



# BAPTISM ESSENTIALS

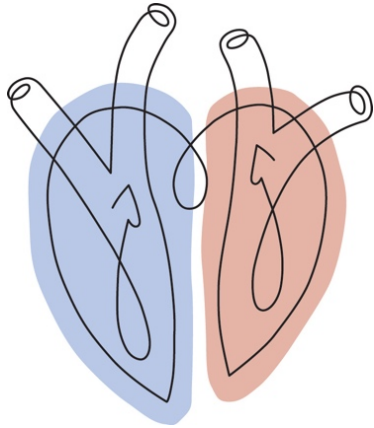


Pompeo Batoni, *The Return of the Prodigal Son*, 1773

**We were buried therefore with him by baptism into death, in order that,  
just as Christ was raised from the dead by the glory of the Father,  
we too might walk in newness of life.**

**Romans 6:4**

## Vision: Restored Worship



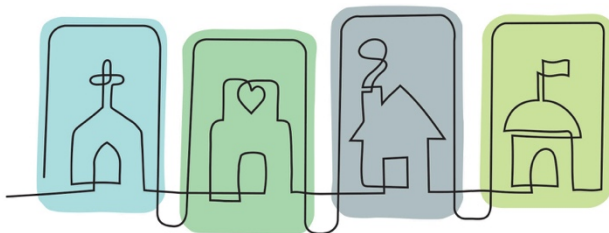
To be a community captivated by the beauty, truth, and goodness of Jesus Christ, such that we are compelled to live for the glory of God, the good of our city, and the joy of the nations.

## Values: Renewed Character of Holy Love



Our passion for adoring and obeying Christ in whole-life worship is defined and empowered by holy love.

## Mission Paths: Reconciled Relationship



That passion with all the values of holy love is lived out as we behold and connect to Christ, become and conform to Christ's likeness, belong and commit to Christ's people, and bestow and carry Christ's message.

Thank you for your interest in Holy Baptism, whether for yourself or persons in your household. This three-session study will be used to prepare participants to understand and receive all the grace and glory of being included into Christ and his church through the waters of baptism (as well as raise someone to understand what they have received). We will begin each session with a reading from Colossians which focuses on our new life in union to Christ through faith and baptism. And I recommend memorizing Romans 6:1-11. It is provided below. Romans 6 is one of the most personally renewing passages in terms of living out our new lives of grace—dead to sin and alive to God! The class will follow this outline:

**Session One: Found in Christ**

The Christ story and God's invitation.

**Session Two: Included in Christ**

The liturgy of baptism and what it means.

**Session Three: Living in Christ**

The calling and commitments of being and raising a baptized person.

This booklet provides our **course content** as well as **further resources** for learning and discipleship. It includes the Anglican Church in North America's liturgy of Holy Baptism, a brief article from Anglican theologian J.I. Packer on the biblical and historical teaching of baptism, an article by Kevin Emmert on sacramental practice and identity, and an article by Peter Leithart that offers a biblical-sociology perspective on infant baptism. The only document we will directly use in the class is the ACNA Baptism liturgy. The articles are for your own reading and thinking (we will make references to them and other resources periodically). I am looking forward to this time together. Your lives in union to Jesus, the gospel ministry of Restoration, and the sacrament of baptism are God's saving actions in the earth!

IN Christ,  
Todd+

What shall we say then? Are we to continue in sin that grace may abound? <sup>2</sup>By no means! How can we who died to sin still live in it? <sup>3</sup>Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? <sup>4</sup>We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. <sup>5</sup>For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. <sup>6</sup>We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin. <sup>7</sup>For one who has died has been set free from sin. <sup>8</sup>Now if we have died with Christ, we believe that we will also live with him. <sup>9</sup>We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. <sup>10</sup>For the death he died he died to sin, once for all, but the life he lives he lives to God. <sup>11</sup>So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

Romans 6:1-11

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# Session One: Found in Christ

## *The Christ Story and God's Invitation*

### **What do you mean when you call Jesus Christ “Lord”?**

I acknowledge Jesus' divine authority over the Church and all creation, over all societies and their leaders, and over every aspect of my life, both public and private.

I surrender my entire life to him and seek to live in a way that pleases him.

*(Daniel 7:13-14; Matthew 7:21-23; Luke 9:23-26; Ephesians 1:15-23; Colossians 1:16-18).*

The ACNA's *To Be a Christian* Catechism, Question 52

He is the image of the invisible God, the firstborn of all creation. For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. And he is before all things, and in him all things hold together.

And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent. For in him all the fullness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.

And you, who once were alienated and hostile in mind, doing evil deeds, he has now reconciled in his body of flesh by his death, in order to present you holy and blameless and above reproach before him, if indeed you continue in the faith, stable and steadfast, not shifting from the hope of the gospel that you heard, which has been proclaimed in all creation under heaven.

Colossians 1:15-23

## The Christ Story

For by him all things were created, in heaven and on earth... And he is before all things, and in him all things hold together... For in him all the fullness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross. Colossians 1:16-20



Joseph Mallord William Turner. *Shade and Darkness: The Evening of the Deluge*, 1843

# All Good Things Through Him

(Creation: Genesis 1-2)

Then God said, "Let us make man in our image, after our likeness. ... So God created man in his own image, in the image of God he created him; male and female he created them ... And God blessed them. And God said to them, "Be fruitful and multiply and fill the earth and subdue it ..."

Genesis 1:26-28



Vincent van Gogh, *Starry Night*, 1889

# The Tears of Christ

(Fall: Genesis 3-11)

The Lord God said to the serpent, “Because you have done this, cursed are you above all livestock and above all beasts of the field; on your belly you shall go, and dust you shall eat all the days of your life. I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel.”

Genesis 3:14-15



Fernand Cormon, *Cain*, 1880

## The Patience of Christ (Israel: Genesis 12 - End of the Old Testament)

Now the Lord said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. And I will make of you a great nation, and I will bless you and make your name great ... in you all the families of the earth shall be blessed."

