

# Diocese of Colorado Springs

## Guidelines for the Order of Christian Initiation of Adults and Children of Catechetical Age

### Introduction

*God, infinitely perfect and blessed in himself, in a plan of sheer goodness freely created man to make him share in his own blessed life. For this reason, at every time and in every place, God draws close to man. He calls man to seek him, to know him, to love him with all his strength. He calls together all men, scattered and divided by sin, into the unity of his family, the Church. To accomplish this, when the fullness of time had come, God sent his Son as Redeemer and Savior. In his Son and through him, he invites men to become, in the Holy Spirit, his adopted children and thus heirs of his blessed life. (Catechism of the Catholic Church, 1)*

**These guidelines do not replace the *Order of Christian Initiation of Adults* (OCIA). Rather they are intended to supplement, emphasize and clarify certain administrative and canonical issues as the OCIA applies within the Diocese of Colorado Springs. The OCIA is always the principal document to be used in bringing new members into the Roman Rite of the Catholic Church (i.e., Roman Catholic Church).**

## **Part 1: Those Who Should Participate in the OCIA**

### **1. Unbaptized adults and children of the age of reason.**

The OCIA process was primarily designed for the unbaptized. The process is intended to lead unbaptized adults, and children of the age of reason (7 years-old and older), to the reception of the Sacraments of Initiation (Baptism, Confirmation and Eucharist) thus becoming fully initiated Catholics.

These participants will undergo several name changes as they progress through the OCIA process. They start out as **inquirers** during the Period of Evangelization and Precatechumenate, become **catechumens** during the Period of the Catechumenate, are the **elect** during the Period of Purification and Enlightenment, and become **neophytes** during the Period of Mystagogy and the timeframe leading up to the anniversary of their initiation. These name changes are not insignificant. They testify to the grace received through the steps of initiation and to the formation that they are receiving in the process of conversion.

After the Period of Mystagogy, “neophytes may benefit from meeting periodically to deepen their Christian formation, especially through opportunities that enhance their participation in the life of the parish or similar community (USCCB National Statutes, Norm 13).”

Canon 883 permits a priest who is baptizing to administer the Sacrament of Confirmation. No permission from the bishop is necessary.

### **2. Baptized as infants, but uncatechized, non-Catholics and Catholics.**

An adaption to the OCIA process permits those who have been previously baptized as infants, either as members of another Christian ecclesial community or as Roman Catholics, but who have not yet received further catechetical formation and have not received Confirmation and Eucharist, to participate in the OCIA process.

Due to the significance of the Sacrament of Baptism, those who have been previously baptized are to be distinguished from the unbaptized at all stages of the OCIA process.

Participants who have already been validly baptized are known as **candidates** throughout the OCIA process leading up to their reception of the remaining Sacraments of Initiation.

Candidates who were baptized in another Christian community are referred to in OCIA as one seeking “to be received into the full communion of the Catholic Church (OCIA, 411, etc.).”

Canon 883 permits a priest who is receiving individuals into the Catholic Church by a Profession of Faith (i.e., non-Catholic candidates) to administer the Sacrament of Confirmation. No delegation from the bishop is necessary.

Candidates who were baptized Catholic are referred to in OCIA as one “seeking to complete their Christian Initiation through the Sacraments of Confirmation and Eucharist (OCIA, 411,

etc.).” A priest may not validly confirm previously baptized Catholics unless he has received delegation from the bishop to do so. This permission is necessary regardless if the Confirmation is conferred at the Easter Vigil, during Easter Time, or some other time of the year.

These baptized Catholics can be confirmed:

- by the priest (delegation granted) at the Easter Vigil using the combined rite (OCIA, 588). **Baptized Catholic candidates do not make a Profession of Faith.**
- by the priest (delegation granted) during Easter Time using the Order of Reception into Full Communion (OCIA, 493) when there are non-Catholic candidates being received into the full communion of the Catholic Church. The baptized Catholics present should not participate in the Order of Reception (**they do not make a Professions of Faith**). However, they can come forward when it is time to celebrate Confirmation (OCIA, 588).
- by the bishop at the Adult Confirmation Mass on Pentecost Sunday.
- by the bishop at a scheduled parish-level Confirmation Mass.

