**Holy Baptism & Holy Eucharist- Annotated**

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| Q. | What is Holy Baptism? | What is the Holy Eucharist? |
| A. | Holy Baptism is the sacrament by which:   * God adopts us as his children * and makes us members of Christ's Body, the Church, * and inheritors of the kingdom of God. | The Holy Eucharist is the sacrament commanded by Christ for the continual remembrance of his life, death, and resurrection, until his coming again.  Eucharist is a show-and-tell Gospel presentation. |
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| Q. |  | Why is the Eucharist called a sacrifice? |
| A. |  | Because the Eucharist, the Church's sacrifice of praise and thanksgiving, is the way by which the sacrifice of Christ is made present, and in which he unites us to his one offering of himself.  We respond to Christ’s sacrifice for our sins, by offering our own sacrifice of praise and thanksgiving. |
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| Q. |  | By what other names is this service known? |
| A. |  | The Holy Eucharist is called the Lord's Supper, and Holy Communion; it is also known as the Divine Liturgy, the Mass, and the Great Offering. |
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| Q. | What is the outward and visible sign in Baptism? | What is the outward and visible sign in the Eucharist? |
| A. | The outward and visible sign in Baptism is water, in which the person is baptized (= immersed) in the Name of the Father, and of the Son, and of the Holy Spirit.  Material reality, words, actions. | The outward and visible sign in the Eucharist is bread and wine, given and received according to Christ's command. |
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| Q. | What is the inward and spiritual grace in Baptism? | What is the inward and spiritual grace given in the Eucharist? |
| A. | The inward and spiritual grace in Baptism is:   * union with Christ in his death and resurrection, * birth into God's family the Church, * forgiveness of sins, * and new life in the Holy Spirit.   Read Scot McKnight’s “It Takes a Church to Baptize”. | The inward and spiritual grace in the Holy Communion is the Body and Blood of Christ given to his people, and received by faith.  Outward: bread and wine.  Inward: Body and blood of Christ. |
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| Q. |  | What are the benefits which we receive in the Lord's Supper? |
| A. |  | The benefits we receive are:   * the forgiveness of our sins, * the strengthening of our union with Christ and one another, * and the foretaste of the heavenly banquet which is our nourishment in eternal life. |
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| Q. | What is required of us at Baptism? | What is required of us when we come to the Eucharist? |
| A. | It is required that we renounce Satan, repent of our sins, and accept Jesus as our Lord and Savior. | It is required that we should examine our lives, repent of our sins, and be in love and charity with all people. |
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| Q. | Why then are infants baptized? |  |
| A. | Infants are baptized so that they can share citizenship in the Covenant, membership in Christ, and redemption by God. |  |
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| Q. | How are the promises for infants made and carried out? |  |
| A. | Promises are made for them by their parents and sponsors, who guarantee that the infants will be brought up within the Church, to know Christ and be able to follow him.  At Confirmation, the child fulfils the requirements themselves. |  |

**Characteristics of Dominical Sacraments (Sacraments of the Gospel):**

1. Outward and visible sign is explicitly defined by Christ in words, actions, and material realities.
   1. **Baptism:** 
      1. Words: “I baptize (=immerse) you in the name of the Father, and of the Son, and of the Holy Spirit” (Mt 28:18-20).
      2. Actions: Gk: *baptizo* = immerse.
      3. Material realities: Water.
   2. **Eucharist**
      1. Words: “For in the night in which he was betrayed, he took bread; and when he had given thanks, he brake it, and gave it to his disciples, saying, ‘Take, eat, this is my Body, which is given for you. Do this in remembrance of me.’ Likewise, after supper, he took the cup; and when he had given thanks, he gave it to them, saying, ‘Drink ye all of this; for this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins. Do this, as oft as ye shall drink it, in remembrance of me.’” (I Cor 11:23-26).
      2. Actions: blessing, breaking, giving and receiving.
      3. Material realities: Bread and wine (or in some cases grape juice).
2. Normative for all Christians.
   1. Normative = not necessary, but essential and beneficial.
   2. Normative = there are exceptions (e.g.: thief on the cross; stillborn children; those who have health conditions, e.g.: celiac or suffer from alcohol addiction; those who are in prison or in underground churches where there is no clergy; etc.).

**Characteristics of non-Dominical Sacraments**

1. Confirmation, Reconciliation (Confession), Ordination, Marriage, Unction (Healing) and Last Rites.
2. Outward and visible sign is not explicitly defined by Christ in words, actions, and material realities—**but** it is implicit in Christ’s teachings.
3. Not normative for all Christians.
   1. Not all are called to be married, not all are called to be ordained, not all may have the opportunity to receive last rites, etc.