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V. Recording Information about Those Received into
Full Communion with the Catholic Church

In Regard to Adults

- A. Baptism should not be repeated conditionally unless there is a real doubt about the validity of the first Baptism.
- B. Confirmation is to be celebrated for an adult unless he/she was confirmed by one whose Holy Orders are recognized as valid, e.g., Eastern Orthodox priest.
- C. The baptismal data from the non-Catholic Christian Church is to be recorded in the baptismal register of the parish church, including the name of the minister in the proper column.
- D. Reception of Confirmation is to be noted in the column assigned for this information.
- E. The Profession of Faith is to be noted in the column marked "Notitiae," "Remarks," "Comment," etc. The date of the profession should be noted, along with the name of the priest or bishop who received it and celebrated Confirmation. The name of the Confirmation sponsor would be recorded in the notes.
- F. Do NOT simply record this information in the Confirmation record or in a special record marked "Profession of Faith." All information, described above, MUST be entered into the baptismal record.

In Regard to Children

- G. Children under the age of 7 are to be incorporated into the Church with their parents when the parents make their profession of faith, using the "Rite of Bringing a Baptized Child to the Church."
 - 1. These children's baptismal records from a non-Catholic Church are to be entered into the baptismal record along with their parents.
 - 2. Confirmation is not celebrated and the profession of faith is not received.
 - 3. Enter under "Notitiae": "Received into the Catholic Church with parents on (give the date), age (give the children's age)." Note, too, the name of the priest receiving the child into the Church.
- H. For children from ages 7 to 11, consent to belong to the

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Catholic Church is to be elicited in accordance with the RCIA and the capacity of the children to understand and give consent. The non-Catholic Baptism and the consent should be recorded.

- I. A more formal consent to belong to the Catholic Church should be requested from children beyond 11 years of age, in accordance with the RCIA. The non-Catholic Baptism and the consent should be recorded.

Appendix I

Some Churches Without Valid Baptism¹

All non-Christian religious groups and communities do not have valid baptism, e.g., Jewish, Muslim, Hindu, Buddhist, Baha'i, Vedanta Society.

The following is not intended to be a complete list of all those religious groups that do not have valid baptism, even if some of them claim to be Christians.²

Amana Church Society

American Ethical Union

Apostolic Church (Apostolic Overcoming Holy Church of God)

Apostolic Faith Mission

Bohemian Free Thinkers

Children of God ("The Family")

Christadelphians

Christian and Missionary Alliance[?]³

Christian Community (disciples of Rudolph Steiner)⁴

Christians of the Universalist Brotherhood

Church of Christ, Scientist (Christian Scientists)

Church of Divine Science

Church of Daniel's Band

Church of Illumination

¹Cf. D. DRAKE-BROCKMAN, "Valid Baptism: A Guide to When Baptism or Conditional Baptism May Be Required," in *Canon Law Society of Great Britain and Ireland Newsletter*, no. 100 (June, 1997), pp. 24-36; J.G. GOODWINE, "Statistics on Baptism as Observed by Religious Bodies in the United States of America," in *The Jurist* 5 (1945), pp. 285-288; Huels, *The Pastoral Companion*, p. 342.

²The Seventh Day Adventists in the United States are generally considered to administer valid baptism, but there are some groups in other countries that do not. There are also some Seventh Day Adventist communities who administered valid baptism only at various times in their history. That's why it is important to either get the testimony of the person or of the person's parents as to what happened and what was said, or else obtain a copy of the baptismal record, which usually tells something about the pouring of water and the formula that was used (Patrick LAGGES, episcopal vicar for canonical services, Archdiocese of Chicago, memorandum, March 13, 2003).

³The vice-president, general services, of the Christian and Missionary Alliance of North York, Ontario, wrote: "In the actual celebration of baptism by immersion the proclamation 'I baptize you in the name of the Father and of the Son and of the Holy Spirit' is always used by the minister in charge" (letter to Eugene R. D'Avella, judicial vicar, Archdiocese of Toronto, August 1, 1991). Consequently, it seems that the baptisms celebrated by ministers of the Christian and Missionary Alliance are to be considered valid.

