³² They are *supernatural reflexes* or *instinctive reactions* by which we respond to God's supernatural gifts spontaneously, but always with full consent.²³³

- *Wisdom*, the highest gift, makes us responsive as we contemplate supernatural truths. By faith we know them; by wisdom we penetrate them.
- *Understanding* enables us to grasp revealed truths easily and profoundly. By faith we assent to them; by understanding, we gain insight and certainty and are led to further truths.
- *Counsel* enables us to judge promptly and rightly what should be done, especially in difficult situations.²³⁴
- *Fortitude* gives us readiness to undergo trials, courage to bear difficulties, firmness in performing arduous tasks, perseverance in trial or disappointment, and gladness in persecution or humiliation.
- *Knowledge* enables us to distinguish easily and effectively, from a supernatural point of view, between Satan's temptation and God's prompting.
- *Piety* gives us affection, respect, loyalty, and affectionate obedience to God, not only as our sovereign Master, but also as our loving Father.
- *Fear of the Lord* is respect for God's majesty and a sense of His greatness. It is filial,²³⁵ not servile;²³⁶ in servile fear we dread punishment, but in filial fear we dread doing anything contrary to God's will.

The Church also recognizes twelve *fruits* of the Holy Spirit:²³⁷ *charity; joy; peace; patience; benignity* (kindness); *goodness; longanimity* (long-suffering); *mildness; faith; modesty* in dress and behaviour; *continency* (continence), which means the control of sexual and other bodily feelings and emotions; and *chastity*, which moderates the desire for sexual pleasure in accordance with faith and reason.²³⁸

Conclusion

"Baptism is God's most beautiful and magnificent gift.... It is called *gift*, because it is conferred on those who bring nothing of their own; *grace*, since it is given even to the guilty; *Baptism*, because sin is buried in the water; *anointing*, for it is priestly and royal, as are those who are anointed; *enlightenment*, because it radiates light; *clothing*, since it veils our shame; *bath*, because it washes; and *seal*, as it is our guard and the sign of God's Lordship."²³⁹

We must "recover the early Church's sense of awe, astonishment, and gratitude"²⁴⁰ for this gift, for after it God calls man "son" and man calls God "Father."²⁴¹

Judaism "raises believers to be good servants of God," while "the very word *Islam* literally means 'submission' to Allah." However, "Christianity consists neither in servility nor in mere submission, but "in the love of sonship." And "a loving son serves better than even the most willing and loyal slave."²⁴²

230 Rite of Confirmation, Laying On of Hands.

231 See Jn 14:16-17, 26, 16:7, 13, 20:22; Acts 2:1-4.

232 See Is 11:2.

233 The following descriptions come from John Hardon: *Modern Catholic Dictionary*, "Gift of"

234 "Do not worry about what you will say or how you will say it. When the hour comes, you will be given what you are to say. You yourselves will not be the speakers; the Spirit of your Father will be speaking in you" (Mt 10:19).

235 From the Latin *filius* ("son") and *filia* ("daughter").

236 From the Latin *servus* ("slave").

237 See Gal 5:22-23.

238 *The Penny Catechism*, 319

239 CCC 1216

240 Scott Hahn: *Hail, Holy Queen*, 6

241 See Pope Leo I: *On the Nativity*, VI.

242 Scott Hahn: *Hail, Holy Queen*, 6