Genesis 12:1-3

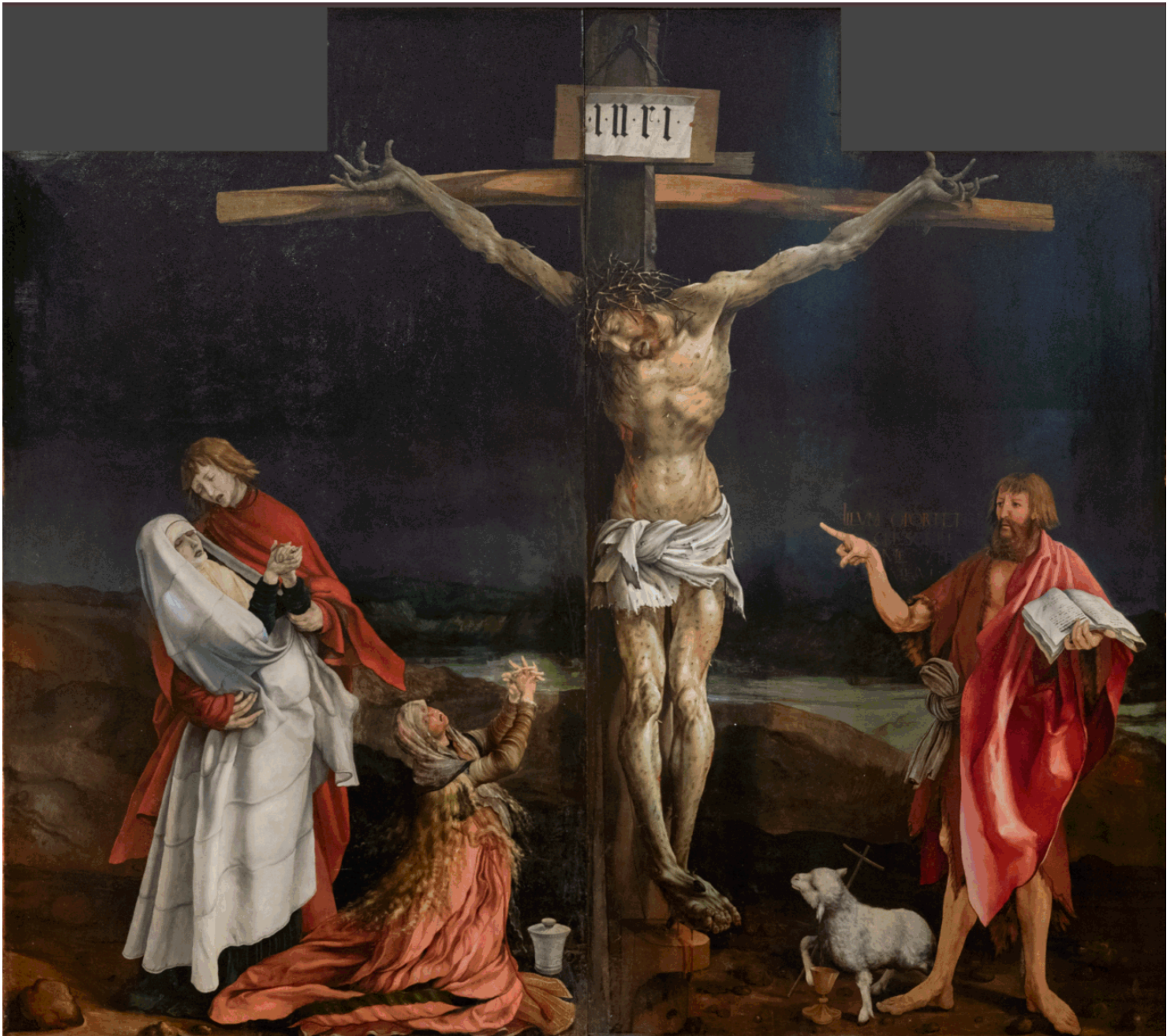


Henry Ossawa Tanner, *The Banjo Lesson*, 1893

## The Mission of Christ (Redemption: Matthew, Mark, Luke, and John)

Jesus said to Phillip, “I am the way, and the truth, and the life. No one comes to the Father except through me. If you had known me, you would have known my Father also. From now on you do know him and have seen him.”

John 14:6-7



Grünewald, *Isenheim Altarpiece*, 1516

## The People of Christ (The Church: Acts - Revelation)

But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light. Once you were not a people, but now you are God's people; once you had not received mercy, but now you have received mercy. 1 Peter 2:9-10



Caravaggio, *The Calling of Saint Matthew*, 1600

## The Victory of Christ (Restoration of All Things: Revelation)

Then I saw a new heaven and a new earth ... And I heard a loud voice from the throne saying, "Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God. He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away." Revelation 21:1-4



Wassily Kandinsky, Composition VII, 1913  
(Resurrection, Judgment Day, The Flood, and The Garden of Eden)

## God's Invitation: Be Found in Christ (Reconciled Relationships)

For all the promises of God find their Yes in him... "In a favorable time I listened to you, and in a day of salvation I have helped you." Behold, now is the favorable time; behold, now is the day of salvation. 2 Corinthians 1:20, 6:2



Pompeo Batoni, *The Return of the Prodigal Son*, 1773

# Session Two: Included in Christ

## *The Liturgy of Baptism and What It Means*

### **What should you do as a sign of your repentance and faith?**

After receiving instruction in the faith, I should be baptized into the death and resurrection of Jesus Christ, thus joining his Body, the Church. If I have been baptized, I should confess my sins, seek the guidance of a minister, affirm the promises made at my Baptism, and take my place as a member of the Church.

*(Psalm 51:5-7; Ezekiel 36:25-27; Matthew 28:19-20; 1 Corinthians 12:13; 1 Peter 3:18-22).*

The ACNA's *To Be a Christian* Catechism, Question 14

Walk in a manner worthy of the Lord, fully pleasing to him: bearing fruit in every good work and increasing in the knowledge of God; being strengthened with all power, according to his glorious might, for all endurance and patience with joy; giving thanks to the Father, who has qualified you to share in the inheritance of the saints in light. He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins.

For in him the whole fullness of deity dwells bodily, and you have been filled in him, who is the head of all rule and authority. In him also you were circumcised with a circumcision made without hands, by putting off the body of the flesh, by the circumcision of Christ, having been buried with him in baptism, in which you were also raised with him through faith in the powerful working of God, who raised him from the dead. And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses, by canceling the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross. He disarmed the rulers and authorities<sup>Ⓜ</sup> and put them to open shame, by triumphing over them in him.

Colossians 1:10-14; 2:9-15

## The Communion of Saints

*Inclusion in Christ is inclusion into Christ's people*

But now that faith has come, we are no longer under a guardian, for in Christ Jesus you are all sons of God, through faith. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free; there is no male and female, for you all one in Christ Jesus. And if you are Christ's, then you are...heirs according to promise.

