

# **BAPTISM**

## **Christianity: Significant Practice**

### **Studies of Religion Focus Day - 2019**

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<https://reonline.sydcatholicschools.nsw.edu.au/studies-of-religion-resources/>

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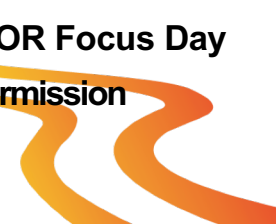
A decorative graphic element consisting of several overlapping, wavy lines in shades of orange and yellow, located in the bottom right corner of the slide.

# Baptism | sign symbol sacrament



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Graphic Michael Reid 2013 SOR Focus Day  
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# Learning Intention

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- Depth the student's knowledge of Christian Baptism.
- Define and Identify Key Teachings on Baptism.
- Analyse Baptism in 3 major Christian Variants.
- Explore HSC syllabus requirements.
- Discuss techniques that may assist in the development of a good response to HSC questions on 'Christianity – Baptism'. (This will be woven into the presentation)

*Please note every attempt has been made to acknowledge and cite the work of others used in this presentation. Should you use their work in your exam responses, please refer to the author / organisation accordingly.*



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# From the Syllabus

## *Studies of Religion Stage 6 Syllabus*

### **Religious Tradition Studies**

This syllabus considers the five major religious traditions to be Buddhism, Christianity, Hinduism, Islam and Judaism.

The purpose of this section is to develop a comprehensive view of religious traditions as living religious systems that link directly with the life of adherents. Elements raised in the Nature of Religion and Beliefs are covered in greater depth in the study of a religious tradition. In a Religious Tradition Study, the particular focus is on the ways in which a religious tradition, as an integrated belief system, provides a distinctive answer to the enduring questions of human existence.

The study of a particular religious tradition enables students to demonstrate an appreciation of the diversity of expression within, and the underlying unity of the whole religious tradition. This study is essential preparation for the Religious Tradition Depth Studies in the HSC course.

For reasons of equity and clarity, the content areas of study for each religious tradition are set out in a similar pattern. Learning experiences are to be appropriate to the distinctive nature of each religious tradition. All aspects are interrelated and the order in which they are listed need not determine the order of study.



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## Worth Taking Note:

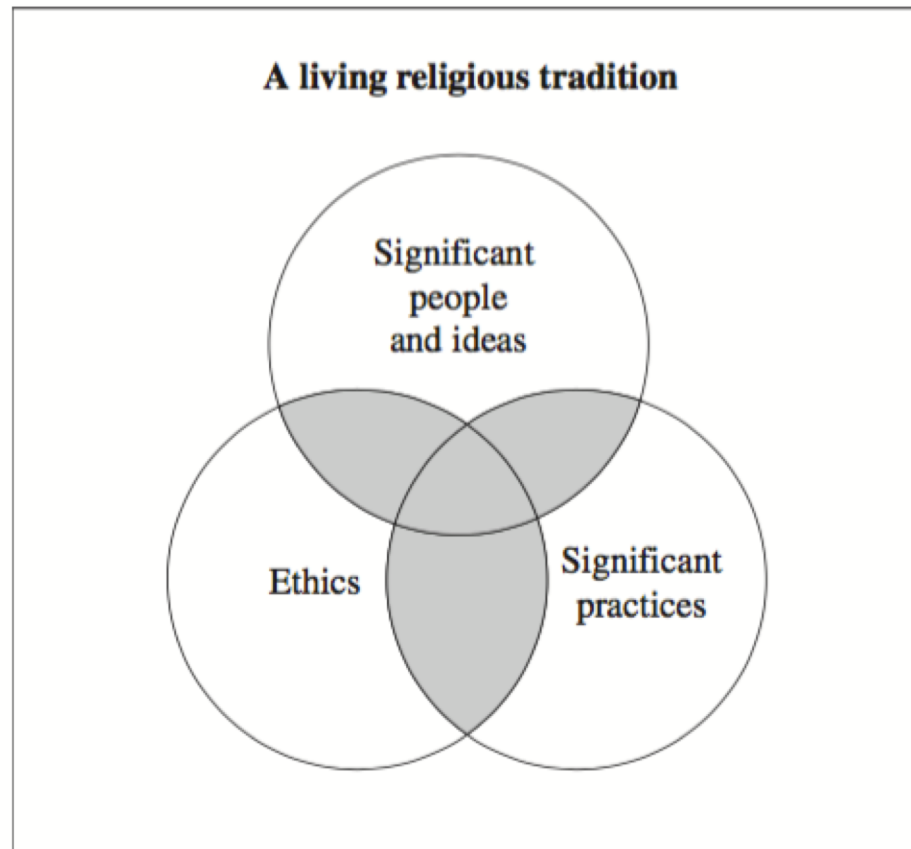
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### Christianity

22 indicative hours

The focus of this study is the contribution of significant people, ideas, practices and ethical teachings to an understanding of Christianity as a living religious tradition. **The study of Christianity is to be of the WHOLE tradition where applicable.**

# Also Note:



In your study of religious traditions you have focused on three different, interrelated aspects, as shown in the diagram.



