

By Water and the Spirit: A United Methodist Understanding of Baptism

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Note: This Table of Contents was not part of the paper adopted by The General Conference, but is added for convenience of the Church in its study and use of the document.

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I. Intro

1. Contemporary United Methodism is attempting to recover and revitalize its understanding of baptism. To do this, we must look to our heritage as Methodists and Evangelical United Brethren and, indeed, to the foundations of Christian Tradition. Throughout our history, baptism has been viewed in diverse and even contradictory ways. An enriched understanding of baptism, restoring the Wesleyan blend of sacramental and evangelical aspects, will enable United Methodists to participate in the sacrament with renewed appreciation for this gift of God's grace.

2. Within the Methodist tradition, baptism has long been a subject of much concern, even controversy. John Wesley retained the sacramental theology which he received from his Anglican heritage. He taught that in baptism a child was cleansed of the guilt of original sin, initiated into the covenant with God, admitted into the Church, made an heir of the divine kingdom, and spiritually born anew. He said that while baptism was neither essential nor sufficient for salvation, it was the "ordinary means" that God designated for applying the benefits of the work of Christ in human lives.

3. On the other hand, although he affirmed the regenerating grace of infant baptism, he also insisted upon the necessity of adult conversion for those who have fallen from grace. A person who matures into moral accountability must respond to God's grace in repentance and faith. Without personal decision and commitment to Christ, the baptismal gift is rendered ineffective.

4. Baptism for Wesley, therefore, was a part of the lifelong process of salvation. He saw spiritual rebirth as a twofold experience in the normal process of Christian development - to be received through baptism in infancy and through commitment to Christ later in life. Salvation included both God's initiating activity of grace and a willing human response.

5. In its development in the United States, Methodism was unable to maintain this Wesleyan balance of sacramental and evangelical emphases. Access to the sacraments was limited during the late eighteenth and early nineteenth centuries when the Methodist movement was largely under the leadership of laypersons who were not authorized to administer them. On the American frontier where human ability and action were stressed, the revivalistic call for individual decision-making, though important, was subject to exaggeration. The sacramental teachings of Wesley tended to be ignored. In this setting, while infant baptism continued not only to be practiced, but also to be vigorously defended, its significance became weakened and ambiguous.

6. Later toward the end of the nineteenth century, the theological views of much of Methodism were influenced by a new set of ideas which had become dominant in American culture. These ideas included optimism about the progressive improvement of humankind and confidence in the social benefits of scientific discovery, technology, and education. Assumptions of original sin gave way before the assertion that human nature was essentially unspoiled. In this intellectual milieu, the old evangelical insistence upon conversion and spiritual rebirth seemed quaint and unnecessary.

7. Thus the creative Wesleyan synthesis of sacramentalism and evangelicalism was torn asunder and both its elements devalued. As a result, infant baptism was variously interpreted and often reduced to a ceremony of dedication. Adult baptism was sometimes interpreted as a profession of faith and public acknowledgment of God's grace, but was more often viewed simply as an act of joining the Church. By the middle of the twentieth century, Methodism in general had ceased to understand baptism as authentically sacramental. Rather than an act of divine grace, it was seen as an expression of human choice.

8. Baptism was also a subject of concern and controversy in the Evangelical and United Brethren traditions that were brought together in 1946 in The Evangelical United Brethren Church. Their early pietistic revivalism, based upon belief in the availability of divine grace and the freedom of human choice, emphasized bringing people to salvation through Christian experience. In the late nineteenth and early twentieth centuries, both Evangelical and United Brethren theologians stressed the importance of baptism as integral to the proclamation of the gospel, as a rite initiating persons into the covenant community (paralleling circumcision), and as a sign of the new birth, that gracious divine act by which persons are redeemed from sin and reconciled to God. The former Evangelical Church consistently favored the baptism of infants. The United Brethren provided for the baptism of both infants and adults. Following the union of 1946, The Evangelical United Brethren Church adopted a ritual that included services of baptism for infants and adults, and also a newly created service for the dedication of infants that had little precedent in official rituals of either of the former churches.

9. The 1960-64 revision of **The Methodist Hymnal**, including rituals, gave denominational leaders an opportunity to begin to recover the sacramental nature of baptism in contemporary Methodism. The General Commission on Worship sounded this note quite explicitly in its introduction to the new ritual in 1964:

10. In revising the Order for the Administration of Baptism, the Commission on Worship has endeavored to keep in mind that baptism is a sacrament, and to restore it to the Evangelical-Methodist concept set forth in our Articles of Religion . . . Due recognition was taken of the critical reexamination of the theology of the Sacrament of Baptism which is currently taking place in ecumenical circles, and of its theological content and implications.