Galatians 3:25-29



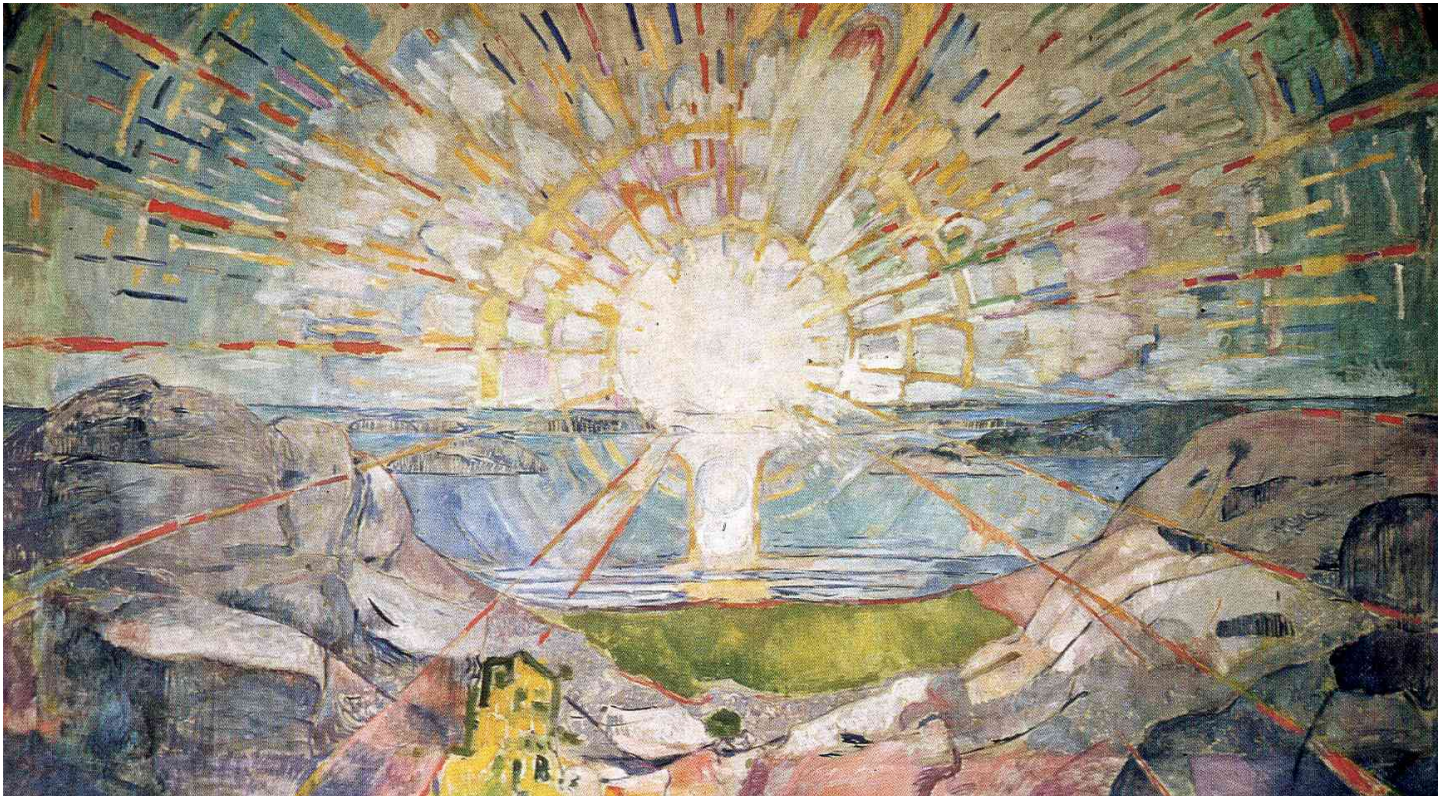
The Crowning of St. Stephen, St. Stephen's Church, Sewickley PA

## The Work of Christ and his Spirit

*Seeking and saving the lost by grace through faith*

But when the goodness and loving kindness of God our Savior appeared, he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit, whom he poured out on us richly through Jesus Christ our Savior, so that being justified by his grace we might become heirs according to the hope of eternal life.

Titus 3:4-7



Edvard Munch, *The Sun*, 1916

# The Inheritance of Christ

*The treasures of God shared with the saints*

Giving thanks to the Father, who has qualified you to share in the inheritance of the saints in light. He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins...having been buried with him in baptism, in which you were also raised with him through faith in the powerful working of God, who raised him from the dead.

Colossians 1:12-13; 2:12



Rembrandt, *The Parable of the Hidden Treasure*, 1603

## Ritual-Sacramental Inclusion

*God saves by covenant relationships established and enjoyed through water, bread, and wine*

We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.

Romans 6:4

Baptism, which corresponds to this [God saving Noah and his family in the ark], now saves you, not as a removal of dirt from the body but as an appeal to God for a good conscience, through the resurrection of Jesus Christ.

1 Peter 4:21



William Johnson, *Wedding Couple*, 1942

# Session Three: Living in Christ

## *Being and Raising a Baptized Person*

### **How should you receive the sacraments?**

I should receive the sacraments by faith in Christ, with repentance and thanksgiving. Faith in Christ is necessary to receive the grace of the sacraments, and obedience to Christ is necessary for the benefits of the sacraments to bear fruit in my life.

*(Mark 16:16; John 6:52-58; Acts 2:38-47; 1 Corinthians 11:27-32).*

The ACNA's *To Be a Christian* Catechism, Question 122

If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. Set your minds on things that are above, not on things that are on earth. For you have died, and your life is hidden with Christ in God. When Christ who is your life appears, then you also will appear with him in glory.

Put to death therefore what is earthly in you: sexual immorality, impurity, passion, evil desire, and covetousness, which is idolatry. On account of these the wrath of God is coming. In these you too once walked, when you were living in them. But now you must put them all away: anger, wrath, malice, slander, and obscene talk from your mouth. Do not lie to one another, seeing that you have put off the old self with its practices and have put on the new self, which is being renewed in knowledge after the image of its creator.

Here there is not Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free; but Christ is all, and in all.

Put on then, as God's chosen ones, holy and beloved, compassionate hearts, kindness, humility, meekness, and patience, bearing with one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive. And above all these put on love, which binds everything together in perfect harmony. And let the peace of Christ rule in your hearts, to which indeed you were called in one body. And be thankful. Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God. And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.

Colossians 3:1-17

# Being a Baptized Person

*Repentant-faith*

Repent therefore, and turn again, that your sins may be blotted out, that times of refreshing may come from the presence of the Lord, and that he may send the Christ appointed for you, Jesus, whom heaven must receive until the time for restoring all things.

Acts 3:19-21



Henry Munyaneza. *In Whom I Am Well Pleased*, 2023

## Being a Baptized Person

*Repentant-faith as Dead and Alive*

We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life... so you also must consider yourselves dead to sin and alive to God in Christ Jesus.

Romans 6:4, 11



Giotto, *Raising of Lazarus*, 1304

## Being a Baptized Person

*Repentant-faith as Seeking Fullness of the Spirit*

Look carefully then how you walk, not as unwise but as wise, making the best use of the time, because the days are evil... And do not get drunk with wine, for that is debauchery, but be filled with the Spirit.

Ephesians 5:15-16,18



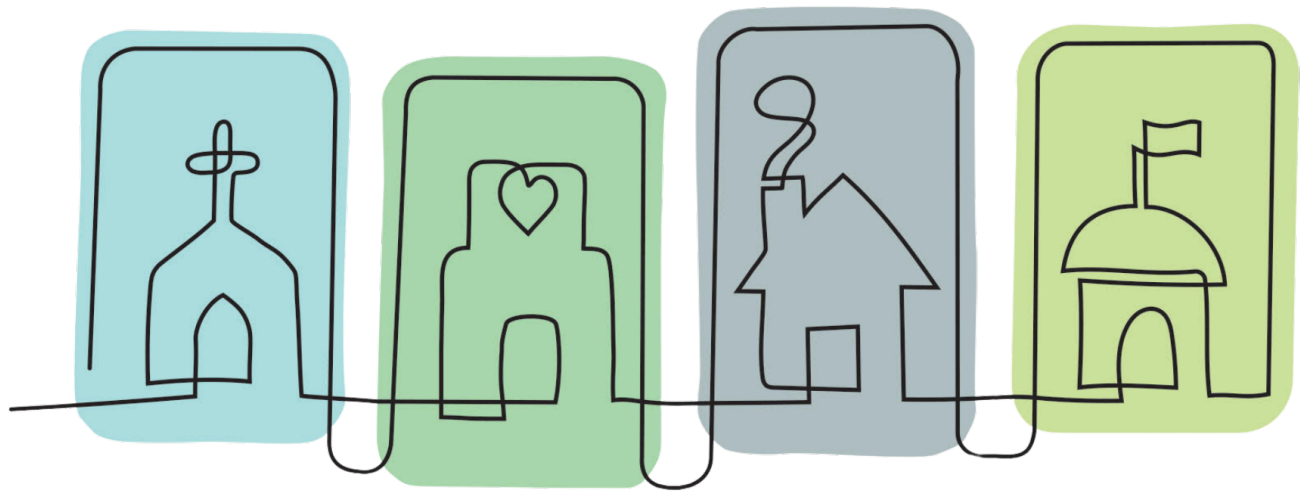
Scott Erickson, *Easter Rise*

# Being a Baptized Person

*Whole-life Immersion of Spirit-filled, Repentant-Faith*

We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life... so you also must consider yourselves dead to sin and alive to God in Christ Jesus.