⁴See Congregation for the Doctrine of the Faith, notice concerning Rudolf Steiner's Christian Community, March 9, 1991, in AAS, 83 (1991), p. 422.

⁵The validity of baptism in the Church of Jesus Christ of the Latter Day Saints or Mormons was considered doubtful until the Congregation for the Doctrine of the Faith resolved the doubt by declaring that it is invalid (response, June 5, 2001, in AAS, 93 (2001), p. 476). Since this is a question of the validity of the sacrament of baptism, whenever a person received Mormon baptism, it is now considered to be certainly invalid. Previously the Congregation had stated: "For the baptism of Mormons in relation to the validity of marriage must be held to be valid" (reply, August 30, 1976, in CLD, vol. 8, pp. 677-678). Consequently if it was a question of invoking the pauline privilege or seeking a dissolution of a marriage in favor of the faith, a person baptized as a Mormon was considered to be probably baptized. Since the resolution of this doubt, all Mormon baptisms—past, present, future—are now considered to be invalid. If a baptized Mormon seeks baptism as a Catholic, the sacrament is to be conferred absolutely. For the application of the pauline privilege and the dissolution of a marriage in favor of the faith, a person baptized as a Mormon is considered to be not baptized. If a person, who received Mormon baptism, was received into the Catholic Church without at least conditional baptism, the individual should be baptized absolutely and confirmed after the reception of baptism. The individual's previous confirmation was invalid because the person was not validly baptized.

If a Mormon married a Catholic without a dispensation from the impediment—at least *ad cautelam*—the marriage is invalid because of the impediment of disparity of worship. What should be done in such a case? If the couple have divorced, the marriage should be declared null because of the impediment. If the couple are still married, there is a very delicate pastoral situation. Normally there should be a simple validation (cc. 1156-1158) or a *sanatio in radice* (cc. 1161-1165). However, if the marriage is on rocky ground, it may be prudent to leave the couple in their ignorance.

The beliefs of the different branches or offshoots of the Mormons vary from one group to another. "The Congregation for the Doctrine of the Faith studied the mainline Church of Jesus Christ of Latter Day Saints, and gave their response with that faith community in mind. However, there is also the *Reorganized Church of Jesus Christ of Latter Day Saints* which has a different system of beliefs. At this point, it is not certain that the response would apply to the *Reorganized Church* . . ." (Patrick LAGGES, memo, 2001).

J. Gordon Melton in his three volume work on American religions, lists the following communities as being associated with, or derived from the **Church of Jesus Christ of Latter Day Saints**: Atonic Order, Church of Jesus Christ (Bulla), Church of the First Born (Prophet Cainan), Church of the First Born (Dove), Church of Jesus Christ of Saints of the Most High, Kingdom of Heaven, "Believe God Society and Doers of the Word," Zion's Order, Apostolic United Brethren, Christ's Church (Branch Church), Church of Jesus Christ of the Saints in Zion, Church of the First Born, Church of the First Born of the Fullness of Times, Confederate Nations of Israel (Church of Jesus Christ in Solemn Assembly), Church of the Lamb of God, Church of the New Covenant in Christ, Millennial Church of Jesus Christ, Perfected Church of Jesus Christ Immaculate Latter Day Saints, Sons of Man Israel, United Order Effort, Church of Jesus Christ (Bickertonite), Primitive Church of Jesus Christ (Bickertonite), Church of Jesus Christ (Cutlerite), Church of Jesus Christ of Latter Day Saints (Strangite), Church of Jesus Christ of Latter Day Saints (Strangite, Drew), Congregation of Jehovah's Presbytery of Zion, Holy Church of Jesus Christ. He then lists the communities which are associated with, or have derived from, the **Reorganized Church of Jesus Christ of Latter Day Saints**: Center Branch of the Lord's Remnant, Church of Christ (Temple Lot), Church of Christ (Bible and Book of Mormon Teaching), Church of Christ (Fetting/Bronson), Church of Christ (Restored), Church of Christ at Halley's Bluff, Church of Christ Immanuel, Church of Christ Nondenominational Assembly, The Church of Christ "With the Elijah Message", Church of Jesus Christ (Protest Movement), Church of Jesus Christ Restored, Church of Jesus Christ (Toney), Church of Christ (Zion's Branch), Churches of Christ in Zion, Restoration Branches Movement, Restored Church of Jesus Christ (Walton), True Church of Jesus Christ Restored. See Melton, J. GORDON, ed., *The Encyclopedia of American Religions*, New York, Triumph Books, 1991, Volume II, pp. 187-210.

