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## Baptism and Ecumenism

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# Survey

## *Baptism and Ecumenism*

### INTRODUCTION

**T**HE two articles that follow were written for a symposium on Baptism held on 4 March 1967 at the Ateneo de Manila University. Participants were theological students of Loyola House of Studies and San Jose Seminary, as well as of Union Theological Seminary and St. Andrew's (Episcopal) Theological Seminary. The audience included representatives from ten different non-Catholic churches.

Only two of the papers are given here, because of their general interest. One is on the "Baptismal Rites in Filipino Christian Churches", the other on the "Baptismal Rites in Protestant Churches in the Philippines". The other five papers read in the symposium may be found in the mimeographed edition of the Proceedings.<sup>1</sup>

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<sup>1</sup> *Loyola Studies* ( a publication of Loyola House of Studies and San Jose Major Seminary), Vol. I, No. 2 (second semester 1967). The articles are as follows: "Introduction" by Alfonso E. Cariño, O.M.I., pp. 3-4; "The Necessity of Baptism" by Rev. Grimaldo Q. Treviño, pp. 5-13; "The Effects of Baptism" by Rev. Epitacio V. Castro, pp. 14-20; "A Response" by Alejandro S. Geston of St. Andrew's Theological Seminary pp. 21-24; "A Historical Review of the Baptismal Rite" by Dom Vivencio M. Abañó, O.S.B., pp. 25-35; "The Baptismal Rites in Filipino Christian Churches" by Enrique González, O.M.I., pp. 36-42; "The Baptismal Rites in Protestant Churches in the Philippines" by Florencio R. Cuerquis, S.J., pp. 43-49; "A Response" by Benoni Silvanetto of Union Theological Seminary, pp. 50-52.

In order to evaluate these two papers properly, as well as the position of the Roman Catholic Church in this respect, it may prove useful to read the article "A Historical Review of the Baptismal Rite".<sup>2</sup> However, the rite of Baptism as administered by the Roman Catholic Church is not only traditional but essentially the same as the one used by the Orthodox, Anglican, and Old-Catholic Churches, to mention just a few. On the other hand, practically all Christian Churches acknowledge the validity of the aforementioned rite. Hence it seems that we need not print the article which develops that theme. The starting point and elements of comparison are presumed to be sufficiently known to the readers.

The importance of the subject discussed in the symposium is expressed in the following excerpt from the new "Directory for the Application of the Second Ecumenical Council of the Vatican Concerning Ecumenical Matters" which was published by the Roman Secretariate for Promoting Christian Unity on 14 May 1967:

Placing a proper value on the Baptism conferred by ministers of the churches and ecclesial communities separated from us has ecumenical importance; Baptism is thereby revealed as the 'sacramental bond of unity binding all who are regenerated by it'.<sup>3</sup>

The papers presented here do not represent a definite position from a pastoral point of view. Rather, they represent a *first step* towards a more complete and perhaps definitive study still to be done. The study presented here, however, is sound as regards the *official* position of the churches involved. It may help to establish contacts between the different Christian churches on a matter which is of paramount ecumenical importance. It may help all the churches concerned to be strict and demanding in the effective implementation of the official rites of the respective churches.

The difficulties in the mutual acceptance of the validity of Baptism among the churches arise not only from the official ritual itself (and this is the only subject matter of these two

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<sup>2</sup> *Ib.*

<sup>3</sup> *Directory*, n. 18

papers); they also arise from the manner in which the official ritual of a given church may be followed in practice by a given minister on a given occasion. This point is not treated in the two papers here given: but it is an important point because of the pastoral implications. The Directory puts the matter as follows:

Where doubt arises about the application of the matter, both reverence for the sacrament and respect for the ecclesial nature of the other communities demand that a serious investigation of the *community's practice* and of the circumstances of the particular Baptism be made before any judgment is passed on the validity of a Baptism by reason of its manner of administration.<sup>4</sup>

There is no doubt that such an important matter as the validity of their respective baptisms should be a subject of dialogue among the churches.<sup>5</sup> This was the principal reason for selecting this particular subject for discussion in the symposium.

This presents a challenge to all the churches, including the Roman Catholic Church. It is hoped that the two articles given here may help to arouse the interest of Catholics (bishops, priests, and lay people) and spur them on to a careful investigation of the validity of the Baptism conferred by other churches. Besides examining the official ritual of the churches, there should also be an investigation to establish the question of *fact*: namely, do the ministers of other churches actually

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<sup>4</sup> *Directory*, n. 13

<sup>5</sup> "The whole question of the theology and practice of Baptism should be brought up in dialogue between the Catholic Church and the other separated churches or communities. It is recommended that ecumenical commissions should hold such discussions with churches or councils of churches in various regions and, where convenient, come to a common agreement in this matter." "Out of reverence for the sacrament of initiation which the Lord instituted for the new covenant, and in order to clarify what is necessary for its proper administration, it is most desirable that dialogue with our separated brethren be not restricted to the sole question of what elements are absolutely necessary for valid Baptism. Attention should also be given to the fullness of the sacramental sign and of the reality signified ( or '*res sacramenti*' ), as these emerge from the New Testament; this will make it easier for churches to reach an agreement on mutual recognition of Baptism." *Ibid.*, nn. 16, 17.

follow the official ritual of their church in administering the sacrament of Baptism?