For pastoral reasons, Catholic candidates may receive the Eucharist after sufficient catechesis and do not have to wait until Easter or Easter Time to do so. It can be done at any Mass.

For all the candidates, proof of a valid baptism must be presented at the beginning of their catechetical formation. (Please see the attachment “VALID OR INVALID BAPTISMS” for a list of those denominations and communities who have a valid baptism and those who do not.).

For those candidates who are unable to present proof of a valid baptism (i.e., the church has since closed; there is no baptismal record; etc.), the pastor should diligently determine if a notarized Affidavit of Baptism (completed by an individual who physically witnessed the baptism, including photographs, if available) will satisfy this canonical requirement. A conditional baptism may be necessary if there is a lack of sufficient proofs of a previous valid baptism. Please refer to Part 5, #4 of these guidelines for further information.

Candidates are to celebrate the Sacrament of Penance prior to receiving the Sacraments of Confirmation and Eucharist.

### **3. Baptized and catechized non-Catholics.**

Those non-Catholics who were baptized as adults, or children of the age of reason (7 years old or older), and have received some catechesis pertaining to the Christian life should receive both a doctrinal and spiritual preparation according to their pastoral needs (OCIA, 477). For each of these individuals, discernment should be made concerning the length of catechetical formation required so that no further burden is imposed on them other than what is necessary to restore communion and unity (OCIA, 473, 478).

For pastoral reasons and in consideration of the catechesis in the faith these baptized Christians have previously received, one or more of the of the rites in Chapter V, “Preparing Adults for Confirmation and the Eucharist Who Were Baptized as Infants and Did Not Receive Catechesis,” may be celebrated (OCIA, 478). They would be received into the full communion of the Catholic Church through the use of the Order of Reception Into the Full Communion found in OCIA Chapter VI.

These participants are also known as **candidates** throughout the OCIA process leading up to their full initiation.

Canon 883 permits a priest who is receiving previously baptized non-Catholic individuals into the Catholic Church by a Profession of Faith to administer the Sacrament of Confirmation. No delegation from the bishop is necessary.

For these candidates, proof of a valid baptism must also be presented at the beginning of their catechetical formation. (Please see the attachment “VALID OR INVALID BAPTISMS” for a list of those denominations and communities who have a valid baptism and those who do not.)

For those candidates who are unable to present proof of a valid baptism (i.e., the church has since closed; there is no baptismal record; etc.), the pastor should diligently determine if a notarized Affidavit of Baptism (completed by an individual who physically witnessed the baptism, including photographs, if available) will satisfy this canonical requirement. A conditional baptism may be necessary if there is a lack of sufficient proofs of a previous valid baptism. Please refer to Part 5, #4 of these guidelines for further information.

These candidates are also to celebrate the Sacrament of Penance prior to receiving the Sacraments of Confirmation and Eucharist.

## **Part 2: Others**

### **Orthodox Christians who wish to enter the Catholic Church.**

They should be properly catechized, but they only need to make the Profession of Faith. Their previously received sacraments of the Orthodox Churches are valid and are not to be repeated. Proof of reception of the sacraments of the Orthodox Church must be obtained early on during the requisite sacramental catechesis. They should receive the Sacrament of Penance before making the Profession of Faith.

Please see the attachment “VALID OR INVALID BAPTISMS” under the heading of “EASTERN CHURCHES IN COMMUNION WITH ROMAN CATHOLIC CHURCH.”

**Note:** If an Eastern Rite Catholic wishes to become a Latin Rite Catholic, please consult the Diocese of Colorado Springs’ Chancellor for any further instructions.

## **Part 3: OCIA Sponsors and Godparents**

Every catechumen and candidate should have a Catholic sponsor and godparent to walk the OCIA journey with them.

### **1. Catechumens**

OCIA, 10 states, “A person who applies to be received among the catechumens should be accompanied by a sponsor, that is, by a man or woman who knows and has helped him (her), and is a witness to the individual’s character, faith, and intention.” This person may, or may not, also be a godparent. OCIA 10 continues, “It may happen that this sponsor will fulfill the office of godparent during the times of purification and enlightenment and of Mystagogy, but someone else may replace the sponsor for this task.”

