

# Catechism of the Catholic Church

## ARTICLE 1 THE SACRAMENT OF BAPTISM

**1213** Holy Baptism is the **basis of the whole Christian life, the gateway to life in the Spirit** (*vitae spiritualis ianua*),<sup>4</sup> and **the door which gives access to the other sacraments**. Through Baptism we **are freed from sin and reborn as sons of God; we become members of Christ**, are incorporated into the Church and made sharers in her mission: "Baptism is the sacrament of regeneration through water in the word."<sup>5</sup>

**1227** According to the Apostle Paul, **the believer enters through Baptism into communion with Christ's death, is buried with him, and rises with him**: *Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.*<sup>29</sup> **The baptized have "put on Christ."**<sup>30</sup> Through the Holy Spirit, Baptism is a bath that purifies, justifies, and sanctifies.<sup>31</sup>

**1254** For all the baptized, children or adults, **faith must grow after Baptism**. For this reason the Church celebrates each year at the Easter Vigil **the renewal of baptismal promises**. Preparation for Baptism leads only to the threshold of new life. **Baptism is the source of that new life in Christ from which the entire Christian life springs forth**.

## VII. THE GRACE OF BAPTISM

**1262** The different effects of Baptism are signified by the perceptible elements of the sacramental rite. Immersion in water symbolizes not only death and purification, but also regeneration and renewal. Thus the **two principal effects are purification from sins and new birth in the Holy Spirit**.<sup>65</sup>

**1265** Baptism not only **purifies from all sins**, but also makes the neophyte "a new creature," an adopted son of God, who has become a "partaker of the divine nature,"<sup>69\*\*\*</sup> member of Christ and co-heir with him,<sup>70</sup> and a temple of the Holy Spirit.<sup>71</sup>

**1266** The **Most Holy Trinity** gives the baptized **sanctifying grace**, the grace of *justification*:

- enabling them to **believe in God, to hope in him, and to love him through the theological virtues**; \*\*\*
- giving them the power to live and act under the **prompting of the Holy Spirit** through the gifts of the Holy Spirit;
- allowing them to **grow in goodness through the moral virtues**.

Thus the **whole organism of the Christian's supernatural life has its roots in Baptism**.

**An indelible spiritual mark . . .**

**1272** Incorporated into Christ by Baptism, the **person baptized is configured to Christ**. Baptism seals the Christian with the *indelible spiritual mark (character)* of his **belonging to Christ**. No sin can erase this mark, even if sin prevents Baptism from bearing the fruits of salvation.<sup>83</sup> Given once for all, Baptism cannot be repeated.

**Incorporated into the Church, the Body of Christ**

**1268** The baptized have become "living stones" to be "built into a spiritual house, to be a holy priesthood."<sup>74</sup> By Baptism they share in the **priesthood of Christ**, in his prophetic and royal mission. They are "a chosen race, a royal priesthood, a holy nation, God's own people, that [they] may declare the wonderful deeds of him who called [them] out of darkness into his marvelous light."<sup>75</sup> *Baptism gives a share in the common priesthood of all believers.*