The non-Roman Catholic churches on the other hand may find these articles also of some help, serving as an impetus to a more careful study on their own rituals and to a more careful execution of the prescribed ritual of the ministers. In this way, the validity of Baptism—necessary for salvation—is assured. In this way also, Catholics will have no reason to doubt the validity of the Baptism conferred by these churches, since the basis for doubt will have been removed.<sup>6</sup>

In these two articles, certain churches were chosen for study in preference to others. The criterion of choice consisted of the following considerations: a) a greater nearness in doctrine and ritual between these churches and the Roman Catholic Church; b) the importance of these churches both from the national and from the ecumenical viewpoint;<sup>7</sup> c) finally, in some cases, these were the churches that cooperated cordially in a survey, conducted by questionnaire or by personal interview; in other cases, the doctrine of the churches involved are sufficiently known from studies previously made.<sup>8</sup>

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<sup>6</sup> It might be noted that the new *Directory* is emphatic in dealing with the Oriental churches. "There can be no doubt cast upon the validity of Baptism as conferred among separated Eastern Christians. It is enough therefore to establish *the fact* that Baptism was administered." *Ib.* n. 12. In view of the necessity of Baptism for salvation, the cautiousness of Roman Catholics in this matter is perfectly understandable. There are known cases — and they are not rare — where the ministers of some non-Catholic churches do not follow faithfully the prescriptions of their own baptismal ritual.

<sup>7</sup> Most of the churches studied belong to the National Council of Churches of the Philippines.

<sup>8</sup> See, e.g., Rev. Sabino Vengco Jr., "The Validity of the *Iglesia ni Kristo* baptism", *Loyola Studies*, Prefatory Issue, (second semester 1965-66), pp. 56ff.; also Felix Vacas O.P., *Exposición y crítica del bautismo aglipayano* (Manila, 1958). See also Achútegui-Bernad, *Religious Revolution in the Philippines*, Vol. I (2nd ed., Manila, 1961) p. 298, and Vol. II (Manila, 1966), pp. 18, 70, 72, 153, 159, 162, 402-403.

It is hoped that these articles may help to promote an ecumenical spirit in the Philippines, which might be shown, for instance, in appropriate discussions resulting in a "common agreement in this matter."<sup>9</sup>

PEDRO S. DE ACHÚTEGUI, S.J.

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<sup>9</sup> In various countries, there are agreements concluded on this point between the Roman Catholic Church and other churches within the country.

## *The Baptismal Rites in Filipino Christian Churches*

**W**ITH regard to religious affiliation, the Philippine census classified the Christian population of the Philippines under the following religions: Roman Catholic, Protestant, Aglipayan and Iglesia Ni Kristo.

In accordance with the foregoing classification, we are separating in our presentation, the baptismal rites among Protestant churches from that of the Filipino Christian churches, namely, the Philippine Independent Church and other Aglipayan churches and the Iglesia Ni Kristo. We begin with the Philippine Independent Church and other Aglipayan churches.

### A. AGLIPAYAN CHURCHES

The strong nationalist movement within the Roman Catholic Church in the Philippines which had started in 1898, became concretely embodied in a church, the Iglesia Filipina Independiente (IFI), which by the year 1907 became officially Unitarian in belief and in baptism. But except for the change from a Trinitarian to a Unitarian formula, the new church's ritual of baptism remained very much like the Roman Catholic sacrament of baptism.

In 1929, Father Servando Castro, one of the eighteen Roman Catholic priests of Ilocos Norte who joined the IFI at its inception, made an attempt to restore the original Catholic doctrine and practice to the then officially Unitarian church of which he was a bishop. But among other things, he failed to obtain the substitution of the Trinitarian formula of baptism to replace the official formula of the *Oficio Divino* (OD), the IFI official liturgical book.

Father Servando died before the intramural struggle within the IFI which reached its peak on January 22, 1946. In the doctrinal complication that ensued, the group of Bishop Fona-cier which later became incorporated as the Independent Church of Filipino Christians (ICFC), at present under Bishop Ramon Abaya, had remained Unitarian and continued to follow the direction of the *Oficio Divino* in administering baptism "in the name of the Lord Jesus". The same official liturgical book explains that "it is a false interpolation in the Gospel of St. Matthew that baptism is conferred in the name of the pagan trinity of gods. According to the Epistles and the Acts, the Apostles baptized only in the name of Jesus" (OD, p. 201).<sup>1</sup>

Bishop de los Reyes' group, however, which by decision of the Supreme Court is juridically the PIC, in August 1947, adopted a Trinitarian Declaration of Faith as well as a revised Constitution, and a new set of Canons and Articles of Religion. It likewise adopted a liturgy in conformity with the new Declaration of Faith and different from the liturgy embodied in the *Oficio Divino*. One extremely important instance of this change of liturgy was the change in the rite of baptism: the formula in the *Oficio Divino* was replaced by the Trinitarian formula of baptism. The old baptismal formula of the *Oficio Divino* says: "In the name of our Lord Jesus Christ I baptize thee: and know that only by washing one-self, especially interiorly, does one have part in the kingdom of the heavenly Father."<sup>2</sup> The new Trinitarian formula is the Matthean invocation of the Father, the Son and the Holy Spirit.