Concerning the godparent’s role, OCIA, 11 states, “The godparent’s task is to show the catechumen in a friendly way how to practice the Gospel in personal and social life, to help at times of doubt or anxiety, to bear witness to and watch over the catechumen’s growth in baptismal life. Chosen before the ‘Election’ by the catechumen with the approval of the pastor, the godparent exercises his or her office from the day of Election, testifying for the catechumen in the presence of the community. The godparent’s task remains important when the neophyte, having received the Sacraments, needs help to remain faithful to the promises of Baptism.”

### **2. Candidates**

OCIA, 404 states, “Adults should be presented to the community by a sponsor (cf. no.10). But at the time of their formation, each of them, with the approval of the Priest, chooses a godparent, who acts with the person as the delegate of the community, and who will have the same responsibilities for the person as the godparent for a catechumen (cf. no. 11). The godparent chosen at this time, however, may also be the baptismal godparent, as long as he or she is indeed capable of fulfilling this office.”

If a baptized person, who belongs to a non-Catholic ecclesial community, is chosen to be a godparent or sponsor, they cannot participate except together with a Catholic godparent or sponsor, and then only as a witness of the baptism (Canon 874).

If the baptismal godparent(s) of a Catholic candidate is no longer practicing his/her Catholic faith, or doesn’t meet all the other requirements to be a godparent, another qualified Catholic godparent(s) is to be chosen by the candidate.

Ordinarily, there are two godparents for Baptism (one of each sex), but one is sufficient. There is normally one sponsor for Confirmation, but two may be chosen by the candidate (one of each sex; Canon 873). An example of where this might be done is if the candidate is a baptized Catholic and his/her baptismal godparents still meet the requirements for being a sponsor.

### 3. Requirements

A godparent for Baptism or a sponsor for Confirmation must:

- be at least 16 years of age.
- be a Catholic who has received the Sacraments of Baptism, Eucharist, and Confirmation.
- lead a life of faith in harmony with the ministry they are undertaking and have the intention of undertaking the ministry of godparent/sponsor.
- not be the father or mother of the one to be baptized or confirmed.
- not be bound by any canonical penalty legitimately imposed or declared, including marriages not recognized by the Catholic Church (Canon 874).

There is a godparent/sponsor intake form for Baptism and Confirmation on the diocesan website. It can be used as is or expanded for a parish's needs.

## Part 4: The Order

The parish priests, deacons, OCIA coordinator and team must be thoroughly familiar with the OCIA, its process and all its periods and rites. All of these should be celebrated according to the instructions of the OCIA. It is strongly encouraged that all the liturgical rites be used throughout the OCIA process as the graces received from the rites are indispensable in the conversion of the participants. While utilization of the OCIA's optional rites is always encouraged, their use in a parish remains at the discretion of the pastor.

## Part 5: Record Keeping

### 1. Rite for Entering

When an inquirer is admitted to the Order of Catechumens, his/her name, the name(s) of the sponsor(s), the minister of the Rite for Entering, the date and place of the celebration, and his/her date and place of birth, is entered into the parish **Register of Catechumens** (OCIA, 46).

**Note:** The Register of Catechumens may not have a column for the date and place of birth of the catechumen as required by the USCCB National Statutes for OCIA, Norm 14 §2. If it does not, record that information in the remarks section.

### 2. Rite of Election

The names of those catechumens who will receive the Sacraments of Initiation are entered into the parish **Book of the Elect**. That book is to be brought to the Rite of Election where it will be signed by the bishop (OCIA, 119).

Candidates do not sign the Book of the Elect.

### 3. The Sacraments of Initiation

The Baptism, Confirmation and First Eucharist of each catechumen are to be recorded in the parish **Baptismal Register**. Confirmation and First Eucharist are recorded in the notations column with the date. Marital status (either current valid marriage or the convalidation of the current marriage) should also be recorded in the notations column.

For non-Catholic candidates who made a Profession of Faith and received the Sacraments of Confirmation and Eucharist, their information is to be recorded in the parish register **Reception Into Full Communion**. In it should be recorded his/her name, date and place of Baptism, date and place of birth, minister, parents, sponsor(s), and the date and place of Reception into full communion. If he/she is married, the name of the spouse, and the date and place of marriage, should be noted in the register. Any future marriage is also to be noted in the register (OCIA, 486 and USCCB National Statutes for the Christian Initiation of Adults, Norm 16).