Church of Revelation
 Erieside Church
 General Assembly of Spiritualists
 Hephzibah Faith Missionary Association
 House of David Church
 Iglesia ni Kristo (Philippines)
 Independent Church of Filipino Christians
 Jehovah's Witnesses
 Masons (Freemasonry)
 Mennonites (some communities)
 Metropolitan Church Association
 Moravians (some communities)
 Mormons (cf. supra Church of Jesus Christ of Latter Day Saints)
 National David Spiritual Temple of Christ Church Union
 National Spiritualist Association
 New Jerusalem Church (Swendenborg or "New Age" Church)⁶
 Pentecostal Churches⁷
 Peoples Church of Chicago
 Some communities of the Plymouth Brethren
 Quakers (Society of Friends)
 Reunification Church ("Moonies")
 Salvation Army
 Shakers
 Spiritualist Church
 Swedenborg Church (New Jerusalem or "New Age Church")
 Unitarians
 United Society of Believers (Shakers)
 Universal Emancipation Church

⁶CONGREGATION FOR THE DOCTRINE OF THE FAITH, notice concerning the New Church of Emmanuel Swedenborg, November 20, 1992, in AAS, 85 (1993), p. 179.

⁷CONGREGATION FOR THE DOCTRINE OF THE FAITH, responses of February 7, 1964 and January 12, 1967, concerning Pentecostal baptism "in the name of the Lord Jesus Christ for the remission of sins," CLD, vol. 6, pp. 646-647; 657-658; id., response, April 4, 1966, CLD, vol. 6, pp. 651-658.

Appendix II

Validity of Mormon Baptism¹

CONGREGATION FOR THE DOCTRINE OF THE FAITH

Response to a *Dubium*

On the Validity of Baptism Conferred by

The Church of Jesus Christ of Latter-day Saints, called "Mormons"

Question: Whether the baptism conferred by the community "The Church of Jesus Christ of Latter-day Saints" called "Mormons" in the vernacular, is valid.

Response: Negative.

The Supreme Pontiff John Paul II, in the Audience granted to the undersigned Cardinal Prefect, approved the present Response, decided in the Sessione Ordinaria of this Congregation, and ordered it published.

From the Offices of the Congregation for the Doctrine of the Faith, 5 June 2001.

✠ Joseph Cardinal RATZINGER
Prefect

✠ Tarcisio BERTONE, S.D.B. Archbishop emeritus of Vercelli
Secretary

¹In AAS, 93 (2001), p. 476; ORe, August 1, 2001.

"The Intention of the Celebrating Minister. Such doctrinal diversity regarding the very notion of God prevents the minister of the *Church of Jesus Christ of the Latter-day Saints* from having the intention of doing what the Catholic Church does when she confers baptism, that is, doing what Christ willed her to do when he instituted and mandated the sacrament of baptism" (Luis LADARIA, S.J., "The Question of the Validity of Baptism Conferred in the 'Church of Jesus Christ of Latter-day Saints,'" in ORe, August 1, 2001, pp. 4 and 6. Cf. also Urbano NAVARRETE, S.J., "Response of about Validity of Baptism Conferred in 'Church of Jesus Christ of Latter-day Saints,'" in ORe, August 1, 2001, pp. 5-6.