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NESA- HSC 2013 SOR 1&2U Exam Section 3  
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# Christianity:

## Significant practices in the life of adherents

- describe ONE significant practice within Christianity drawn from:
  - **Baptism**
  - Marriage ceremony
  - Saturday/Sunday worship
- **demonstrate how the chosen practice expresses the beliefs of Christianity**
- **analyse the significance of this practice for both the individual and the Christian community**

# SOR Exam 2016

## Question 2 — Christianity (15 marks)

- (a) (i) Briefly outline ONE significant practice within Christianity from ONE of the following: 2
- Baptism
  - Marriage ceremony
  - Saturday/Sunday worship.
- (ii) Demonstrate the significance of the practice chosen in part (a) (i) for the Christian community. 5
- (b) *When he arrived and saw what the grace of God had done, he was glad and encouraged them all to remain true to the Lord with all their hearts.* 8

Acts 11:23

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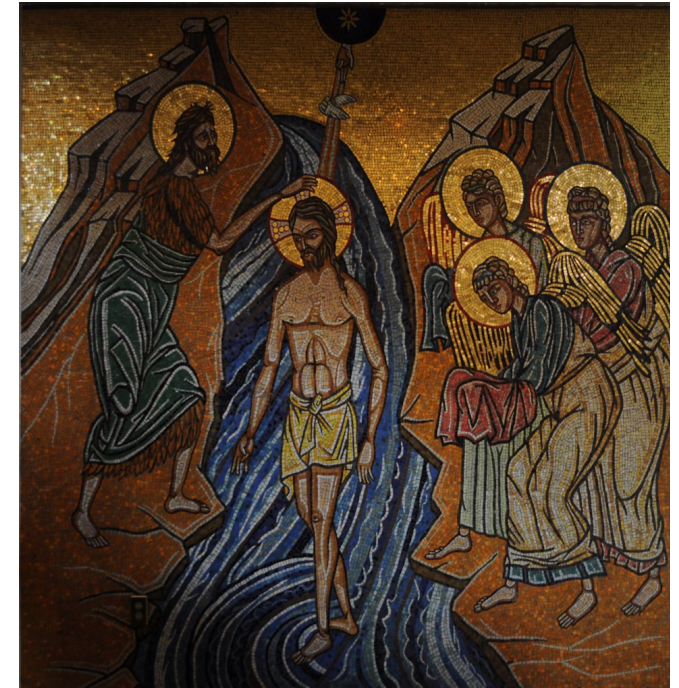
To what extent has ONE significant person OR school of thought, other than Jesus, encouraged Christians to stay 'true to the Lord'?

# Ritual Baptism

As a ritual Baptism existed prior to the establishment of Christianity. Think of John the Baptist 'baptizing' in the river Jordan. Ritual Baptism involved:

- Purification
- Commitment
- Conversion

Baptism in Christianity provides a new layer of meaning to what Baptism is (and isn't!).



*"Seattle St. D's - Baptism of Jesus - transformed" by Joe Mabel is licensed under [CC BY-SA 2.0](#) And Used In Accordance With This Licence*





## Background:

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- Think “Presentation of Jesus in Temple” (Lk.2:22)

*When the days were completed for their purification according to the law of Moses, they took him up to Jerusalem to present him to the Lord, just as it is written in the law of the Lord, “Every male that opens the womb shall be consecrated to the Lord”*

- Baptism of Jesus (Mt.3:13-15)

*Then Jesus came from Galilee to John at the Jordan to be baptized by him. John tried to prevent him, saying, “I need to be baptized by you, and yet you are coming to me?” Jesus said to him in reply, “Allow it now, for thus it is fitting for us to fulfill all righteousness.”*

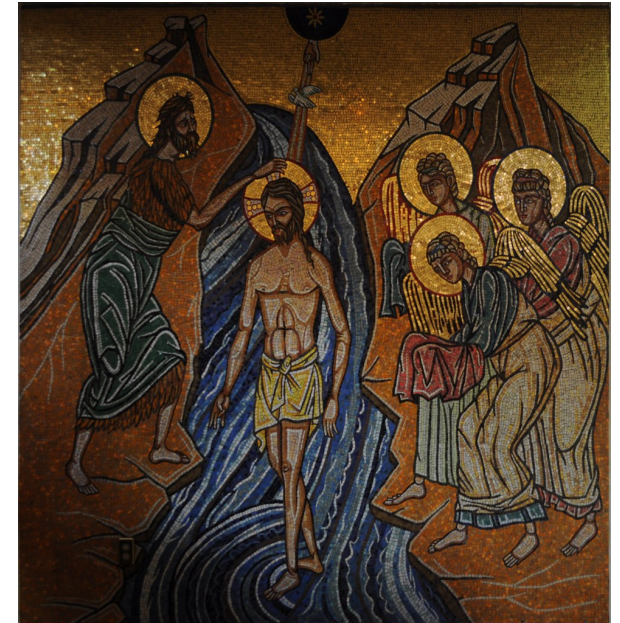


# Baptism Defined

For your HSC Exam you will need a good working definition that covers the whole of Christianity, not just the Catholic or Orthodox Church / Variants. Michael Reid 2012 wrote:

“Baptism is the ORDINARY rite of initiation by which MOST Christian Churches welcome new members into their faith community”

I would add: typically through the use of water and the Trinitarian formula.



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# Background:

*St. Thomas Aquinas (II:66:1) gives this definition: "Baptism is the external ablution of the body, performed with the prescribed form of words."*

*The Summa Theologiæ of St. Thomas Aquinas Second and Revised Edition, 1920*

<http://www.newadvent.org/cathen/02258b.htm#iii>

“Later theologians generally distinguish formally between the physical and the metaphysical defining of this sacrament. By the former they understand the formula expressing the action of ablution and the utterance of the invocation of the Trinity; by the latter, the definition: "Sacrament of regeneration" or that institution of Christ by which we are reborn to spiritual life.”

(Catholic Encyclopedia: Baptism <http://www.newadvent.org/cathen/02258b.htm#iii> )



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# Catholic Baptism

**1213** Holy Baptism is the basis of the whole Christian life, the gateway to life in the Spirit (*vitae spiritualis ianua*),<sup>4</sup> and the door which gives access to the other sacraments.

Through Baptism we are freed from sin and reborn as sons of God; we become members of Christ, are incorporated into the Church and made sharers in her mission: "Baptism is the sacrament of regeneration"\* through water in the word."<sup>5</sup>

*Catechism of the Catholic Church (No. 1213)*

*4 Cf. Council Of Florence: DS 1314: vitae spiritualis ianua.*

*5 Roman Catechism II,2,5; Cf. Council Of Florence: DS 1314; CIC, cann. 204 § 1; 849; CCEO, can. 675 § 1.*

\* It regenerates the newly Baptized anew in the spiritual life (effect on the individual). It also regenerates and gives life to the faith community as they add to their numbers.