**Note:** The Reception Into Full Communion register may not have a column for the date and place of birth of the candidate as required by the USCCB National Statutes, Norm 16 §2. If it does not, record that information in the remarks section.

For Catholic candidates, the Sacraments of First Eucharist and Confirmation should be recorded in the appropriate parish sacrament records at the parish where the sacrament was celebrated. **As always, the baptismal church should be notified about the reception of these Sacraments.**

### 4. Conditional Baptism

A conditional Baptism is recorded in the parish **Baptismal Register**. In such cases, the date and place of the conditional Baptism should be noted instead of the purported earlier Baptism. When a conditional Baptism is conferred, “baptized conditionally” is to be written in the “Notations” column. All other information is the same as for any other Baptism.

A conditional Baptism is not a rebaptism, which is not possible because Baptism can only be validly received once. Therefore, conditional Baptism may not be conferred unless there is sufficient doubt about the: (a) fact of a previous baptism or the, (b) validity of an alleged previously conferred Baptism. After a thorough and serious investigation, if there is doubt as to the reception of a valid Baptism (for both Catholics and non-Catholics), the person is to be baptized conditionally (Canon 869).

Additional guidelines on conditional Baptism:

- the conditional Baptism can be celebrated at the Easter Vigil. No special verbal formula is necessary and should be avoided.
- Those deemed necessary to receive a conditional Baptism are to follow the same process as the other unbaptized OCIA participants.

- If one is to be conditionally baptized, he/she should celebrate the Sacrament of Penance prior to the Baptism. That ensures that his/her sins up to that point in his/her life are forgiven if he/she was previously, validly, baptized as the conditional baptism would have no effect in that case.

**Note:** Please see the diocesan “Handbook on Sacramental Records and Reports for Parish Personnel” for more information on record keeping.

## **Part 6: Issues Regarding Marriage, Cohabitation, and the OCIA**

### **1. Right to Catholic marriage and burial**

Catechumens have the right to marriage according to the rite of the Catholic Church. If the catechumen is to marry a Catholic, the Catholic must request a dispensation from disparity of worship. If the catechumen is to marry a baptized non-Catholic or a non-baptized person, no dispensation is needed. Catechumens also have the right to a Catholic burial (OCIA, 47).

### **2. Determining validity of marriage for inquirers and candidates**

At the very beginning of the OCIA process, the marital status of both the inquirers and candidates needs to be investigated to determine if there are any canonical irregularities.

The USCCB National Statutes (Norm #7) state, "While unbaptized persons in irregular marriages can enter the catechumenate, they are not to celebrate the Rite of Election until they are free to enter a canonical marriage." Likewise, candidates in irregular marriages can participate in the Rite of Welcoming but cannot celebrate the Rite of Calling the Candidates to Continuing Conversion until the canonical requirements for their previous irregular marriages have been rectified.

While OCIA participants in irregular marriages may be permitted to go through the Rite for Entrance/Rite of Welcoming (all other criteria being met) and enter the catechumenate period, this does not mean that they should in every case. Treat each case individually. The OCIA director should meet with the potential inquirer/candidate, the pastor and the marriage preparation director to decide what the best pastoral approach should be for them moving forward (see Part 8).

Keep in mind that in such cases, they cannot celebrate the Rite of Election/Rite of Calling if their marriage situation is not regularized by the first Sunday of Lent as those rites promise entry into the Church at the Easter Vigil or during Easter Time that year.

Do not put everyone involved, especially the catechumen/candidate, in a rush against time as Lent and Easter Time approach. **Also, remember that having the inquirer/candidate begin the petition for a declaration of nullity of previous marriages (for any previous marriage ending in divorce) at the beginning of the OCIA process is a vitally essential step.** Even then,



one should not lead them to believe that their case(s) will be adjudicated quickly, in their favor, and/or in time for them to enter the Church at Easter.

If there is a previous marriage(s), they may wish to delay their entering the OCIA process as their declaration of nullity of a previous marriage case(s) may take years to finalize. Oftentimes, a first things first approach (addressing their marriage situation first) should be utilized before having them enter OCIA. However, even if they are not formally in the OCIA process, please do nourish their faith journey by providing any Catholic resources they may find of interest.