11. The commission provided a brief historical perspective demonstrating that the understanding of baptism as a sacrament had been weakened, if not discarded altogether, over the years. Many in the Church regarded baptism, both of infants and adults, as a dedication rather than as a sacrament. The commission pointed out that in a dedication we make a gift of a life to God for God to accept, while in a sacrament God offers the gift of God's unfailing grace for us to accept. The 1964 revision of the ritual of the sacrament of baptism began to restore the rite to its original and historic meaning as a sacrament.

12. In the 1989 *The United Methodist Hymnal*, the Services of the Baptismal Covenant I, II and IV (taken from the 1984 official ritual of the denomination as printed in *The*

Book of Services) continue this effort to reemphasize the historic significance of baptism. These rituals, in accenting the reality of sin and of regeneration, the initiating of divine grace and the necessity of repentance and faith, are consistent with the Wesleyan combination of sacramentalism and evangelicalism.

13. United Methodism is not alone in the need to recover the significance of baptism nor in its work to do so. Other Christian communions are also reclaiming the importance of this sacrament for Christian faith and life. To reach the core of the meaning and practice of baptism, all have found themselves led back through the life of the Church to the Apostolic Age. An ecumenical convergence has emerged from this effort, as can be seen in the widely acclaimed document, *Baptism, Eucharist and Ministry* (1982).

14. Established by the General Conference of 1988 and authorized to continue its work by the General Conference of 1992, the Committee to Study Baptism is participating in this process by offering a theological and functional understanding of baptism as embodied in the ritual of The United Methodist Church. In so doing, the broad spectrum of resources of Scripture, Christian tradition, and the Methodist-Evangelical United Brethren experience has been taken into account. The growing ecumenical consensus has assisted us in our thinking.

II. We Are Saved By God's Grace

The Human Condition

15. As told in the first chapters of Genesis, in creation God made human beings in the image of God -- a relationship of intimacy, dependence, and trust. We are open to the indwelling presence of God and given freedom to work with God to accomplish the divine will and purpose for all of creation and history. To be human as God intended is to have loving fellowship with God and to reflect the divine nature in our lives as fully as possible.

16. Tragically, as Genesis 3 recounts, we are unfaithful to that relationship. The result is a thorough distortion of the image of God in us and the degrading of the whole of creation. Through prideful overreach or denial of our God-given responsibilities, we exalt our own will, invent our own values, and rebel against God. Our very being is dominated by an inherent inclination toward evil which has traditionally been called original sin. It is a universal human condition and affects all aspects of life. Because of our condition of sin, we are separated from God, alienated from one another, hostile to the natural world, and even at odds with our own best selves. Sin may be expressed as errant priorities, as deliberate wrongdoing, as apathy in the face of need, as cooperation with oppression and injustice. Evil is cosmic as well as personal; it afflicts both individuals and the institutions of our human society. The nature of sin is represented in Baptismal Covenants I, II and IV in *The United Methodist Hymnal* by the phrases "the spiritual forces of wickedness" and "the evil powers of this world," as well as "your sin." Before God all persons are lost, helpless to save themselves, and in need of divine mercy and forgiveness.

The Divine Initiative of Grace

17. While we have turned from God, God has not abandoned us. Instead, God graciously and continuously seeks to restore us to that loving relationship for which we were created, to make us into the persons that God would have us be. To this end God acts preveniently, that is, before we are aware of it, reaching out to save humankind. The Old Testament records the story of God's acts in the history of the covenant community of Israel to work out the divine will and purpose. In the New Testament story, we learn that God came into this sinful world in the person of Jesus Christ to reveal all that the human mind can comprehend about who God is and who God would have us be. Through Christ's death and resurrection, the power of sin and death was overcome and we are set free to again be God's own people (1 Peter 2:9). Since God is the only initiator and source of grace, all grace is prevenient in that it precedes and enables any movement that we can make toward God. Grace brings us to an awareness of our sinful predicament and of our inability to save ourselves; grace motivates us to repentance and gives us the capacity to respond to divine love. In the words of the baptismal ritual: "All this is God's gift, offered to us without price" (*The United Methodist Hymnal*, page 33)

The Necessity of faith for Salvation

18. Faith is both a gift of God and a human response to God. It is the ability and willingness to say "yes" to the divine offer of salvation. Faith is our awareness of our utter dependence upon God, the surrender of our selfish wills, the trusting reliance upon divine mercy. The candidate for baptism answers "I do" to the question "Do you confess Jesus Christ as your Savior, put your whole trust in his grace, and promise to serve him as your Lord . . . ?" (*The United Methodist Hymnal*, page 34). Our personal response of faith requires conversion in which we turn away from sin and turn instead to God. It entails a decision to commit our lives to the Lordship of Christ, an acceptance of the forgiveness of our sins, the death of our old selves, an entering into a new life of the Spirit -- being born again (John 3:3-5, 2 Corinthians 5:17). All persons do not experience this spiritual rebirth in the same way. For some, there is a singular, radical moment of conversion. For others, conversion may be experienced as the dawning and growing realization that one has been constantly loved by God and has a personal reliance upon Christ. John Wesley described his own experience by saying, "I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation; and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death."