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## Who can Baptize?

**“1256** The ordinary ministers of Baptism are the bishop and priest and, in the Latin Church, also the deacon.<sup>57</sup> In case of necessity, anyone, even a non-baptized person, with the required intention, can baptize<sup>58</sup>, by using the Trinitarian baptismal formula. The intention required is to will to do what the Church does when she baptizes. The Church finds the reason for this possibility in the universal saving will of God and the necessity of Baptism for salvation.<sup>59</sup>”

*Catechism of the Catholic Church (No. 1256)*

57 Cf. CIC, can. 861 § 1; CCEO, can. 677 § 1.

58 CIC, can. 861.2.

59 Cf. 1 Tim 2:4.



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# Catholic Baptism

- Baptism gives entry to the Church
- Baptism gives access to the other Sacraments in the Catholic Church
- Baptism gives salvation and resurrection



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# Catholic Baptism

- Baptism with this font is conducted by:
- Immersion
- Affusion (Pouring)
- Note:
- Aspersions (not normally used in Catholic Baptism)



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# Catholic Baptism

- Through Baptism we die to sin and are born to new life in Christ.

*The font in the picture reminds us of a coffin for this reason*

- RCIC

Rite Christian Initiation of Children (Age 7-17)

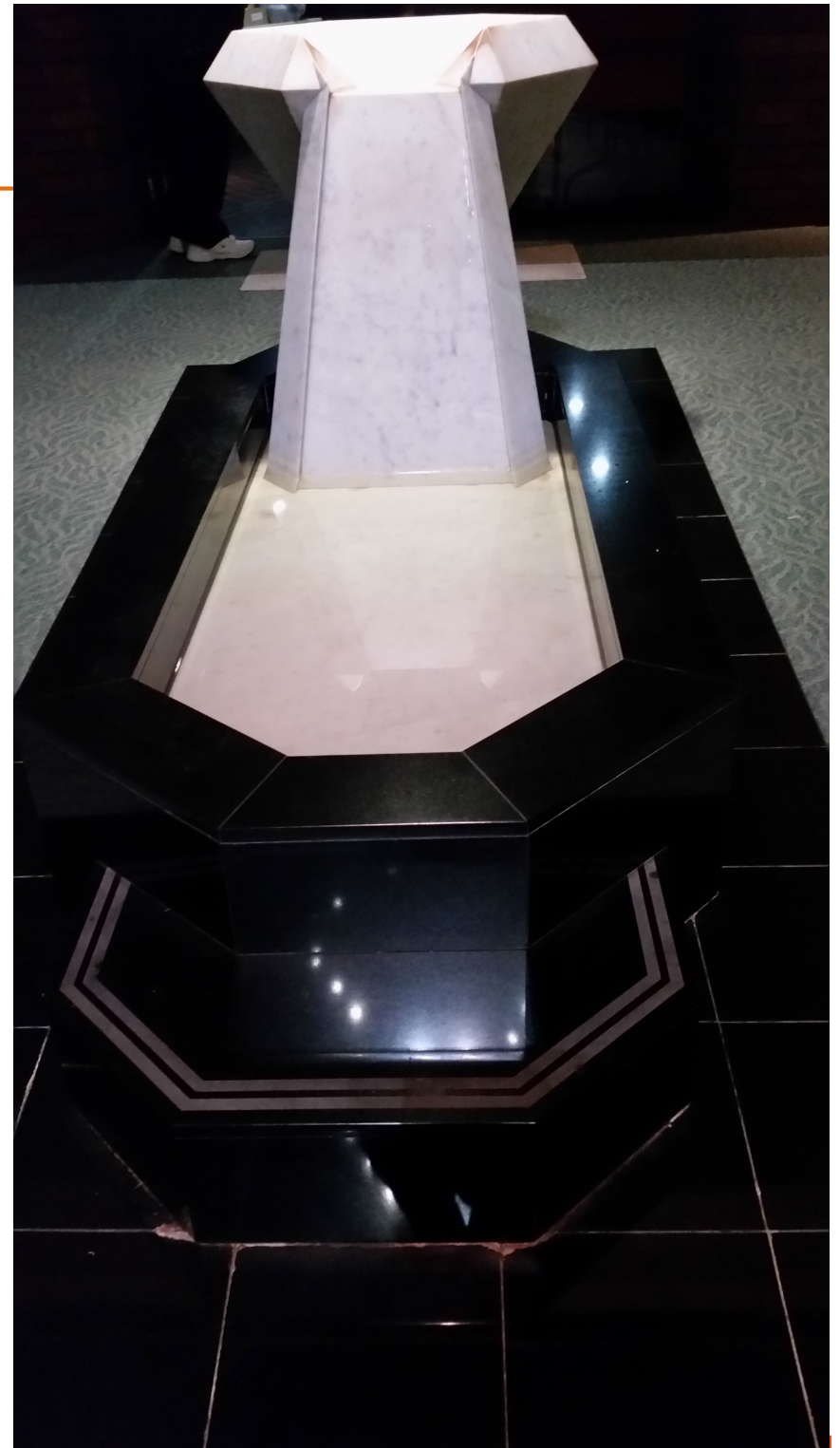
- RCIA

Rite Christian Initiation of Adults



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# Catholic Adult Baptism (RCIA)

## FIRST PERIOD

### First Step:

#### Acceptance into the Order of Catechumens

The first liturgical rite in which enquirers express and the Church accepts their intention to respond to God's call and follow the way of Jesus Christ.



#### Period of Evangelisation & Pre-Catechumenate

A time of enquiry and introduction to the Gospel of Jesus Christ. An opportunity for the beginnings of faith.

## SECOND PERIOD

### Second Step:

#### Election or enrolment of names

The liturgical rite during which the Church formally approves the catechumens readiness for the Sacraments of Initiation.