Romans 6:4, 11



Bill Lucas, *Mission Paths*

# Raising a Baptized Person

*Model, Train, Leverage*

“All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father, the Son, and the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.”  
Matthew 28:18-20

Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.

Ephesians 6:4



Henry Ossawa Tanner, *The Banjo Lesson*, 1893

# Living in Christ

## *Being and Raising Baptized Persons*

### Two Huge Promises:

Q: Will you be responsible for seeing that the child you present is brought up in the Christian faith and life?  
(Ephesians 6:1-4)

Q: Will you by your prayers and witness help this child to grow into the full stature of Christ?  
(Ephesians 4:13-16)

A: *I will, with God's help.*



# Further Resources

# A Letter to Those Raising Baptized Persons

Dear Parents and Godparents,

What a joy, privilege, honor, and responsibility that God would gift us with the care of raising baptized persons, training up our children in the knowledge and love of the Lord! This is a simple guide of reminders and encouragement as you prayerfully undertake this lifelong mission.

## In Practice

### *Not Alone*

Leverage your community. Ask for help. Reach out to friends, family, and pastors. Take advantage of regular rhythms of community in gathered worship, small groups, retreat, events, etc.

### *Take Advantage of Natural Life Moments*

Baptism Anniversary: write cards, give gifts, find ways to celebrate your child's being united to Christ's death and resurrection in baptism. Remind them of every promise of the gospel and every benefit of being united to Jesus.

Birthdays, Milestones, Big Life Events: Be proactive to mark important occasions with love, care, and joy. These are significant moments and opportunities to nurture genuine faith in Christ.

Confirmation: Prepare them for and remind them of their call to personally own their baptism through life-long, repent-faith. And, when ready, to joyfully, publicly confess Christ as Lord in Confirmation.

### *Model and Lead a Life of Faith*

There is nothing more important than living out your own baptism in genuine repentant-faith, seeking the fullness of the Holy Spirit for your life. The Baptismal Renunciations and Affirmations are a picture of what this life of Spirit-filled, repentant-faith looks like. For parents especially, modeling a life united to Jesus will mean saying "I am sorry" for when you do not live out Christ's humble servanthood in your relationships. The Spirit is at work in and through your life, even (or especially) your weaknesses and failures. Your small, faithful acts of obedience bear much fruit in God's kingdom and power!

### *Prayer for Yourself*

Almighty God, Heavenly Father, you have blessed us with the joy and care of children: Give us courage, patience, and wisdom as we bring them up in the faith, that they might never know a day apart from you, through Jesus Christ our Lord. Amen.

### *Prayers for Those You Are Raising*

O God, you have prepared for those who love you such good things as surpass our understanding: Pour into our hearts such love towards you, that we, loving you in all things and above all things, may obtain your promises, which exceed all that we can desire; through Jesus Christ our Lord; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Grant, Almighty God, that we, who have been redeemed from the old life of sin by our baptism into the death and resurrection of your Son Jesus Christ, may be filled with your Holy Spirit, and live in righteousness and true holiness; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.

*What You Have Promised and Vowed: Training and Confirmation*

Each candidate for Holy Baptism is to be sponsored by one or more baptized persons, who are themselves committed to Christ and commended by the example of their own holy living. Sponsors of adults and older children present their candidates and thereby signify their endorsement of the candidates and their intention to support them by prayer and encouragement in the Christian life. Sponsors of infants, commonly called godparents, present their candidates, make promises in their own names, and also take vows on behalf of their candidates...

Today, on behalf of *this child*, you shall make vows to renounce the devil and all his works, to trust God wholeheartedly, and to serve him faithfully. It is your task to see that *this child is* taught, as soon as *they are* able to learn, the meaning of all these vows, and of the Faith that you will profess as revealed in the Holy Scriptures. *He* must come to put *their* faith in Jesus Christ, and learn the Creeds, the Lord's Prayer, the Ten Commandments, and all other things that a Christian ought to know, believe, and do for the welfare of *their soul*. When *they have* embraced all these, *they are* to come to the Bishop to be confirmed, that *they* may publicly claim the Faith for *his* own and be further strengthened by the Holy Spirit to serve Christ and his kingdom.

Are you willing and ready to undertake this?

**I am, the Lord being my helper.**

*The Life of Faith to Model and Lead*

Do you renounce the devil and all the spiritual forces of wickedness that rebel against God?

**I renounce them.**

Do you renounce the empty promises and deadly deceits of this world that corrupt and destroy the creatures of God?

**I renounce them.**

Do you renounce the sinful desires of the flesh that draw you from the love of God?

**I renounce them.**

Do you turn to Jesus Christ and confess him as your Lord and Savior?

**I do.**

Do you joyfully receive the Christian Faith, as revealed in the Holy Scriptures of the Old and New Testaments?

**I do.**

Will you obediently keep God's holy will and commandments, and walk in them all the days of your life?

**I will, the Lord being my helper.**

# The ACNA Service of Holy Baptism

## CONCERNING HOLY BAPTISM

In Holy Baptism, the outward and visible sign is water, in which candidates are baptized “in the Name of the Father and of the Son and of the Holy Spirit” (MATTHEW 28:19). The inward and spiritual grace is death to sin and new birth to righteousness, through union with Christ in his death and resurrection (ROMANS 6:1-11).

Holy Baptism is appropriately administered within the Eucharist as the chief service on Sunday or other Holy Day. In this way the Congregation may welcome the newly baptized into Christ’s Church, and may be reminded of the benefits which they themselves received and the profession which they made in Holy Baptism.

The Bishop, when present, is normally the celebrant.

Each candidate for Holy Baptism is to be sponsored by one or more baptized persons, who are themselves committed to Christ and commended by the example of their own holy living. Sponsors of adults and older children present their candidates and thereby signify their endorsement of the candidates and their intention to support them by prayer and encouragement in the Christian life. Sponsors of infants, commonly called godparents, present their candidates, make promises in their own names, and also take vows on behalf of their candidates.

Adults and older children are to be instructed in the meaning of Baptism and the Christian faith. Godparents and sponsoring parents are likewise to be instructed in the meaning of Baptism, in their duties to help new Christians grow in the knowledge and love of God, and in their responsibilities as members of the Church.

The minister shall encourage parents not to defer the Baptism of their children.

## HOLY BAPTISM

*Baptism should be administered as part of the Holy Eucharist on a Sunday or other Holy Day. The most appropriate days for Baptism are the Easter Vigil, the Baptism of Our Lord, Pentecost, and All Saints’ Day (or the Sunday after All Saints’ Day). The Bishop is the appropriate Celebrant, if present.*

*A hymn, psalm, or anthem may be sung.*

*The People standing, the Celebrant says this or a seasonal greeting (pages 145-146)*

Blessed be God: the Father, the Son, and the Holy Spirit.