III. The Means by which God's Grace Comes to Us

19. Divine grace is made available and effective in human lives through a variety of means or "channels," as Wesley called them. While God is radically free to work in many ways, the Church has been given by God the special responsibility and privilege of being the Body of Christ which carries forth God's purpose of redeeming the world. Wesley recognized the Church itself as a means of grace -- a grace-filled and grace-sharing community of faithful people. United Methodism shares with other Protestant communions the understanding that the proclamation of the Word through preaching, teaching, and the life of the Church is a primary means of God's grace. The origin and

rapid growth of Methodism as a revival movement occurred largely through the medium of the proclaimed Gospel. John Wesley also emphasized the importance of prayer, fasting, Bible study, and meetings of persons for support and sharing.

20. Because God has created and is creating all that is, physical objects of creation can become the bearers of divine presence, power, and meaning, and thus become sacramental means of God's grace. Sacraments are effective means of God's presence mediated through the created world. God becoming incarnate in Jesus Christ is the supreme instance of this kind of divine action. Wesley viewed the sacraments as crucial means of grace and affirmed the Anglican teaching that "a sacrament is 'an outward sign of inward grace, and a means whereby we receive the same.'" Combining words, actions, and physical elements, sacraments are sign-acts which both express and convey God's grace and love. Baptism and the Lord's Supper are sacraments that were instituted or commanded by Christ in the Gospels.

21. United Methodists believe that these sign-acts are special means of grace. The ritual action of a sacrament does not merely point to God's presence in the world, but also participates in it and becomes a vehicle for conveying that reality. God's presence in the sacraments is real, but it must be accepted by human faith if it is to transform human lives. The sacraments do not convey grace either magically or irrevocably, but they are powerful channels through which God has chosen to make grace available to us. Wesley identified baptism as the initiatory sacrament by which we enter into the covenant with God and are admitted as members of Christ's Church. He understood the Lord's Supper as nourishing and empowering the lives of Christians and strongly advocated frequent participation in it. The Wesleyan tradition has continued to practice and cherish the various means through which divine grace is made present to us.

IV. Baptism & the Life of Faith

Baptism & the Life of Faith

22. The New Testament records that Jesus was baptized by John (Matthew 3:13-17), and he commanded his disciples to teach and baptize in the name of the Father, Son, and Holy Spirit (Matthew 28:19). Baptism is grounded in the life, death, and resurrection of Jesus Christ; the grace which baptism makes available is that of the atonement of Christ which makes possible our reconciliation with God. Baptism involves dying to sin, newness of life, union with Christ, receiving the Holy Spirit, and incorporation into Christ's Church. United Methodists affirm this understanding in their official documents of faith. Article XVII of the Articles of Religion (Methodist) calls baptism "a sign of regeneration or the new birth"; the Confession of Faith (EUB) states that baptism is "a representation of the new birth in Christ Jesus and a mark of Christian discipleship."

The Baptismal Covenant

23. In both the Old and New Testament, God enters into covenant relationship with God's people. A covenant involves promises and responsibilities of both parties; it is instituted through a special ceremony and expressed by a distinguishing sign. By covenant God constituted a servant community of the people of Israel, promising to be

their God and giving them the Law to make clear how they were to live. The circumcision of male infants is the sign of this covenant (Genesis 17:1-14, Exodus 24:1-12). In the death and resurrection of Jesus Christ, God fulfilled the prophecy of a new covenant and called forth the Church as a servant community (Jeremiah 31:31-34, 1 Corinthians 11:23-26). The baptism of infants and adults, both male and female, is the sign of this covenant.

24. Therefore, United Methodists identify our ritual for baptism as “The Services of the Baptismal Covenant” (*The United Methodist Hymnal*, pages 32-54). In baptism the Church declares that it is bound in covenant to God; through baptism new persons are initiated into that covenant. The covenant connects God, the community of faith, and the person being baptized; all three are essential to the fulfillment of the baptismal covenant. The faithful grace of God initiates the covenant relationship and enables the community and the person to respond with faith.

Baptism by Water and the Holy Spirit

25. Through the work of the Holy Spirit -- the continuing presence of Christ on earth -- the Church is instituted to be the community of the new covenant. Within this community, baptism is by water and the Spirit (John 3:5, Acts 2:38). In God’s work of salvation, the mystery of Christ’s death and resurrection is inseparably linked with the gift of the Holy Spirit given on the day of Pentecost (Acts 2). Likewise, participation in Christ’s death and resurrection is inseparably linked with receiving the Spirit (Romans 6:1-11, 8:9-14). The Holy Spirit who is the power of creation (Genesis 1:2) is also the giver of new life. Working in the lives of people before, during, and after their baptisms, the Spirit is the effective agent of salvation. God bestows upon baptized persons the presence of the Holy Spirit, marks them with an identifying seal as God’s own, and implants in their hearts the first installment of their inheritance as sons and daughters of God (2 Corinthians 1:21-22). It is through the Spirit that the life of faith is nourished until the final deliverance when they will enter into the fullness of salvation (Ephesians 1:13-14).