#### Period of the Catechumenate

The period of time for growth in faith and conversion to God through prayer, catechesis\* and fellowship.

\*catechesis = the passing on of the faith

## THIRD PERIOD

### Third Step:

#### Celebration of the Sacraments of Initiation

This is the most important of all transitional Rites because it is when the elect are fully incorporated into Christ and the Church by Baptism, Confirmation and the Holy Eucharist at the Easter Vigil.



#### Period of Purification & Enlightenment

This period usually takes place during the liturgical season of Lent.

It is a time of more intense spiritual preparation for reception of the Sacraments of Initiation at Easter.

## FOURTH PERIOD

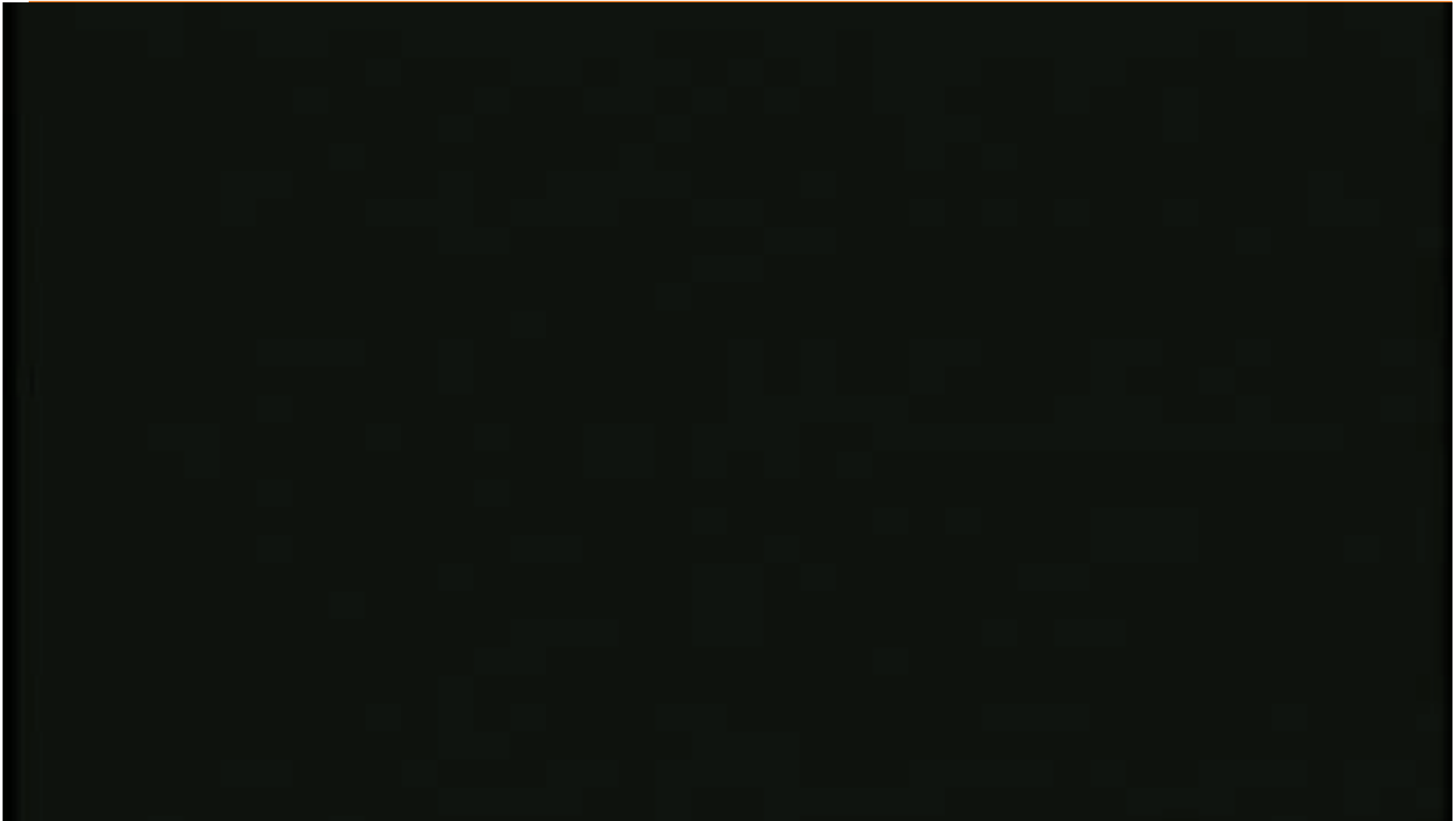


#### Period of Mystagogy & Neophyte Year

Mystagogy or post-baptismal catechesis is an important period of time for the newly initiated to reflect on their Easter experience.

\*neophyte = "newly planted," the first year of being Catholic

# Catholic Baptism



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United States Catholic Conference of Bishops (USCCB) Baptism from

<https://www.youtube.com/watch?v=MDqeKqYFDYU>

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# Greek Orthodox Baptism

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- The Sacrament of Baptism was instituted by Christ Himself who, after His Resurrection, as a farewell commandment and admonition, just before his Ascension to Heaven, directed these words to His Apostles: “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 keep all things I have commanded you..” (Matthew 28:19-20).
- Baptism is the gateway into the Christian Church. It is the saving action of God who, through water and the Spirit, recreates His creation.

See: [https://www.greekorthodox.org.au/?page\\_id=7222](https://www.greekorthodox.org.au/?page_id=7222)

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# Greek Orthodox Baptism

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- It is the initial Sacrament through which he who is immersed in water three times, in the name of the Father and of the Son and of the Holy Spirit, is cleansed from all sin and is regenerated spiritually. As our Lord Himself stated: “No one can enter the kingdom of God unless he is born of water and the Spirit” (John 3:5).
- The Baptismal Service today contains several components.