*People* **And blessed be his kingdom, now and for ever. Amen.** *The Celebrant then continues*

There is one Body and one Spirit;

**There is one hope in God’s call to us;**

One Lord, one Faith, one Baptism;

**One God and Father of all.**

The Lord be with you.

**And with your spirit.**

Let us pray.

*The Celebrant prays the Collect of the Day. People* **Amen.**

*The liturgy continues with the appointed Lessons. Following the Sermon, the Candidates with their Sponsors stand before the Celebrant.*

## THE EXHORTATION

*The Celebrant then says to the People*

Dearly beloved, Scripture teaches that we were all dead in our sins and trespasses, but by grace we may be saved through faith. Our Savior Jesus Christ said, “Unless one is born of water and the Spirit, he cannot enter the kingdom of God”; and he commissioned the Church to “make disciples of all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit.” Here we ask our heavenly Father that *these Candidates*, being baptized with water, may be filled with the Holy Spirit, born again, and received into the Church as *living members* of Christ’s body. Therefore, I urge you to call upon God the Father, through our Lord Jesus Christ, that of his abundant mercy he will grant to *these Candidates* that which by nature *they* cannot have.

## THE PRESENTATION

*The Celebrant says*

The Candidate(s) for Holy Baptism will now be presented.

## ADULTS AND OLDER CHILDREN

*The Candidates who are able to answer for themselves are presented individually by their Sponsors, using full names as follows*

I present *N.N.* to receive the Sacrament of Baptism.

*The Celebrant asks Candidates the following*

Have you already been baptized?

**No.**

Do you desire to be baptized?

**I do.**

## INFANTS AND YOUNGER CHILDREN

*Then the Candidates who are unable to answer for themselves are presented individually by their Godparents and Sponsoring Parents, using full names, as follows*

I present *N.N.* to receive the Sacrament of Baptism.

*When the following promises are made by Godparents and Sponsoring Parents of infants or young children, the Celebrant addresses them*

Today, on behalf of *this child*, you shall make vows to renounce the devil and all his works, to trust God wholeheartedly, and to serve him faithfully. It is your task to see that *this child is* taught, as soon as *he is* able to learn, the meaning of all these vows, and of the Faith that you will profess as revealed in the Holy Scriptures. *He* must come to put *his* faith in Jesus Christ, and learn the Creeds, the Lord’s Prayer, the Ten Commandments, and all other things that a Christian ought to know, believe, and do for the welfare of *his soul*. When *he has* embraced all these, *he is* to come to the Bishop to be confirmed, that *he* may publicly claim the Faith for *his own* and be further strengthened by the Holy Spirit to serve Christ and his kingdom.

Are you willing and ready to undertake this?

*Godparents and Sponsoring Parents*

**I am, the Lord being my helper.**

## PROFESSION OF FAITH

*The Celebrant then examines the Candidates who can speak for themselves, and the Godparents and Sponsoring Parents who will speak on behalf of infants or young children, saying*

Do you renounce the devil and all the spiritual forces of wickedness that rebel against God?

**I renounce them.**

Do you renounce the empty promises and deadly deceits of this world that corrupt and destroy the creatures of God?

**I renounce them.**

Do you renounce the sinful desires of the flesh that draw you from the love of God?

**I renounce them.**

*The Celebrant prays over the Candidate(s) and may anoint each Candidate with the Oil of Exorcism, saying*

Almighty God deliver you from the powers of darkness and evil, and lead you into the light and obedience of the kingdom of his Son Jesus Christ our Lord. **Amen.**

*The Celebrant continues*

Do you turn to Jesus Christ and confess him as your Lord and Savior?

**I do.**

Do you joyfully receive the Christian Faith, as revealed in the Holy Scriptures of the Old and New Testaments?

**I do.**

Will you obediently keep God's holy will and commandments, and walk in them all the days of your life?

**We will.**

*The Celebrant then says*

Will you obediently keep God's holy will and commandments, and walk in them all the days of your life?

**I will, the Lord being my helper.**

*Answer*

*The Celebrant then addresses the Congregation, first inviting them to stand.*

Will you who witness these vows do all in your power to support *these persons* in *their* life in Christ? *The Congregation responds*

Let us join with *these Candidates* to proclaim our faith in the words of the ancient baptismal confession, the Apostles' Creed.

*Celebrant People*

Do you believe and trust in God the Father?

**I do.**

**I believe in God, the Father almighty, creator of heaven and earth.**

Do you believe and trust in Jesus Christ?

**I do.**

**I believe in Jesus Christ, his only Son, our Lord.**

**He was conceived by the Holy Spirit  
and born of the Virgin Mary.**

**He suffered under Pontius Pilate,  
was crucified, died, and was buried.**

**He descended to the dead.**

**On the third day he rose again.**

**He ascended into heaven,  
and is seated at the right hand of the Father.**

**He will come again to judge the living and the dead.**

Do you believe and trust in the Holy Spirit?

**I do.**

**I believe in the Holy Spirit,  
the holy catholic Church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting. Amen.**

*Celebrant People*

### **LITANY FOR THE CANDIDATES**

Let us now pray for *these Candidates* who *are* to receive the Sacrament of Baptism.

*The Deacon, or other person appointed, may say*

That *these children* may come to confess their faith in Jesus Christ as Lord and Savior.

**We beseech you to hear us, Good Lord.**

That *all these Candidates* may continue in the apostles' teaching and the fellowship, in the breaking of bread, and in the prayers.

**We beseech you to hear us, Good Lord.**

That *they* may walk in a manner worthy of the calling to which *they have* been called, ever growing in faith and all heavenly virtues.

**We beseech you to hear us, Good Lord.**

That *they* may persevere in resisting evil, and, whenever *they fall* into sin, repent and return to the Lord.

**We beseech you to hear us, Good Lord.**

That *they* may proclaim by word and deed the Good News of God in Christ Jesus to a lost and broken world.

**We beseech you to hear us, Good Lord.**

That as *living members* of the Body of Christ, *they* may grow up in every way into him who is the head.

**We beseech you to hear us, Good Lord.**

That, looking to Jesus, *they* may run with endurance the race set before *them*, and at the last receive the unfading crown of glory.

**We beseech you to hear us, Good Lord.**

*Other petitions may be added.*

### **PRAYER FOR THE CANDIDATES**

*The Celebrant now prays for the Candidate(s) as follows*

Let us pray.

Almighty and everlasting Father, in your great mercy you saved Noah and his family in the Ark from the destruction of the flood, prefiguring the Sacrament of Holy Baptism. Look mercifully upon *these* your *servants*. Wash and sanctify *them* through your Holy Spirit, that *they* may be delivered from destruction and received into the Ark of Christ's Church; and being steadfast in faith, joyful through hope, and rooted in love, *they* may pass through the turbulent floods of this troublesome world and come into the land of everlasting life, through Jesus Christ our Lord. **Amen.**

### **THANKSGIVING OVER THE WATER**

*If there is a procession to the baptismal font, a psalm, anthem, or hymn may be sung. The Deacon, or the Celebrant, pours the water for Baptism.*

The Lord be with you.

**And with your spirit.**

Lift up your hearts.

**We lift them up to the Lord.**

Let us give thanks to the Lord our God.