26. Since the Apostolic Age, baptism by water and baptism of the Holy Spirit have been connected (Acts 19:17). Christians are baptized with both, sometimes by different sign-actions. Water is administered in the name of the triune God (specified in the ritual as Father, Son, and Holy Spirit) by an authorized person and the Holy Spirit is invoked with the laying on of hands, in the presence of the congregation. Water provides the central symbolism for baptism. The richness of its meaning for the Christian community is suggested in the baptismal liturgy which speaks of the waters of creation and the flood, the liberation of God’s people by passage through the sea, the gift of water in the wilderness, and the passage through the Jordan River to the promised land. In baptism we identify ourselves with this people of God and join the community’s journey toward God. The use of water in baptism also symbolizes cleansing from sin, death to old life, and rising to begin new life in Christ. In United Methodist tradition, the water of baptism may be administered by sprinkling, pouring, or immersion. However it is administered, water should be utilized with enough generosity to enhance our appreciation of its symbolic meanings.

27. The baptismal liturgy includes the biblical symbol of the anointing with the Holy Spirit -- the laying on of hands with the optional use of oil. This anointing promises to the baptized person the power to live faithfully the kind of life that water baptism signifies. In the early centuries of the Church, the laying on of hands usually followed immediately upon administration of the water and completed the ritual of membership. Because the laying on of hands was, in the Western Church, an act to be performed only by a bishop, it was later separated from water baptism and came to be called confirmation. In confirmation the Holy Spirit marked the baptized person as God's own and strengthened him or her for discipleship. In the worship life of the early Church, the water and the anointing led directly to the celebration of the Lord's Supper as part of the service of initiation, regardless of the age of the baptized. The current rituals of the Baptismal Covenant rejoin these three elements into a unified service. Together these symbols point to, anticipate, and offer participation in the life of the community of faith as it embodies God's presence in the world.

Baptism as Incorporation into the Body of Christ

28. Christ constitutes the Church as his Body by the power of the Holy Spirit (1 Corinthians 12:13, 27). The Church draws new persons into itself as it seeks to remain faithful to its commission to proclaim and exemplify the Gospel. Baptism is the sacrament of initiation and incorporation into the Body of Christ. An infant, child, or adult who is baptized becomes a member of the catholic (universal) Church, of the denomination and of the local congregation. Therefore, baptism is a rite of the whole Church, which ordinarily requires the participation of the gathered, worshipping congregation. In a series of promises within the liturgy of baptism, the community affirms its own faith and pledges to act as spiritual mentor and support for the one who is baptized. Baptism is not merely an individualistic, private, or domestic occasion. When unusual but legitimate circumstances prevent a baptism from taking place in the midst of the gathered community during its regular worship, every effort should be made to assemble representatives of the congregation to participate in the celebration. Later, the baptism should be recognized in the public assembly of worship in order that the congregation may make its appropriate affirmations of commitment and responsibility.

29. Baptism brings us into union with Christ, with each other, and with the Church in every time and place. Through this sign and seal of our common discipleship, our equality in Christ is made manifest (Galatians 3:27-28). We affirm that there is one baptism into Christ, celebrated as our basic bond of unity in the many communions that make up the Body of Christ (Ephesians 4:4-6). The power of the Spirit in baptism does not depend upon the mode by which water is administered, the age or psychological disposition of the baptized person, or the character of the minister. It is God's grace that makes the sacrament whole. One baptism calls the various churches to overcome their divisions and visibly manifest their unity. Our oneness in Christ calls for mutual recognition of baptism in these communions as a means of expressing the unity that Christ intends (1 Corinthians 12:12-13).

Baptism as Forgiveness of Sin

30. In baptism God offers and we accept the forgiveness of our sin (Acts 2:38). With the

pardoning of sin which has separated us from God, we are justified -- freed from the guilt and penalty of sin and restored to right relationship with God. This reconciliation is made possible through the atonement of Christ and made real in our lives by the work of the Holy Spirit. We respond by confessing and repenting of our sin, and affirming our faith that Jesus Christ has accomplished all that is necessary for our salvation. Faith is the necessary condition for justification; in baptism, that faith is professed. God's forgiveness makes possible the renewal of our spiritual lives and our becoming new beings in Christ.

Baptism as New Life

31. Baptism is the sacramental sign of new life through and in Christ by the power of the Holy Spirit. Various identified as regeneration, new birth, and being born again, this work of grace makes us into new spiritual creatures (2 Corinthians 5:17). We die to our old nature which was dominated by sin and enter into the very life of Christ who transforms us. Baptism is the means of entry into new life in Christ (John 3:5; Titus 3:5), but new birth may not always coincide with the moment of the administration of water or the laying on of hands. Our awareness and acceptance of our redemption by Christ and new life in him may vary throughout our lives. But, in whatever way the reality of the new birth is experienced, it carries out the promises God made to us in our baptism.