If it is decided to do both the OCIA process and petition for a declaration of nullity of a previous marriage(s) at the same time, they must be informed very early on that there is no guarantee that a declaration of nullity of their previous marriage(s) will be granted quickly, in their favor, or that they will be able to receive the sacraments at a certain time. Do not promise timeframes. Petitions for declaration of nullity have a formal canonical process of investigation and fact gathering that must run its natural course and cannot be “sped up.”

### **3. Divorced but not remarried**

Those who have been divorced, but have not remarried, do not need to go through the process for a declaration of nullity to enter OCIA, come into the Church, or receive the Sacraments of Confirmation and Eucharist. However, they do need to be informed that they may not enter validly into another marriage unless their previous marriage ends with the death of the spouse, or they have received a declaration of nullity for their previous marriage by a diocesan tribunal. If there is a good chance they may remarry, one may suggest that they pursue the process for a declaration of nullity sooner rather than later.

### **4. Cohabitation (living together in a sexual relationship without marriage)**

OCIA participants that are cohabitating may be permitted to go through the Rite for Entrance/Rite of Welcoming (all other criteria being met) and enter the catechumenate period, but this does not mean that they should in every case. Treat each case individually. The OCIA director should meet with the potential inquirer/candidate, the pastor and the marriage preparation director to determine what the best pastoral approach should be for him/her moving forward (see Part 8).

Keep in mind that they cannot celebrate the Rite of Election/Rite of Calling if their disregard for the Church’s teaching on cohabitation continues by the first Sunday of Lent as those rites promise entry into the Church at the Easter Vigil or during Easter Time.

Early in the process, discuss with them their living situation. Are they single, thinking of marriage, or engaged? How old are they? Do they have children that live with them? It may be best for them to get married first and then go through OCIA. But if they do wish to begin the OCIA process, do not deny them. However, explain to them the implications of cohabitation, why it is immoral in the eyes of the Church, and how it may potentially affect their progress in the OCIA process.

Concerning their progression to, and participation in, the Rite for Entrance/Rite of Welcoming, if they are genuinely struggling with the issue of cohabitation and have not flippantly discarded the teaching of the Church at that time, then it is suggested that they be permitted to celebrate this rite and proceed to the catechumenate period with the hope that further conversion will take place.

## **Part 7: Individuals with Disabilities**

Individuals with disabilities are to be admitted to the OCIA and they are to be encouraged to participate to the fullest degree possible. Only if a person with disabilities is seriously impeded from participating in the parish OCIA is he/she to be initiated individually or with a group of similarly disabled persons. Every effort should be made to accommodate the needs of any disabled person wishing to enter the Church.

## **Part 8: OCIA Interview Form, Previous Marriage Form, and Checklist**

The diocesan website has the current OCIA Interview Form for both adults and children on it. The adult form is to be filled out by the person doing the interview, not the person being interviewed. Since critical information about baptism, and especially marriage, is requested on the adult form, we require either clergy, or a qualified lay leader, to do the interview and complete the form. In some cases, not all the information needed concerning baptism and marriage is requested on the form. Therefore, the person doing the interview will need to be knowledgeable enough of the Church's teachings in those areas to ask subsequent questions based on the replies received.

There is also a Previous Marriage Information Form on the diocesan website. It is to be used if the inquirer/candidate has been previously married and if the inquirer's/candidate's spouse or fiancé(e) has been previously married.

In order to reduce, and hopefully eliminate, the number of OCIA participants being told just before Easter each year that they cannot enter the Church due to marriage irregularities, an OCIA Intake Checklist for Pastor's Review has been produced that covers key topics and milestones of the interview process.

Once the intake interview with a prospective OCIA participant has been completed, the OCIA director, marriage preparation director, and if possible, the pastor, should meet together and produce a plan for how to proceed with that person based on whether they are previously validly baptized, cohabitating, or have any previous marriages and/or divorces that need to be addressed.

Once that is done and the checklist is complete, the pastor should sign and date the checklist. Ideally, he will sign the checklist within a few weeks of the completion of the intake interview.

