

Buried and Raised

What We Found

- St. Paul says what happened in the water without imagery: *baptized into Christ Jesus... into his death... buried with him... that we too might walk in newness of life* (Romans 6:3–4). Into and with: incorporation, not commemoration.
- Paul answers *shall we go on sinning?* with a fact, not a rule: *you died*. The ethics of the baptized stand on an event with a date.
- The decisive verbs are passive: *were baptized, were buried*: received, not performed; and the risen life is God's doing, promised and begun (Romans 6:4–5; Colossians 2:12). A sacrament is God's work arriving, and receiving it is faith's whole posture: *justification is conferred in Baptism, the sacrament of faith* (CCC 1992).
- The Red Sea thread resolved: Israel was baptized into Moses; we were baptized into Christ: his death ours, his rising ours, his sonship ours by adoption.
- The font is tomb and womb at once: *the saving water was at once your grave and your mother* (St. Cyril of Jerusalem).
- *For as many of you as were baptized into Christ have put on Christ* (Galatians 3:27): the white garment says it over every font, and the pall repeats it over every casket.

Voices of the Church

St. Cyril of Jerusalem • *Mystagogical Catecheses, Lecture 2*

Explaining to the newly baptized what had just happened to them in the font, St. Cyril teaches that the water was “at once your grave and your mother”: in the same moment, dying and being born, the tomb of the old self and the womb of the new. What nature keeps separate, a lifetime apart, grace accomplished in one immersion.

St. Basil the Great • *On the Holy Spirit, ch. 15*

St. Basil teaches in substance that Baptism holds death and life in one action: the water receives the body as a tomb receives the dead, imaging the putting away of the old life, while the Spirit pours in life-giving power, renewing the soul from the death of sin into the life it was made for. Neither element carries the sacrament alone: the tomb without the Spirit would only drown; the Spirit uses the tomb to raise.

The Church's Liturgy • *Rite of Baptism, the Clothing with the White Garment*

After the Baptism, following the anointing with chrism, the Church clothes the newly baptized in white and tells them why in Galatians' own grammar: you have become a new creation and have clothed yourself in Christ. The garment is Scripture made wearable; returning at the end as the pall spread over the casket, it brackets the whole baptized life in the same sentence: this person put on Christ.

Live It This Week

- Pray Romans 6:11 each morning as an act of accounting, aloud if you can: I am dead to sin and alive to God in Christ Jesus.
- If anything grave stands between you and your baptism's grace, take the second plank this week: go to confession, and tell the Lord you are reclaiming the life the font began.

- At the next baptism or funeral you attend, watch for the white garment or the pall, and pray for that person by name in Galatians' words: they have put on Christ.

Memory Verse

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.

Romans 6:4 (RSV2CE)

Before next session: Read John 19:31–37 and John 7:37–39.

Catechism references: 1214, 1227, 1265, 1992