Baptism and Holy Living

32. New birth into life in Christ, which is signified by baptism, is the beginning of that process of growth in grace and holiness through which God brings us into closer relationship with Jesus Christ, and shapes our lives increasingly into conformity with the divine will. Sanctification is a gift of the gracious presence of the Holy Spirit, a yielding to the Spirit's power, a deepening of our love for God and neighbor. Holiness of heart and life, in the Wesleyan tradition, always involves both personal and social holiness. Baptism is the doorway to the sanctified life. The sacrament teaches us to live in the expectation of further gifts of God's grace. It initiates us into a community of faith that prays for holiness; it calls us to life lived in faithfulness to God's gift. Baptized believers and the community of faith are obligated to manifest to the world the new redeemed humanity which lives in loving relationship with God and strives to put an end to all human estrangements. There are no conditions of human life that exclude persons from the sacrament of baptism. We strive for and look forward to the reign of God on earth, of which baptism is a sign. Baptism is fulfilled only when the believer and the Church are wholly conformed to the image of Christ.

Baptism as God's Gift to Persons of Any Age

33. There is one baptism as there is one source of salvation -- the gracious love of God. The baptizing of a person, whether as an infant or an adult, is a sign of God's saving grace. That grace -- experienced by us as initiating, enabling, and empowering -- is the same for all persons. All stand in need of it and none can be saved without it. The difference between the baptism of adults and that of infants is that the Christian faith is consciously being professed by an adult who is baptized. A baptized infant comes to profess her or his faith later in life, after having been nurtured and taught by parent(s) or other responsible adults and the community of faith. Infant baptism is the prevailing practice in situations where children are born to believing parents and brought up in

Christian homes and communities of faith. Adult baptism is the norm when the Church is in a missionary situation, reaching out to persons in a culture which is indifferent or hostile to the faith. While the baptism of infants is appropriate for Christian families, the increasingly minority status of the Church in contemporary society demands more attention to evangelizing, nurturing, and baptizing adult converts.

34. Infant baptism has been the historic practice of the overwhelming majority of the Church throughout the Christian centuries. While the New Testament contains no explicit mandate, there is ample evidence for the baptism of infants in Scripture (Acts 2:38-41, 16:15,33) and in early Christian doctrine and practice. Infant baptism rests firmly on the understanding that God prepares the way of faith before we request or even know that we need help (prevenient grace). The sacrament is a powerful expression of the reality that all persons come before God as no more than helpless infants, unable to do anything to save ourselves, dependent upon the grace of our loving God. The faithful covenant community of the Church serves as a means of grace for those whose lives are impacted by its ministry. Through the Church, God claims infants as well as adults to be participants in the gracious covenant of which baptism is the sign. This understanding of the workings of divine grace also applies to persons who for reasons of handicapping conditions or other limitations are unable to answer for themselves the questions of the baptismal ritual. While we may not be able to comprehend how God works in their lives, our faith teaches us that God's grace is sufficient for their needs and, thus, they are appropriate recipients of baptism.

35. The Church affirms that children being born into the brokenness of the world should receive the cleansing and renewing forgiveness of God no less than adults. The saving grace made available through Christ's atonement is the only hope of salvation for persons of any age. In baptism infants enter into a new life in Christ as children of God and members of the Body of Christ. The baptism of an infant incorporates him or her into the community of faith and nurture, including membership in the local church.

36. The baptism of infants is properly understood and valued if the child is loved and nurtured by the faithful worshiping church and by the child's own family. If a parent or sponsor (godparent) cannot or will not nurture the child in the faith, then baptism is to be postponed until Christian nurture is available. A child who dies without being baptized is received into the love and presence of God because the Spirit has worked in that child to bestow saving grace. If a child has been baptized but her or his family or sponsors do not faithfully nurture the child in the faith, the congregation has a particular responsibility for incorporating the child into its life.

37. Understanding the practice as an authentic expression of how God works in our lives, The United Methodist Church strongly advocates the baptism of infants within the faith community: "Because the redeeming love of God, revealed in Jesus Christ, extends to all persons and because Jesus explicitly included the children in his kingdom, the pastor of each charge shall earnestly exhort all Christian parents or guardians to present their children to the Lord in Baptism at an early age" (1992 *Book of Discipline*, par. 221). We affirm that while thanksgiving to God and dedication of parents to the task of Christian

child-raising are aspects of infant baptism, the sacrament is primarily a gift of divine grace. Neither parents nor infants are the chief actors; baptism is an act of God in and through the Church.