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# Greek Orthodox Baptism

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- **The Renunciation and the Acceptance (Godparent in Infant Baptism)**
- **The Exorcisms**
- **The Confession of Faith**
- **The Blessing of the Water**
- **The Blessing of the Oil and Anointing**
- **The Immersion (Three Times)**

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# Greek Orthodox Baptism

- **THE SACRAMENT OF CHRISMATION**
- **The Tonsure**
- **The Vesting and Procession**
- **The Readings**
- **Bathing the Child (No Waiting Period After Baptism)**
- **Holy Communion**

For at least the next three Sundays after the Baptism, the Godparent will take the child to Church to receive Holy Communion, its first taste of the Body and Blood of the Lord. Just as a mother physically nourishes the newborn infant with milk, so too the Grace of God offers as spiritual food, Holy Communion to its newest member, just born through baptism.



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Image see: <https://www.revolvy.com/topic/Spoon-%28liturgy%29> (Attribution-ShareAlike 3.0 Unported (CC BY-SA 3.0))



# Uniting Church Baptism

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- I. What Baptism Is
- Baptism is a sacrament of Christ's church. The Lord himself commanded the application of water in the name of the Father and of the Son and of the Holy Spirit (Matthew 28:19).

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# Uniting Church Baptism

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- II. What Baptism Gives
- A. In baptism the Holy Spirit conveys the benefits of Christ's redemption. These benefits are the same as those proclaimed by the Gospel and received in faith. According to the New Testament baptism gives:
  - (a) forgiveness of sins (Acts 2:38; 22:16);
  - (b) justification (1 Cor. 6:11);
  - (c) new birth by which one enters the kingdom of God (John 3:5; Titus 3:5);
  - (d) renewal (Titus 3:5);
  - (e) adoption as God's children (Gal. 3:26, 27; 4:6);
  - (f) incorporation in Christ's body, the church (1 Cor. 12:13);
  - (g) a new 'garment' (Gal. 3:27);
  - (h) salvation (1 Pet 3:20, 21);
  - (i) union with Christ in death, burial, and resurrection and final glory (Rom. 6:1-11; Col. 2:12; 3:3, 4).



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# Uniting Church Baptism

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- B. God in Christ acts both in the church and the world through the Holy Spirit. In baptism, the Holy Spirit is both gift and agent (1 Cor. 12:13; Acts 2:38 cf. 41; 9:17, 18; 19:2, 3). The Spirit is the seal God promised as a guarantee of the future inheritance (Eph. 1:13; 4:3; 2 Cor. 1:21, 22).
- The Spirit also creates the faith which receives the gift of baptism. This faith is not a product of human decision and commitment.
- It should be noted that the reception of the Spirit after a lapse of time and subsequent to a Christian baptism without the Spirit (cf. Acts 8) is obviously not the norm (Acts 8:16). Baptism is the complete act of Christian initiation which requires no supplementary rite or ceremony.

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# Uniting Church Baptism

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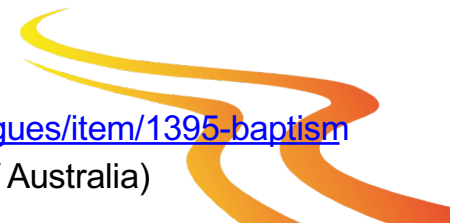
- C. Baptism creates new life. Christians can trace the beginning of their new life in Christ to their baptism (Rom. 6:4).
- Baptism nurtures a life of discipleship which begins in baptism and which continues through the life of the baptised through instruction in all that Christ has commanded his church to teach (Matt. 28:19).
- The people of God are motivated and empowered by their baptism to struggle against sin (Rom. 6:1-11), to witness in church and world to Christ's resurrection, to love God and their neighbour, to serve, help, encourage and comfort all people and to do everything else that the new life in Christ involves. People who have been reborn as God's sons and daughters are prompted to live righteously (1 John 2:29), and members of Christ's body are prompted to use their charismatic gifts for the common good and the edification of all other members of Christ in love (1 Cor. 12-14). As those who have been enlightened, they shine as lights in this dark world to the glory of God, the Lord of their baptism.



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# Uniting Church Baptism

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- If Christians lapse from the faith (and it seems that many do) and the Holy Spirit leads them back again to repentance, they must not be baptised again. Baptism maintains the Christian's status of being joined once and for all to Christ's death, burial and resurrection. The very nature of baptism excludes the practice of re-baptism.
- III. What Baptism Demonstrates
- Baptism, especially when infants are baptised, demonstrates that Christians are justified by faith apart from human efforts to fulfil what God's law requires. Baptism itself works faith (Col. 2:12) also in children who are baptised because they, too, are part of 'all nations' whom the Lord commissioned the church to baptise. Infants are also part of sinful humanity and need to be reborn, as well as adults, of water and the Spirit. Our Lord clearly regarded his kingdom as received by children, even infants (Luke 18:15).

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# Uniting Church Baptism

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- IV. What Baptism Recalls
- Baptism recalls three events of salvation-history: Christ's baptism in the river Jordan (Mark 1:9-11; Matt. e:13-17; Luke 3:21-22); the Lord's death on the cross and his resurrection (Luke 12:50; cf Col. 2:9-15; 1 Peter 3:18-22); and the gift of the Holy Spirit on Pentecost (Acts 2:1-3,38; cf John 1:31,32; Acts 10:44-48). These events teach the baptised that Christ is the 'Head' of his body, the church, and that the baptised people of God receive in the sacrament of baptism a unique participation in the benefits of his life, suffering, death, resurrection (Rom.6) and ascension, which includes the gift of the Holy Spirit.

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# Uniting Church Baptism

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- V. What Baptism Demands
- Baptism demands that the church remembers the command of Christ (Matt. 28:19) and that water be used. The word 'baptism' requires the use of water. These two aspects – the triune name and water – are essential to every baptism. The quantity of water is of relatively minor importance. Water may be sprinkled or poured, or the candidate may be immersed in water. Since our two churches call and ordain pastors or ministers to proclaim the Word of God and to administer the blessed sacraments, it is the practice, except in exceptional circumstances, that those ordained administer baptism.