## **Part 9: OCIA for Children**

### **1. Children under 7 years of age**

These children are considered “infants” and do not participate in the OCIA. They are to be baptized and then enter age/grade appropriate faith formation and sacramental preparation for First Penance and First Holy Communion at the age of seven.

### **2. Children ages 7 – 13**

These are the “children of catechetical age.” These children, who were not baptized at the time of infancy and have reached the age of discretion and catechesis (7 years-old), are to enter the OCIA process adapted for children.

OCIA PART II – RITES FOR PARTICULAR CIRCUMSTANCES, CHAPTER II – ORDER OF INITIATION OF CHILDREN WHO HAVE REACHED CATECHETICAL AGE (OCIA 252-330) refers to this age group and the steps/rites that they are to participate in.

### **3. Teenagers ages 14 – 17**

It is preferred that these teenagers follow the order for adults in every respect and do not follow the ORDER OF INITIATION OF CHILDREN WHO HAVE REACHED CATECHETICAL AGE. However, pastors have discretion in this matter.

### **4. For children and teenagers ages 7-17 with disabilities**

Please refer to and follow the instructions in Part 7 above.

**Note:** Once these children and teenagers have participated in and completed their respective portions of the OCIA, they are to be strongly encouraged to further participate in the parish-level age/grade appropriate religious education/faith formation programs with their peers since our personal faith formation process is a continuing life-long journey.

# *Attachment*

## **VALID OR INVALID BAPTISMS**

The following is a list of baptisms in a non-Catholic ecclesial community that are considered by the Roman Catholic Church as validly conferred, provided that both water (*pouring, sprinkling, or immersing the one baptized*) and the Trinitarian formula (“*I baptize you in the name of the Father, and of the Son, and of the Holy Spirit*”) are used. Also, the minister must intend to do what the Roman Catholic Church does when baptizing.

- o All Eastern non-Catholics (including all Orthodox Churches)
- o Adventist
- o African Methodist Episcopal
- o Amish/Mennonite
- o Anglican – Church of England
- o Assembly of God
- o Baptist
- o Chinese Catholic Baptism and Confirmation are recognized
- o Chinese Christian
- o Christian and Missionary Alliance
- o Christian Fellowship
- o Church of the Brethren
- o Church of Christ
- o Church of God
- o Church of the Nazarene
- o Community of Pope Saint Pius X (Lefebvre) Baptism and Confirmation recognized
- o Congregational
- o Disciples of Christ
- o Dutch Reformed
- o Eastern Non-Catholics (Orthodox) Baptism and Confirmation recognized
- o Episcopal
- o Evangelical
- o Evangelical Covenant Church
- o Evangelical United Brethren
- o International Council of Community
- o Liberal Catholic
- o Lutheran
- o Methodist
- o Missionary Hill
- o New Apostolic Church
- o Old Catholic
- o Old Roman Catholic

- o Polish National
- o Presbyterian
- o Reformed
- o United Church
- o United Church of Canada
- o United Church of Christ
- o United Reformed
- o United Church of Australia
- o Waldensian
- o Zion

### **A LIST OF DOUBTFUL BAPTISMS CELEBRATED IN A NON-CATHOLIC ECCLESIAL COMMUNITY**

The following communities have baptismal practices which are not uniform and are considered to be doubtful, requiring a *careful investigation* into each case. The Pastor can contact the church of baptism to inquire about the formula used.

- o Mennonite
- o Moravian
- o Pentecostal
- o Seventh Day Adventist

### **LIST OF INVALID BAPTISMS IN SOME NON-CATHOLIC ECCLESIAL COMMUNITIES**

The following is a list (albeit incomplete) of baptisms considered to be invalid.