38. We respect the sincerity of parents who choose not to have their infants baptized, but we acknowledge that these views do not coincide with the Wesleyan understanding of the nature of the sacrament. The United Methodist Church does not accept either the idea that only believer's baptism is valid or the notion that the baptism of infants magically imparts salvation apart from active personal faith. Pastors are instructed by the *Book of Discipline* to explain our teaching clearly on these matters, so that parent(s) or sponsors might be free of misunderstandings.

39. *The United Methodist Book of Worship* contains "An Order of Thanksgiving for the Birth or Adoption of the Child" (pages 585-87), which may be recommended in situations where baptism is inappropriate, but parents wish to take responsibility publicly for the growth of the child in faith. It should be made clear that this rite is in no way equivalent to or a substitute for baptism. Neither is it an act of infant dedication. If the infant has not been baptized, the sacrament should be administered as soon as possible after the Order of Thanksgiving.

God's Faithfulness to the Baptismal Covenant

40. Since baptism is primarily an act of God in the Church, the sacrament is to be received by an individual only once. This position is in accord with the historic teaching of the Church universal, originating as early as the second century and having been recently reaffirmed ecumenically in *Baptism, Eucharist and Ministry*.

41. The claim that baptism is unrepeatable rests on the steadfast faithfulness of God. God's initiative establishes the covenant of grace into which we are incorporated in baptism. By misusing our God-given freedom, we may live in neglect or defiance of that covenant, but we cannot destroy God's love for us. When we repent and return to God, the covenant does not need to be remade, because God has always remained faithful to it. What is needed is renewal of our commitment and reaffirmation of our side of the covenant.

42. God's gift of grace in the baptismal covenant does not save us apart from our human response of faith. Baptized persons may have many significant spiritual experiences, which they will desire to celebrate publicly in the worship life of the Church. Such experiences may include defining moments of conversion, repentance of sin, gifts of the Spirit, deepening of commitment, changes in Christian vocation, important transitions in the life of discipleship. These occasions call not for repetition of baptism, but for reaffirmations of baptismal vows as a witness to the good news that while we may be unfaithful, God is not. Appropriate services for such events would be "Confirmation or Reaffirmation of Faith" (see Baptismal Covenant I in *The United Methodist Hymnal*) or "A Celebration of New Beginnings in Faith" (*The United Methodist Book of Worship*, pages 588-90).

Nurturing Persons in the Life of Faith

43. If persons are to be enabled to live faithfully the human side of the baptismal covenant, Christian nurture is essential. Christian nurture builds on baptism and is itself a means of grace. For infant baptism, an early step is instruction prior to baptism of parent(s) or sponsors in the Gospel message, the meaning of the sacrament, and the responsibilities of a Christian home. The pastor has specific responsibility for this step (*Book of Discipline*, par. 439.1.b.). Adults who are candidates for baptism need careful preparation for receiving this gift of grace and living out its meaning (*The Book of Discipline*, par. 216.1.).

44. After baptism, the faithful Church provides the nurture which makes possible a comprehensive and lifelong process of growing in grace. The content of this nurturing will be appropriate to the stages of life and maturity of faith of individuals. Christian nurture includes both cognitive learning and spiritual formation. A crucial goal is the bringing of persons to recognition of their need for salvation and their acceptance of God's gift in Jesus Christ. Those experiencing conversion and commitment to Christ are to profess their faith in a public ritual. They will need to be guided and supported throughout their lives of discipleship. Through its worship life, its Christian education programs, its spiritual growth emphases, its social action and mission, its examples of Christian discipleship, and its offering of the various means of grace, the Church strives to shape persons into the image of Christ. Such nurturing enables Christians to live out the transforming potential of the grace of their baptism.

Profession of Christian Faith and Confirmation

45. The Christian life is a dynamic process of change and growth, marked at various points by celebrations in rituals of the saving grace of Christ. The Holy Spirit works in the lives of persons prior to their baptism, is at work in their baptism, and continues to work in their lives after their baptism. When persons recognize and accept this activity of the Holy Spirit, they respond with renewed faith and commitment.

46. In the early Church, baptism, the laying on of hands, and Eucharist were a unified rite of initiation and new birth for Christians of all ages. During the Middle Ages in Western Europe, confirmation was separated from baptism in both time and theology. A misunderstanding developed of confirmation as completing baptism, with emphasis upon human vows and initiation into church membership. John Wesley did not recommend confirmation to his preachers or to the new Methodist church in America. Since 1964 in the former Methodist Church, the first public profession of faith for those baptized as infants has been called Confirmation. In the former Evangelical United Brethren Church, there was no such rite until union with The Methodist Church in 1968. With the restoration of confirmation -- as the laying on of hands -- to the current baptismal ritual, it should be emphasized that confirmation is what the Holy Spirit does. Confirmation is a divine action, the work of the Spirit empowering a person "born through water and the Spirit" to "live as a faithful disciple of Jesus Christ."