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# Uniting Church Baptism

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- V. Agreed Statement on Baptism
- Baptism takes place, in normal circumstances, in the presence of the people assembled for worship, and our churches provide forms of worship or orders of service for use in congregations. The current liturgies of our churches have the following elements in common:
- Invocation (or Call to Worship)
- Confession and Absolution (or Declaration of Forgiveness)
- Readings from Scripture
- Affirmation of Faith (the Creed)
- Exhortation, which includes references to the baptismal command and its promises
- Reading of Scripture passages relevant to the candidate(s) for baptism and to those who are about to witness the administration of the sacrament, e.g. Matt. 28:18-20; Romans 6:3-4



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# Uniting Church Baptism

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- Address to the candidates for baptism which includes the renunciation of evil, and the confession of faith on the part of the candidate(s) to be baptised
- Prayer and/or the 'Invocation of the Holy Spirit'
- The Baptism with Water in the Name of the Triune God
- The Sign of the Cross (the moment for this differs in the liturgies of the two churches)
- Various 'Auxiliary Acts', e.g. the gift of a baptismal candle
- Prayers and Benediction.

Uniting Church in Australia Assembly (1984) Baptism

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# Baptist Church Baptism

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- **The Baptism of Believers Only by Immersion**
- Baptism is an ordinance of the Lord Jesus Christ. It is a public declaration of a person's faith in Jesus Christ as Lord and Saviour. In accordance with New Testament Scripture it should be administered only by total immersion which symbolises the believer's identification with Christ in death, burial and resurrection, the remission of sins and the believer's dedication of himself to God to live and walk in newness of life.

NSW & ACT Baptists "Our Beliefs" See: <https://nswactbaptists.org.au/who-we-are/beliefs/>

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# **BAPTISM**

## **Christianity: Significant Practice**



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# Baptism-Mainstream Variants

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- Baptism is a significant Christian practice by which a person is welcomed into the Christian community.
- In mainstream denominations / variants such as the Roman Catholic, Orthodox, Anglican, Presbyterian and Methodist (Uniting Church), baptism is a **sacrament**.
- In others, such as the Baptist, Pentecostal and Seventh Day Adventist, baptism is a **symbolic ceremony**

*Baptism- SOR Focus Day 2016 Kimberley Logue (Sydney Catholic Schools)*

***Note: The Salvation Army is a Christian Variant. However they use affirmation of faith in place of Baptism (as it is described here)***



# Baptism – Catholic

- **Reception of Candidate &**
- **Liturgy of the Word**
- The child / candidate is received with the Celebrant asking:
- What name have you given your child?
- What do you ask of God's church for N?
- The Celebrant addresses the parents and godparents, seeking an undertaking that they will bring the child "up to keep God's commandments as Christ taught us, by loving God and neighbour."
- The celebrant traces the sign of the cross on the candidates forehead
- Celebration of God's word follows with readings from scripture and a homily.
- The Prayer of the Faithful follows.
- The Litany of the Saints is prayed.



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# Baptism – Catholic

- **Prayer of Exorcism, Celebration of the Sacrament**
- After the Litany of the Saints is prayed, the Celebrant prays the Prayer of Exorcism.
- The Prayer of Exorcism asks God to free the candidate from original sin and create in them a temple of God's glory
- Following the Prayer of Exorcism, the Anointing with the Oil of Catechumens occurs. This is for health and healing
- The Celebrant then blesses the Baptismal water
- The celebrant asks the candidate or parents and godparents (if an infant is being Baptised) to 'Renounce Sin' and make a 'Profession of Faith'
- The Baptism with water follows, using the Trinitarian formula



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# Baptism – Catholic

- **Celebration of the Sacrament**
- After The Baptism with water using the Trinitarian formula, the newly Baptised is anointed with the Oil of Chrism, as a 'Priest, Prophet and King'.
- The newly Baptised is clothed in a White Garment, a sign of purity.
- The newly Baptised or the parents and godparents receive a lit candle, usually lit from the Paschal Candle, as a sign of the light of Christ in the Baptised person's life. Being lit from the Paschal candle connects Baptism back to the Easter Mysteries, the resurrection of Jesus.
- Prior to the concluding rite, the Ephphetha Prayer (to open the Ears and Mouth of the Baptised, that they may hear and proclaim the Word of God)



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# Baptism – Catholic

- **Concluding the Rite of Baptism**
- The Concluding of the Rite: The Rite of Baptism finishes with the praying of the 'Our Father / The Lord's Prayer'.
- Part 1 of a 3 part Blessing follows:
- Celebrant blesses the Mother, holding the Child
- *God the Father, through his Son, the Virgin Mary's child, has brought joy to all Christian mothers, as they see the hope of eternal life shine on their children. May he bless the mother of this child. She now thanks God for the gift of her child. May she be one with him (her) in thanking him for ever in heaven, in Christ Jesus our Lord. Amen*



# Baptism – Catholic

- **Concluding the Rite of Baptism**
- Part 2 of a 3 part Blessing follows:
- Celebrant blesses the Father of the Child
- *God is the giver of all life, human and divine. May he bless the father of this child. He and his spouse will be the first teachers of their child in the ways of faith. May they be also the best of teachers, bearing witness to the faith by what they say and do, in Christ Jesus our Lord. Amen*





# Baptism – Catholic

- **Concluding the Rite of Baptism**
- Part 3 of a 3 part Blessing follows:
- Celebrant blesses the entire assembly
- *By God's gift, through water and the Holy Spirit, we are reborn to everlasting life. In his goodness, may he continue to pour out his blessings upon these sons and daughters of his. May he make you always, wherever you may be, faithful members of his holy people. May he send his peace upon all who are gathered here, in Christ Jesus our Lord. Amen*
- *Celebrant: May almighty God, the Father, and the Son, + and the Holy Spirit, bless you. Amen*
- This ends the Rite of Baptism (for one child)
- The language of the Blessings tell us that the Parents are the first teachers, in word and deed and that the newly Baptised is supported by the faith of the community they are Baptised into.