- o All non-Christian groups and communities  
(Jewish, Hindu, Muslim, Buddhist, Baha '1 Faith, Vedanta Society)
- o Amana Church Society
- o American Ethical Union
- o Apostolic Church (Apostolic Overcoming Holy Church of God)
- o Apostolic Faith Mission
- o Armenian Apostolic
- o Bohemian Free Thinkers
- o Brethren
- o Children of God (The Family)
- o Christadelphians
- o Christian Community (disciples of Rudolph Steiner)
- o Christian and Missionary Alliance
- o Christians of Universalist Brotherhood
- o Church of Christ, Scientist ("Christian Scientist")

- o Church of Divine Science
- o Church of David's Band
- o Church of Illumination
- o Church of Jesus Christ of Latter-Day Saints ("Mormons")
- o Church of Revelation
- o Church of the New Jerusalem
- o Church of Scientology
- o Erieside Church
- o Freemasonry/Masons
- o General Assembly of Spiritualists
- o Hephzibah Faith Missionary Association
- o House of David Church
- o Iglesia ni Cristo (Philippines – Nontrinitarian Christian Church)
- o Independent Church of Filipino Christians
- o Jehovah's Witnesses
- o Metropolitan Church Association
- o New Church of Mr. Emmanuel Swedenborg
- o National David Spiritual Temple of Christ Church Union
- o National Spiritualist Association
- o New Jerusalem Church (Swedenborg or "New Age" Church)
- o Peoples Church of Chicago
- o Pentecostal Churches
- o Plymouth Brethren
- o Quakers ("Society of Friends")
- o Reunification Church ("Moonies")
- o Salvation Army
- o Shakers ("United Society of Believers")
- o Some communities of Mennonites, Morovians, of the Plymouth
- o Spiritualist Church
- o Unitarians
- o Universal Emancipation Church
- o Word Harves

## **EASTERN CHURCHES IN COMMUNION WITH ROMAN CATHOLIC CHURCH**

Baptism and confirmation conferred in the Eastern Churches are always valid. It is sufficient to establish the fact that the Baptism was administered. Valid Confirmation is always administered at the same time as Baptism. Usually, the child also receives First Communion at the time of Baptism.

The Eastern Churches in Communion with the Roman Catholic Church include:

- o **The Alexandrian Rite** = The Coptic Catholic Church and The Ethiopian Catholic Church

- o **The Antiochene Rite (West Syrian)** = The Malankara (Malankarese) Catholic Church, The Maronite Catholic Church, and The Syrian (Syriac) Catholic Church
- o **The Armenian Rite** = The Armenian Holy Apostolic Church
- o **The Chaldean Rite (East Syrian)** = The Chaldean Catholic Church and The Syro-Malabar Catholic Church
- o **The Byzantine Rite, also known as the Rite of Constantinople, includes:**
  - The Melkite Catholic Church,
  - The Byzantine Slovak Catholic Church,
  - The Byzantine Ukrainian Catholic Church,
  - The Albanian Catholic Church,
  - The Byelorussian Catholic Church,
  - The Bulgarian Catholic Church,
  - The Greek Catholic Church,
  - The Italo-Albanian Catholic Church,
  - The Byzantine Yugoslav Catholic Church,
  - The Russian Catholic Church,
  - The Byzantine-Romanian Catholic Church,
  - The Ukrainian Catholic Church,
  - The Ukrainian Greek Catholic Church, and
  - The Ruthenian Catholic Church

**NB:** The initiation rites conferred by the Eastern Churches not in communion with Rome are considered valid rites also. The churches included in this category are any of the Orthodox Churches and the Assyrian Churches of the East (also known as the Nestorian Church).

A faithful who wishes to enter into the Roman Catholic Church from an Eastern Church not in communion with Roman Catholic Church does not become a member of the Latin rite Church, but rather a member of the ritual rite indicated by their baptism. For instance, a Russian Orthodox becomes a Russian Catholic; a Syrian Orthodox a Syrian Catholic; and so on. The Roman Catholic Church recognizes all the sacraments of the Eastern rites. A child receives all of the rites of initiation (Eucharist and Confirmation) when baptized, so a **person should never be reconfirmed**. Instead, after catechesis, **they would simply make a profession of faith**.

Also, it is important to read a baptismal certificate thoroughly. On occasion, a certificate may read that the person has been baptized Roman Catholic.

The Roman Catholic norm for valid baptism must follow the proper matter and form. The “matter” for baptism is water either by immersion or pouring. The “form” is the Trinitarian formula (cf. c. 849 and 850 CIC). Please, always ensure that this has been followed.

If the rituals or established customs of a church or community prescribe baptism by immersion, pouring, sprinkling together with the Trinitarian formula (in the name of the Father, and of the Son, and of the Holy Spirit), doubt can only arise if the minister did not observe the regulations of his or her own church or community.