47. An adult or youth preparing for baptism should be carefully instructed in its life-transforming significance and responsibilities. Such a person professes in the sacrament

of baptism his or her faith in Jesus Christ and commitment to discipleship, is offered the gift of assurance, and is confirmed by the power of the Holy Spirit (see Baptismal Covenant I, sections 4, 11, and 12). No separate ritual of confirmation is needed for the believing person.

48. An infant who is baptized cannot make a personal profession of faith as a part of the sacrament. Therefore, as the young person is nurtured and matures so as to be able to respond to God's grace, conscious faith and intentional commitment are necessary. Such a person must come to claim the faith of the Church proclaimed in baptism as her or his own faith. Deliberate preparation for this event focuses on the young person's self-understanding and appropriation of Christian doctrines, spiritual disciplines, and life of discipleship. It is a special time for experiencing divine grace and for consciously embracing one's Christian vocation as a part of the priesthood of all believers. Youth who were not baptized as infants share in the same period of preparation for profession of Christian faith. For them, it is nurture for baptism, for becoming members of the Church, and for confirmation.

49. When persons who were baptized as infants are ready to profess their Christian faith, they participate in the service which United Methodism now calls Confirmation. This occasion is not an entrance into Church membership, for this was accomplished through baptism. It is the first public affirmation of the grace of God in one's baptism and the acknowledgment of one's acceptance of that grace by faith. This moment includes all the elements of conversion -- repentance of sin, surrender and death of self, trust in the saving grace of God, new life in Christ, and becoming an instrument of God's purpose in the world. The profession of Christian faith, to be celebrated in the midst of the worshiping congregation, should include the voicing of baptismal vows as a witness to faith and the opportunity to give testimony to personal Christian experience.

50. Confirmation follows profession of the Christian faith as part of the same service. Confirmation is a dynamic action of the Holy Spirit that can be repeated. In confirmation the outpouring of the Holy Spirit is invoked to provide the one being confirmed with the power to live in the faith that he or she has professed. The basic meaning of confirmation is strengthening and making firm in Christian faith and life. The ritual action in confirmation is the laying on of hands as the sign of God's continuing gift of the grace of Pentecost. Historically, the person being confirmed was also anointed on the forehead with oil in the shape of a cross as a mark of the Spirit's work. The ritual of the baptismal covenant included in *The United Methodist Hymnal* makes clear that the first and primary confirming act of the Holy Spirit is in connection with and immediately follows baptism.

51. When a baptized person has professed her or his Christian faith and has been confirmed, that person enters more fully into the responsibilities and privileges of membership in the Church. Just as infants are members of their human families, but are unable to participate in all aspects of family life, so baptized infants are members of the Church -- the family of faith -- but are not yet capable of sharing everything involved in

membership. For this reason, statistics of church membership are counts of professed/confirmed members rather than of all baptized members.

Reaffirmation of One's Profession of Christian Faith

52. The life of faith which baptized persons live is like a pilgrimage or journey. On this lifelong journey there are many challenges, changes, and chances. We engage life's experiences on our journey of faith as a part of the redeeming and sanctifying Body of Christ. Ongoing Christian nurture teaches, shapes, and strengthens us to live ever more faithfully as we are open to the Spirit's revealing more and more of the way and will of God. As our appreciation of the good news of Jesus Christ deepens and our commitment to Christ's service becomes more profound, we seek occasions to celebrate. Like God's people through the ages, all Christians need to participate in acts of renewal within the covenant community. Such an opportunity is offered in every occasion of baptism when the congregation remembers and affirms the gracious work of God which baptism celebrates. Baptismal Covenant IV in *The United Methodist Hymnal* is a powerful ritual of reaffirmation which uses water in ways that remind us of our baptism. The historic "Covenant Renewal Service" and "Love Feast" can also be used for this purpose (*The United Methodist Book of Worship*, pages 288-94 and 581-84). Reaffirmation of faith is a human response to God's grace and therefore may be repeated at many points in our faith journey.

V. Baptism in relation to other rites of the church

Baptism in relation to other rites of the church

53. The grace of God which claims us in our baptism is made available to us in many other ways and, especially, through other rites of the Church.

Baptism and the Lord's Supper

54. (Holy Communion or the Eucharist)

55. Through baptism, persons are initiated into the Church; by the Lord's Supper, the Church is sustained in the life of faith. The Services of the Baptismal Covenant appropriately conclude with Holy Communion, through which the union of the new member with the Body of Christ is most fully expressed. Holy Communion is a sacred meal in which the community of faith, in the simple act of eating bread and drinking wine, proclaims and participates in all that God has done, is doing, and will continue to do for us in Christ. In celebrating the Eucharist, we remember the grace given to us in our baptism and partake of the spiritual food necessary for sustaining and fulfilling the promises of salvation. Because the table at which we gather belongs to the Lord, it should be open to all who respond to Christ's love, regardless of age or church membership. The Wesleyan tradition has always recognized that Holy Communion may be an occasion for the reception of converting, justifying, and sanctifying grace. Unbaptized persons who receive communion should be counseled and nurtured toward baptism as soon as possible.