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# Baptism Elements – Catholic

- **Oil of Catechumens**
- Prior to the Baptism with Water, the 'Prayer of Exorcism' is prayed. The Catholic Rite of Baptism states: "Set him / her free from original sin, make him / her a temple of your glory, and send your Holy Spirit to dwell within him / her. We ask this through Christ our Lord. Amen"
- In 215 AD, St Hippolytus refers to an 'Oil of Exorcism' used in Baptism. In the current Rite of Baptism, the prayer of exorcism is said and the Oil of Catechumens is used to anoint the chest, indicating strength and health. "We anoint you with the oil of salvation in the name of Christ our Saviour; may He strengthen you with His power, who lives and reigns forever and ever."



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# Baptism Elements – Catholic

- **Water**
- Almost all Baptism requires the use of Water
- Water symbolizes the cleansing of sin
- Water is necessary for life – indicating new life in Christ
- Water that flows is referred to as 'living water' in scripture. This 'living water' brings life-giving grace
- Baptism through grace sustains the adherent on their faith journey, with support from the faith community.



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# Baptism – Catholic

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- In the Roman Catholic and Anglican churches, the celebrant anoints the baby on the crown of the head with the **Oil of Chrism**.
- This anointing is to recall how God the Father, through Christ the Son, has freed the child from sin; given him or her a new birth by water and the Holy Spirit and a welcome into God's family





# Baptism Elements – Catholic

- **Oil of Chrism**
- The Oil of Chrism indicates sanctification
- The Catholic rite refers to it as the ‘chrism of salvation’
- We find in the Old Testament that oil is used to anoint the priests of the temple, the prophets and the kings of the Jewish / Hebrew people
- In Baptism, the candidate is anointed as “Priest, Prophet, and King, so may you live always as a member of his body, sharing everlasting life.
- The Oil of Chrism is also used in Confirmation and Holy Orders.



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# Baptism Elements – Catholic

- **White Garment**
- After the Baptism by Water and the anointing with the Oil of Chrism, the newly Baptised is clothed in a white garment. The Catholic Rite of Baptism states:
- **N., you have become a new creation, and have clothed yourself in Christ. See in this white garment the outward sign of your Christian dignity. With your family and friends to help you by word and example, bring that dignity unstained into the everlasting life of heaven. Amen**



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# Baptism Elements – Catholic

- **Baptismal Candle**
- After the White Garment, the newly Baptised is presented with a lit candle.
- In the Catholic Rite of Baptism the prayer at the receiving of the Candle states:
- “Parents and godparents, **this light is entrusted to you to be kept burning** brightly. This **child** of yours has been **enlightened by Christ**. He (she) is to walk **always as a child of the light. May he (she) keep the flame of faith alive in his (her) heart.** When the Lord comes, may he (she) go out to meet him with all the saints in the heavenly kingdom.”
- Reminds us of “The light shines in the darkness, and the darkness has not overcome it” (John 1.5) This connects to the Easter Vigil and the resurrection of Jesus.



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# Baptism – Anglican

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# Baptism – Anglican

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- What do the different parts of the service mean?
- Baptismal promises – A child is presented for baptism by parents and godparents (sometimes called sponsors). The first responses the parents and godparents make is to accept the responsibility to answer on behalf of the child. Following this the ancient questions of baptism are asked: Do you turn to Christ? Do you repent of your sins? Do you renounce evil? By answering these questions on behalf of your child you are affirming your own faith also. You and the Godparents then commit yourselves to the great commandment of Jesus: Love God and love others and you love yourself (Matthew 22:37-40) If the child is of school age then they can join in and make the promises themselves. Even so it is a great idea to have the support of Godparents/parents making the vows with them as well.





# Baptism – Anglican

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- What do the different parts of the service mean?
- The Creed – During the baptism service the Apostles Creed is said. This is a statement of Christian belief. It is really in summary form and so every line is packed with meaning and imagery. All Christians seek to understand what the creed means for them. The creed is proclaimed by you, the godparents and the congregation during the baptism service as an affirmation of the whole spectrum of Christian faith within which your child will find a place.



# Baptism – Anglican

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- What do the different parts of the service mean?
- The Symbols of Baptism – Baptism is a richly symbolic act. Water is used as a universal symbol of life. Water symbolizes the cleansing from sin and also the pouring over of the Holy Spirit. A Shell is used to pour the water which is an ancient symbol of Christian pilgrimage. Oil is used to make the sign of the cross on your child's forehead. This oil, blessed by the bishop at Easter symbolizes the new life of Christ and the giving of strength.



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# Baptism – Anglican

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- What do the different parts of the service mean?
- The Symbols of Baptism – A Baptismal Candle will be given to your child, or you can provide your own. The baptismal candle is lit from the Easter (Paschal) Candle reminding us of the Light of Christ. At baptism a child is called by Name. In the early church followers of Jesus often took on a new name (Saul became Paul, Simon became Peter, Joseph became Barnabas) thus the expression “Christian” name. The naming represents that we are a new person in Christ, known and loved by God.

Christian Baptism in the Anglican Church

See: <http://www.glenelganglican.org.au/wp-content/uploads/2016/12/Baptism-Parents-Info.pdf>



# Baptism – ‘Takeaway Thoughts’

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- Baptism establishes a covenant of love between our triune God (one God – three persons) and the Baptised (Adherent)
- The Baptised are strengthened by the word and sacrament of God in the Roman Catholic, Orthodox, Anglican, Presbyterian and Methodist (Uniting Church) variants in Christianity. For all other variants it is a symbolic action.
- Baptism requires the Immersion or Pouring (Affusion) or Sprinkling (Aspersion) of water and the use of the Trinitarian formula: “I Baptise you in the name of the Father and of the Son and of the Holy Spirit. Amen”
- Christians believe in ONE Baptism for the forgiveness of sins. Once validly Baptised, you cannot be re-Baptised.