**It is right to give him thanks and praise.**

*The Celebrant continues*

We thank you, Almighty God, for the gift of water. Over it the Holy Spirit moved in the beginning of creation. Through it you led the children of Israel out of their bondage in Egypt into the land of promise. In it your Son Jesus received the baptism of John in the River Jordan when the Holy Spirit descended upon him as a dove.

We thank you, Father, for the water of Baptism. In it we are buried with Christ in his death. By it we share in his resurrection. Through it we are made regenerate by the Holy Spirit. Therefore in joyful obedience to your Son, we bring into his fellowship those who come to him in faith, baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit.

*Here the Celebrant touches the water and says*

Now, Father, sanctify this water by the power of your Holy Spirit. May all who are baptized here be cleansed from sin, be born again, and continue for ever faithful in the risen life of Jesus Christ our Savior. To him, to you, and to the Holy Spirit, be all honor and glory, now and for ever. **Amen.**

## **THE BAPTISM**

*The Celebrant may say to the Sponsors*

Name this *Candidate/Child*.

*Then the Celebrant immerses the Candidate or pours water upon the Candidate three times, saying*

N., I baptize you in the Name of the Father, and of the Son, and of the Holy Spirit. **Amen.**

*The Celebrant makes the sign of the Cross upon the forehead of the newly baptized (and may use the Oil of Chrism to do so), saying*

N., receive the sign of the Cross as a token of your new life in Christ, in which you shall not be ashamed to confess the faith of Christ crucified, to fight bravely under his banner against the world, the flesh, and the devil, and to continue as his faithful soldier and servant to the end of your days. **Amen.**

*or this*

N., you are sealed by the Holy Spirit in Baptism and marked as Christ's own for ever. **Amen.** *If garments or candles are presented, they are given here.*

*When all have been baptized and signed the Celebrant says*

Heavenly Father, we thank you that by water and the Holy Spirit you have bestowed upon *these* your *servants* the forgiveness of sin, received *them* as your own *children* by adoption, made *them members* of your holy Church, and raised *them* to the new life of grace. Sustain *them*, O Lord, in your Holy Spirit, that *they* may enjoy everlasting salvation through Jesus Christ our Lord. **Amen.**

*The Celebrant continues*

Let us welcome the newly baptized.

*Celebrant and People*

**We receive you into the fellowship of the Church. Confess the faith of Christ crucified, proclaim his resurrection, and share with us in the royal priesthood of all his people.**

*The Peace is now exchanged.*

*Celebrant* The Peace of the Lord be always with you.

*People* **And with your spirit.**

*The liturgy continues with Communion, beginning at the Offertory.*

# Baptism by J.I. Packer

From Concise Theology A Guide to Historic Christian Beliefs; J.I. Packer (Pp 212-216)

## This Rite Exhibits Union with Christ

*Or don't you know that all of us who were baptized into Christ Jesus were baptized into his death? We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life.*

Romans 6:3-4

Christian baptism, which has the form of a ceremonial washing (like John's pre-Christian baptism), is a sign from God that signifies inward cleaning and remission of sins (Acts 22:16; 1 Cor. 6:11; Eph. 5:25-27), Spirit-wrought regeneration and new life (Titus 3:5), and the abiding presence of the Holy Spirit as God's seal testifying and guaranteeing that one will be kept safe in Christ forever (1 Cor. 12:13; Eph. 1:13-14). Baptism carries these meanings because first and fundamentally it signifies union with Christ in his death, burial, and resurrection (Rom. 6:3-7; Col. 2:11-12); and this union with Christ is the source of every element in our salvation (1 John 5:11-12). Receiving the sign in faith assures the persons baptized that God's gift of new life in Christ is freely given to them. At the same time, it commits them to live henceforth in a new way as committed disciples of Jesus. Baptism signifies a watershed point in human life because it signifies a new-creational grafting into Christ's risen life.

Christ instructed his disciples to baptize in the name of the Father, the Son and the Holy Spirit (Matt. 28:19). This means that the covenant relation which baptism formally confers is one of acceptance by, communion with, and commitment to all three Persons of the Godhead. When Paul says that the Israelites were "baptized into Moses" (1 Cor. 10:2), he means that they were put under Moses' control and direction. Thus, baptism into the name of the triune God signifies control and direction by God himself.

The outward sign does not automatically or magically convey the inward blessings that it signifies, and the candidates' professions of faith are not always genuine. Peter had to tell the newly baptized Simon Magus that he was still unrenewed in heart (Acts 8:13-24).

As a sign of a once-for-all event, baptism should be administered to a person only once. Baptism is real and valid if water and the triune name are used, even if it is of an adult whose profession turns out to have been hypocritical. Simon Magus received baptism once, and if he came to real faith later it would have been incorrect to baptize him again.

No prescription of a particular mode of baptism can be found in the New Testament. The command to baptize may be fulfilled by immersion, dipping, or sprinkling; all three modes satisfy the meaning of the Greek verb *baptizo* and the symbolic requirement of passing under, and emerging from, cleansing water.

To baptize believers' babies, in the belief that this accords with God's revealed will, has been the history practice of most churches. However, the worldwide Baptist community, which includes distinguished Reformed thinkers, disputes it.

This links up with the baptist insistence that membership of local congregations is only for those who have publicly professed personal faith: an emphasis often buttressed by the claim that Christ instituted baptism primarily for a public of faith, and that such a profession is part of the definition of baptism, so that infant baptism is not really baptism at all. (Therefore baptist churches usually rebaptize as believers persons baptized in infancy who have come to faith; from the baptist standpoint they are still unbaptized.) Reformed theology negates the view that believer-baptism is the only baptism and rejects baptist denials of a place for believers' children in the body of Christy by virtue of their parentage, and thus from birth. These differences about the visible church form the background for all discussions of infant baptism as such.

The case for baptizing believers' infants (a practice that the New Testament neither illustrates nor prescribes nor forbids) rests on the claim that the transition from the "old" to the "new" form of God's covenant that was brought about by the coming of Christ did not affect the principle of family solidarity in the covenant community (i.e. the church, as it is now called). Infants were therefore to be baptized, as Jewish male infants had previously been circumcised, not to confer on them covenant status, but to attest the covenant status that by God's sovereign appointment their parentage had already given them.

In 1 Corinthians 7:14, Paul resolves the question of whether God accepts a marriage in which only one partner has become a Christian by invoking the certainty that the children of such a marriage are relationally and covenantally "holy," that is, are dedicated to and accepted by God in company with their one Christian parent. So the principle of parent-and-child solidarity still stands, as Peter also indicated in his Pentecost sermon (Acts 2:39). But if infants share covenant status with their parent, it is fitting, other things being equal, to give them the sign of that status and of their place in the covenant community, and it would be unfitting for the church to withhold it. This fitness is demonstrated by the fact that when circumcision was the sign of covenant status and community inclusion, God commanded it explicitly (Gen 17:9-14).

Against this, baptists affirm that (a) circumcision was primarily a sign of Jewish ethnic identity, so the parallel alleged between it and Christian baptism is a mistake; (b) under the new covenant, the requirement of personal faith before baptism is absolute; and (c) practices that Scripture does not explicitly recognize and approve must not be brought into church life.