Baptism and Christian Ministry

56. Through baptism, God calls and commissions persons to the general ministry of all Christian believers (see *The Book of Discipline, 1992*, par. 101-7). This ministry, in which we participate both individually and corporately, is the activity of discipleship. It is grounded upon the awareness that we have been called into a new relationship not only with God, but also with the world. The task of Christians is to embody the Gospel and the Church in the world. We exercise our calling as Christians by prayer, by witnessing to the good news of salvation in Christ, by caring for and serving other people, and by working toward reconciliation, justice, and peace in the world. This is the universal priesthood of all believers.

57. From within this general ministry of all believers, God calls and the Church authorizes some persons for the task of representative ministry (see *The Book of Discipline, 1992*, par. 108-10). The vocation of those in representative ministry includes focusing, modeling, supervising, shepherding, enabling, and empowering the general ministry of the Church. Their ordination to Word, Sacrament, and Order or consecration to diaconal ministries of service, justice, and love is grounded in the same baptism that commissions the general priesthood of all believers.

Baptism and Christian Marriage

58. In the ritual for marriage, the minister addresses the couple: “I ask you now, in the presence of God and these people, to declare your intention to enter into union with one another through the grace of Jesus Christ, who calls you into union with himself as acknowledged in your baptism” (*The United Methodist Hymnal*, page 865). Marriage is to be understood as a covenant of love and commitment with mutual promises and responsibilities. For the Church, the marriage covenant is grounded in the covenant between God and God’s people into which Christians enter in their baptism. The love and fidelity which are to characterize Christian marriage will be a witness to the gospel and the couple are to “Go to serve God and your neighbor in all that you do.” When ministers officiate at the marriage of a couple who are not both Christians, the ritual needs to be altered to protect the integrity of all involved.

Baptism and Christian Funeral

59. The Christian Gospel is a message of death and resurrection, that of Christ and our own. Baptism signifies our dying and rising with Christ. As death no longer has dominion over Christ, we believe that if we have died with Christ we shall also live with him (Romans 6:8-9). As the liturgy of the Service of Death and Resurrection proclaims: “Dying, Christ destroyed our death. Rising, Christ restored our life. Christ will come again in glory. As in baptism (Name) put on Christ, so in Christ may (Name) be clothed with Glory” (*The United Methodist Hymnal*, page 870).

60. If the deceased person was never baptized, the ritual needs to be amended in ways which continue to affirm the truths of the Gospel, but are appropriate to the situation.

61. Committal of the deceased to God and the body to its final resting place recall the act of baptism and derive Christian meaning from God’s baptismal covenant with us. We

acknowledge the reality of death and the pain of loss, and we give thanks for the life that was lived and shared with us. We worship in the awareness that our gathering includes the whole communion of saints, visible and invisible, and that in Christ the ties of love unite the living and the dead.

VI. Conclusion

62. Baptism is a crucial threshold that we cross on our journey in faith. But there are many others, including the final transition from death to life eternal. Through baptism we are incorporated into the ongoing history of Christ's mission, and we are identified and made participants in God's new history in Jesus Christ and the new age that Christ is bringing. We await the final moment of grace, when Christ comes in victory at the end of the age to bring all who are in Christ into the glory of that victory. Baptism has significance in time and gives meaning to the end of time. In it we have a vision of a world recreated and humanity transformed and exalted by God's presence. We are told that in this new heaven and new earth there will be no temple, for even our churches and services of worship will have had their time and ceased to be, in the presence of God, "the first and the last, the beginning and the end" (Revelation 21-22).

63. Until that day, we are charged by Christ to "Go therefore and make disciples of all nations, baptizing them in the name of the Father, the Son, and the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age" (Matthew 28:19-20). Baptism is at the heart of the Gospel of grace and at the core of the Church's mission. When we baptize we say what we understand as Christians about ourselves and our community: that we are loved into being by God, lost because of sin, but redeemed and saved in Jesus Christ to live new lives in anticipation of his coming again in glory. Baptism is an expression of God's love for the world, and the effects of baptism also express God's grace. As baptized people of God, we therefore respond with praise and thanksgiving, praying that God's will be done in our own lives.

By Water and the Spirit: A United Methodist Understanding of Baptism Online Index

Note: This index was not part of the official paper adopted by The General Conference in 1996. It is now added for convenience of the Church in its study and use of BWAS. For an additional aid to finding content in *By Water and the Spirit* see the Table of Contents.

Roman numerals refer to sections of BWAS that are not part of the official document, but have been added for ease of using this index. In addition, paragraph (para.) numbers allow for more specific reference to various subjects, names and Scripture references. To use the index: Move the cursor over a reference, click, and you will move to that section.

You can also use the find function (under Edit) to search the document.

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