# Baptism – ‘Takeaway Thoughts’

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- Baptism requires the support of the Christian community, especially the local faith community of a parish. You are Baptised into a faith community. The practice of Christianity is therefore not intended to be an individual or private matter, it is always practiced in the context of a community of believers.
- For this reason, many Christian churches (typically those that see Baptism as a Sacrament) will Baptise infants, children and adults. They recognize that the reception of the sacrament commences a life-long journey in relationship with God.
- For the same reason, other Christian churches (typically those that see Baptism as a symbolic action) only baptise adults who can attest to their faith in God and their commitment to the faith community they are being baptized into. This is called Believer Baptism.



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# Baptism – Types of Practice

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- **TYPES OF BAPTISMAL PRACTICE**
- **1.Aspersion** sprinkling
- **2.Affusion** pouring
- **3.Immersion**





# Baptism – Effects on the Adherent

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- Through Baptism:
- You are born anew in Christ,
- You share in the mystery of the death and resurrection of Jesus
- Your sins are forgiven
- You find freedom as a child of God and become a member of the church founded by Jesus Christ
- You have a responsibility to be an active participant in the faith community, including participation in services, liturgies, etc.
- You have a responsibility to live and announce the Gospel of Jesus Christ. The call to Discipleship and being Counter-Cultural.



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- **What of the responsibility to ethical living?**



# Baptism – Effects on the Church

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- **The Church as a Faith Community:**
- **Baptism is regenerative. It adds to the membership of the church.**
- **Should welcome you as a Baptised member,**
- **Should journey with you, support you (especially in times of need), celebrate with you and assist in your personal faith formation.**
- **There is a cumulative effect in a church having committed members, active in their discipleship of Christ. It creates Synergy, where the sum of the parts is greater than the individual parts. The church has an obligation to use this talent wisely, consistent with the teachings of the church and of the Gospel.**



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# **BAPTISM**

## **Christianity: Significant Beliefs**



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# BELIEF IN BAPTISM FOR SALVATION

FAITH AND BAPTISM ARE NECESSARY FOR SALVATION	BAPTISM NOT NECESSARY FOR SALVATION
Roman Catholic Orthodox Anglican Uniting	Baptist Pentecostals Lutherans

**preceded by faith  
in and  
commitment to  
Christ**



# **BAPTISM**

## **Christianity: Summary**



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# Baptism – Defined

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- “Baptism is the ORDINARY rite of initiation by which MOST Christian Churches welcome new members into their faith community, typically through the use of water and the Trinitarian formula.”
- The word MOST is important. Not all churches Baptise, not all churches see Baptism as a sacrament, not all churches hold the same set of beliefs, different churches will perform the ritual differently.
- Believer (Adult) Baptism-practiced by some (eg. Baptist)
- Baptism for Infants, Children and Adults-practiced by many churches. These believe that Baptism is the start of a life-long journey with God. “It is a beginning that is called to develop”(Catechism of the Catholic Church 1253)



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# Baptism – Effect Summary

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- At its heart, Baptism outwardly reflects the belief of Christianity that we are in a relationship with a loving God
- Relationships requires effort from both parties in order to work.
- The relationship is between the Baptised and God (Individual) and with the faith community in its relationship with God (Communal).
- Baptism uses the Trinitarian formula, recognizing belief in one God (three persons).
- Baptism reflects faith in the relationship with God.
- Baptism reflects faith in the faith community.
- The faith community is more than the local church. The word catholic literally means universal. You are therefore a part of something much bigger than yourself.
- As an initiation, Baptism brings the person into a new life in Christ.



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# Baptism

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- Baptism requires flowing water.
- Flowing water is often referred to in the scriptures as 'living water'.
- “On that day **living waters** shall flow out from Jerusalem, half of them to the eastern sea and half of them to the western sea; it shall continue in summer as in winter” (Zechariah 14.18).
- “Jesus answered her, “If you knew the gift of God, and who it is that is saying to you, ‘Give me a drink,’ you would have asked him, and he would have given you **living water**” (John 4.10).
- “and let the one who believes in me drink. As the scripture has said, ‘Out of the believer’s heart shall flow rivers of **living water**.’”(Jn 7.38)
- As a symbol it connects us to the waters of Creation (Genesis 1), the Great Flood (Genesis 6-9). Note God creates a covenant with Noah in Genesis 9.
- The flight from Egypt (Exodus 14). The journey to the promised land of Canaan (Joshua 1).



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# Baptism

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- St. Augustine (4<sup>th</sup> Century) writes of Baptism as being about relationship and renewal.
- As the individual enters into a Baptismal covenant with God, they receive the 'Grace of God'.
- As Baptism requires the adherent to be in 'communio' (which is where the word communion derives from), the faith community benefits from such grace.
- To be Baptised is to have entered into a covenant relationship with God through the person of Jesus Christ. For the Baptised, salvation flows from their Baptism. As St. Augustine stated "Baptism effects salvation".
- Baptism according to St. Augustine requires two things: the candidate to have Faith in God and the candidate the use of water for the Baptism.



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# Baptism

- “I believe in one baptism for the forgiveness of sins” (Nicene Creed)
- In mainstream denominations / variants such as the Roman Catholic, Orthodox, Anglican, Presbyterian and Methodist (Uniting Church), baptism is a **sacrament**.
- In others, such as the Baptist, Pentecostal and Seventh Day Adventist, baptism is a **symbolic ceremony**

*Baptism- SOR Focus Day 2016 Kimberley Logue (Sydney Catholic Schools)*

- The symbolic nature of Baptism comes from churches in the reformation who rejected the need for human cooperation with God (as in Baptism) to bring about the salvation of God. God alone saves. These churches often refer to Baptism as an ordinance (an order from Christ – see Mt 28.19-20)
- “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, 20 and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age” (Mt 28.19-20).
- ***Note: The Salvation Army is a Christian Variant. However they use affirmation of faith in place of Baptism (as it is described here)***



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