Certainly, all adult church members should have professed faith personally before the church, and communities that baptize infants provide for this in a rite of confirmation or its equivalent. The Christian nurture of baptist and paedobaptist children will be similar: dedicated to God in infancy, either by baptism or by a dedication rite (which some will see as a dry baptism), they will then be brought up to live for the Lord and led to the point of publicly professing faith on their own account in confirmation or baptism (which some will see as a wet confirmation). After this they will enjoy full communicant status, unless indeed they come under discipline for some lapse. The ongoing debate is not about nurture but about God's way of defining the church.

# Kevin Emmert on Sacramental Identity

## *Why Do We Get Baptized One Time but Take Communion Many Times?*

November 07, 2023, Crossway

Kevin P. Emmert

Author of *The Water and the Blood: How the Sacraments Shape Christian Identity*

### **Understanding the Sacraments**

Many Christians today have a weak understanding of the sacraments (also often called *ordinances*) and what they accomplish in the lives of believers. We know they are important because Jesus commanded that we observe them, but we are largely unaware of their purpose and power. One specific point of confusion is whether baptism is a one-time event in the life of the believer and whether anyone—baptized or not—can take the Lord’s Supper. Even if certain Christians affirm that baptism can be received only once, they may not understand why, and they may not know whether the Lord’s Supper should be given to only those who have been baptized.

### **Baptism First**

In order to understand the relation between baptism and the Lord’s Supper, we must first understand what baptism is. Christians debate what exactly happens when a person is baptized, and such debates will likely abound until Christ returns. Nevertheless, all Christians believe that baptism signifies (points to) something. Many Christians today think that baptism simply symbolizes personal faith in Jesus Christ. While baptism and faith are frequently connected in Scripture, functioning like two sides of the same coin, Scripture teaches that baptism represents far more than personal faith.

*Baptism* transliterates the Greek noun *baptisma*, which means “immersion,” and the verb *baptizō* literally means “to put or go under water,” though it carries several other senses.<sup>1</sup> Greek expert William Mounce shows that in the New Testament, *baptizō* is used to describe ceremonial washing, especially that which was practiced in the Israelite tradition for the purpose of purification. It is also used “to describe the use of water in a rite for the purpose of establishing or renewing a relationship with God,” and so it “became a technical term.”<sup>2</sup> Throughout the New Testament, we read of persons being baptized when they come to faith in Jesus Christ, signifying that they have entered into a covenant relationship with the triune God.<sup>3</sup> More specifically, the New Testament speaks of persons being baptized *in the name of the Lord* Jesus (Acts 2:38; Acts 8:16; Acts 10:48; Acts 19:5). Baptism therefore represents our immersion into Jesus Christ. We now exist *in him*, and our very lives are determined by who *he is*. He is our Lord; we live under his authority, and we are being remade after his image.

Because baptism represents our immersion into Christ, our whole existence now being enveloped into his, it also represents all the benefits we have received in him—for he is the fountain of our salvation. And so Scripture teaches us that baptism signifies remission of sins (Mark 1:4; Acts 2:38; Acts 22:16), reconciliation to the Father and adoption (Gal. 3:26–27), new life in the Spirit (John 3:5; Titus 3:5), and incorporation into Christ’s body, the church (1 Cor. 12:13; Gal. 3:27–28)—to name some of the chief blessings we receive in Christ. Baptism is the sacrament of the new existence we have in Jesus. And so it is a rite, a practice, an event that is concerned with identity—of who *we are* in Christ.<sup>4</sup> Baptism into Christ can no more be repeated than one’s natural birth can be repeated, and so water baptism is the onetime sacrament of our immersion into Christ.

### **Then Communion**

Whereas baptism is the sacrament of our incorporation into Christ, the Lord’s Supper is the sacrament of our ongoing participation in Christ. Put differently, while baptism signifies our union with Christ, which has a definite beginning, the Lord’s Supper signifies our communion with Christ, which is perpetual.

A core part of taking the Lord’s Supper, or Communion, is perpetually identifying with our crucified and risen Lord: allowing our life stories—our very identities—to be conformed to his.<sup>5</sup> One reason this is true is because the Supper is analogous to the Passover, which was a meal whereby Israelites identified with the exodus generation and allowed their present stories and circumstances to be shaped by the past.

So when we eat the bread and drink the cup of Communion, we identify with the living, active, and present Christ, with whom we have eternal fellowship. We acknowledge that he lives in us and we in him. This meal therefore ratifies and shapes in profound ways our identity as persons immersed into Christ. Just as the body is nourished and strengthened by food and drink, so the identity and new existence we have received as persons baptized into Christ are maintained and developed as we feast on his flesh and blood.<sup>6</sup>

This is one reason why countless Christians throughout the history of the church have insisted that only those who have been baptized in the name of the Father, Son, and Holy Spirit are admitted to the Lord's Table. This may seem arbitrary or even legalistic to many modern-day Christians, but there are solid biblical and theological reasons for such a practice.

The most significant reason why baptism must precede Communion is Christological. At his baptism in the Jordan river, Jesus was declared to be the beloved Son of the Father and was empowered by the Holy Spirit for his messianic ministry (Matt. 3:16–17; Luke 3:21–22). The messianic task and identity that Jesus received in his baptism at the Jordan was fulfilled in his crucifixion and death, his baptism at Golgotha (see Mark 10:38; Luke 12:50).

In his baptism into death, Jesus as the faithful and obedient Spirit-filled Son of the Father gave himself “so that those whom he would baptize in the Spirit, his Father's Spirit of Sonship, could enter into communion with his Father.”<sup>7</sup> The sequence of Jesus's water baptism, death, and resurrection are therefore theologically significant. Jesus had to be baptized with water and the Spirit first in order to be commissioned and empowered for his public ministry, yes, as well as for his death and resurrection. And as persons baptized into Christ, united to him, our life pattern conforms to his. “As Jesus's baptism finds its end, its fulfillment in his death and resurrection where he comes fully into his Spirit-filled communion with his Father,” Thomas Weinandy explains, “so the baptism of the faithful finds its end, its fulfillment, within the Eucharistic Liturgy wherein they come into full communion with the Father.”<sup>8</sup>

Our union with Christ (exhibited in baptism) is what makes possible our communion with Christ (exhibited in the Supper) and therefore our communion with the Father by the power of the Spirit.

Only those who are bound to Christ in life-giving union are able to commune with him. And as we commune with him, we are strengthened by him to become more of who we are made and called to be in baptism. When we are baptized into Christ, we are born again, and our very selves are reconfigured. We are not given new life in some generic sense or a burst of energy to foster who we already are but are given an entirely new existence and therefore a radically different identity in the Son. And in the Lord's Supper, that identity is maintained and developed as we commune with the Lord—as we identify with him, are continually transformed by him, and await the fullness of our salvation. Just as bread and wine sustain and enhance the body, so Christ's body and blood sustain and enhance our existence and identity as persons in Christ. And so in taking the Lord's Supper, we become more of who we are made and called to be in baptism.

# The Sociology of Infant Baptism

Appendix From Peter Leithart's *The Baptized Body*  
*[brief summary here, full article is separate print]*

This article argues that the apparent “obviousness” of the Baptist (credobaptist) position—where baptism follows personal profession of faith—is not self-evident but depends on modern assumptions about individuality, choice, and the nature of religion. By contrast, the author contends that infant baptism (paedobaptism) actually aligns more closely with how human identity, formation, and social life truly function.

The central claim is that Christian formation does not begin at a moment of conscious decision but occurs through ongoing processes of nurture embedded in creation. The Baptist view tends to separate “natural” human development from “Christian” development, suggesting that a person becomes a Christian at a later stage through a distinct act of conversion. In this framework, early childhood formation—even if influenced by Christian teaching—is not yet fully Christian. Christian identity is thus seen as something added later.

Infant baptism, however, implies continuity between natural and spiritual formation. It assumes that God works through the ordinary means of upbringing—family, culture, discipline, language—to form Christian character from the beginning of life. Rather than introducing a new “track” of development at conversion, the gospel restores and redeems the original structures of human growth. In this view, children are raised as Christians from birth, and their entire formation is understood as participation in the Christian life.

The article presents infant baptism not as an anomaly but as a practice deeply rooted in a holistic understanding of human nature, community, and God’s work through ordinary means.

# About the Artists

## **Pompeo Batoni – The Return of the Prodigal Son (1773)**

Pompeo Batoni (1708–1787) was an Italian painter of the late Baroque and early Neoclassical period. His work often combined classical restraint with emotional clarity, reflecting the transition into Neoclassicism. *The Return of the Prodigal Son* (1773) depicts the biblical story with a focus on forgiveness and reconciliation. Batoni is known for his refined compositions and polished figures, often appealing to aristocratic patrons. In this painting, he emphasizes idealized forms and balanced composition rather than dramatic intensity.

## **J.M.W. Turner – Shade and Darkness: The Evening of the Deluge (1843)**

Joseph Mallord William Turner (1775–1851) was a British Romantic painter known for his expressive use of light and color. His work often explored nature's power and the sublime, especially in landscapes and seascapes. *Shade and Darkness* (1843) reflects a biblical theme of the flood, emphasizing chaos and divine force. Turner's loose brushwork and atmospheric effects pushed painting toward abstraction. He is often seen as a precursor to Impressionism. This work highlights his fascination with light, movement, and emotional intensity.

## **Vincent van Gogh – The Starry Night (1889)**

Vincent van Gogh (1853–1890) was a Dutch Post-Impressionist painter known for his expressive brushwork and vivid colors. *The Starry Night* (1889) was painted during his stay in a mental asylum in Saint-Rémy. The swirling sky and glowing stars reflect both observation and emotional expression. Van Gogh is known for conveying inner feeling through exaggerated forms and color. Though not famous in his lifetime, he became one of the most influential artists in modern art. This painting is one of the most recognizable images in Western art.

## **Fernand Cormon – Cain (1880)**

Fernand Cormon (1845–1924) was a French academic painter associated with Realism and historical painting. *Cain* (1880) depicts the biblical figure after murdering his brother Abel, wandering in despair. The work reflects dramatic storytelling and strong anatomical realism. Cormon was known for teaching many future modern artists, including Van Gogh and Toulouse-Lautrec. His style remained rooted in traditional academic methods. This painting emphasizes psychological anguish and moral consequence.

## **Henry Ossawa Tanner – The Banjo Lesson (1893)**

Henry Ossawa Tanner (1859–1937) was an African American artist known for genre scenes and religious works. *The Banjo Lesson* (1893) portrays an intimate moment between an older man and a child, emphasizing dignity and warmth. His style blends Realism with soft, luminous lighting. Tanner challenged stereotypes by presenting Black life with humanity and respect. He later moved to France, where he gained greater artistic recognition. This work remains one of his most celebrated paintings.

## **Matthias Grünewald – Isenheim Altarpiece (1516)**

Matthias Grünewald (c. 1470–1528) was a German Renaissance painter known for intense religious imagery. The *Isenheim Altarpiece* is a multi-paneled work created for a hospital chapel. It vividly depicts suffering, particularly in its haunting Crucifixion scene. Grünewald's style is highly expressive, with distorted figures and dramatic color. Unlike the calm balance of Italian Renaissance art, his work emphasizes emotional and spiritual intensity. The altarpiece was meant to comfort the sick by reflecting Christ's suffering.

## **Caravaggio – The Calling of Saint Matthew (1600)**

Caravaggio (1571–1610) was an Italian Baroque painter known for dramatic realism and strong contrasts of light and dark. The Calling of Saint Matthew shows the moment Christ calls Matthew to follow him. The use of light directs attention and symbolizes divine presence. Caravaggio is known for using ordinary people as models, giving biblical scenes a realistic feel. His work was revolutionary for its naturalism and emotional immediacy.

## **Wassily Kandinsky – Composition VII (1913)**

Wassily Kandinsky (1866–1944) was a Russian artist and pioneer of abstract art. Composition VII (1913) is a complex, non-representational painting filled with color and dynamic forms. Kandinsky believed art could express spiritual truths through abstraction. His style is associated with Expressionism and early modernism. He used color and shape to evoke emotion rather than depict reality. This work is considered one of his most important and ambitious compositions.

## **Edvard Munch – The Sun (1916)**

Edvard Munch (1863–1944) was a Norwegian Expressionist painter known for exploring psychological themes. The Sun (1916) depicts radiant light spreading across a landscape, symbolizing life and renewal. Unlike his darker works, this painting emphasizes hope and energy. Munch used bold color and simplified forms to convey emotion. He is best known for The Scream, but The Sun shows a more optimistic side. His work influenced modern Expressionism.

## **Rembrandt – The Parable of the Hidden Treasure (1603)**

Rembrandt van Rijn (1606–1669) was a Dutch Baroque painter known for his mastery of light and psychological depth. The Parable of the Hidden Treasure reflects a biblical story about spiritual value. His work often focuses on human emotion and moral reflection. Rembrandt's use of light creates dramatic and intimate scenes. He is widely regarded as one of the greatest painters in Western art. His paintings reveal deep insight into the human condition.

## **William H. Johnson – Wedding Couple (1942)**

William H. Johnson (1901–1970) was an African American artist associated with modernism and folk art influences. Wedding Couple (1942) features simplified forms, bright colors, and a flattened perspective. His later style drew inspiration from African art and cultural traditions. Johnson is known for celebrating Black life and identity. His work became more expressive and symbolic over time. This painting reflects joy, community, and cultural pride.

## **Henry Munyaneza – In Whom I Am Well Pleased (2023)**

Henry Munyaneza is a contemporary Rwandan artist whose work explores identity, spirituality, and faith. In Whom I Am Well Pleased (2023) reflects modern religious themes through a contemporary lens. His style blends realism with symbolic and emotional elements. Munyaneza is part of a growing movement of African artists gaining global recognition. This painting emphasizes divine affirmation and human identity.

## **Giotto – Raising of Lazarus (1304)**

Giotto di Bondone (c. 1267–1337) was an early Italian Renaissance painter who helped move art beyond medieval styles. Raising of Lazarus is part of the Arena Chapel frescoes in Padua. Giotto introduced more naturalistic figures and spatial depth. His work shows human emotion and believable interactions. He is considered a key figure in the development of Renaissance art. This painting marks a shift toward realism and narrative clarity.

## **Scott Erickson – Easter Rise**

Scott Erickson is a contemporary artist known for combining visual art with spiritual reflection and storytelling. Easter Rise explores themes of resurrection, renewal, and hope within a modern context. His style blends illustration, abstraction, and symbolic imagery. Erickson engages with Christian themes in a way that resonates with contemporary audiences. His work is both artistic and devotional. This piece reflects the new creation life of Easter's message.





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