A close look at the *Filipino Ritual*, the new official liturgical book of the PIC, will show that the rich symbolical ceremonies investing the simple act of baptism in the baptismal service, conform substantially with those of the Roman Catholic Church and the Philippine Episcopal Church. All of these have ceremonies that precede and follow the essential act of

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<sup>1</sup> Cf. Pedro S. de Achutegui, S.J. and Miguel A. Bernad, S.J., *Religious Revolution In The Philippines, II* (Manila: Ateneo de Manila, 1966), p. 153.

<sup>2</sup> *Ibid.*, p. 159, n. 15.



baptism. The ceremonies as directed by the new *Filipino Ritual* are as follows:

Those who are to be baptized, with their Godparents, shall meet the priest at the Font, if there be one, otherwise in such other place in the church (as is) customarily used for the service.

After a brief address to the godparents, the priest blows softly upon the head of the person to be baptized, calling the Lord to impart on him (her) his divine Spirit of holiness.

The sign of the cross is then made on the forehead and on the breast of the person to be baptized, followed by an exhortation to make open profession of the faith in a crucified God.

The priest, then, proceeds to the placing of salt in the mouth of the person to be baptized. This symbolic act is followed by a prayer and a reading of the Gospel from the third chapter of St. John.

Then those who are witnessing the ceremony recite the Apostles' Creed in preparation for the renunciation of the devil that follows.

After anointing the breast and the shoulders of the person to be baptized with the Oil of Catechumens, the priest prepares for the decisive act of baptism itself.

Repeating the name of the person to be baptized given by the godparents, the priest thrice *pours water upon* him (her) saying: "*I baptize thee in the name of the Father and of the Son and of the Holy Ghost: Amen.*"<sup>3</sup>

The following ceremonies include another anointing, and the handing of the white vesture to the newly baptized.

Asking the godparents to kneel, the officiating minister finally ends the rite with his bestowal of blessing.

Aside from putting together the proper matter and form, as is done in the foregoing ceremonies, the PIC is concerned, likewise, with the necessity of the right intention of the minister

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<sup>3</sup> *The Filipino Ritual* (1961), pp. 57ff.

for the valid administration of baptism. Canon 45 of the PIC indicates this, for it says: "Private baptism may be given by anyone who uses the proper matter and form and has the *right intention* . . ." (So much the more is the same right intention required in solemn baptism.)

By right intention is usually understood that the person administering baptism has the intention of giving this sacrament, as at least contained in the general purpose of doing what the Church does by this ceremony.

As far as the PIC is concerned, we have sufficient indications that this minimum intention of doing what the Church does, is satisfied.

For instance, the PIC, in its "Declaration of the Faith and Articles of Religion," speaks of itself as being within "the stream of historic Christianity" and "as a true branch" of the "Holy, Catholic and Apostolic Church," which is "the body of Christ," and "founded by Christ" himself (Art. of Religion No. 17; Decla. of the Faith No. 4).<sup>4</sup>

In this it is implied that the intention of the PIC in administering baptism must be that of the Church founded by Christ, of which the PIC believes itself to be a true branch.

In addition to this, the PIC's fourth Article of Religion, with allusion to what is commanded in the Gospel, speaks of baptism as a sacrament "ordained by Christ himself" and necessary for salvation. Hence, as the PIC administers baptism as ordained by Christ for salvation, it is in fact doing what the Church does.

Therefore, with the proper matter and form, and the right intention sufficiently present, the baptism administered by the PIC should be considered as certainly valid. However, there are, or have been, at least thirteen other known Aglipayan churches that have broken off from the present Aglipayan body, the IFI, or the PIC. If any of these churches follows the above manner of baptizing, it has, likewise, certainly valid baptism.

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<sup>4</sup> Cf. *The Filipino Missal* (1961), pp. 57ff.

For instance, we can hardly question the validity of baptism administered by the "Holy Catholic Apostolic Christian Church" (HCAC), a congregation which was formally registered with the Securities and Exchange Commission as "Iglesia Catolica Apostolica Filipina Ind. Inc." Its recently approved *Constitutional Declarations and Canon*, (July 3, 1966 and August 6, 1966 respectively) hardly leave any doubt as to the validity of baptism administered in this church. Article 21 of its Constitution, says: "As this Church believes that she is an integral part of the one, Holy, Catholic, Apostolic, Orthodox and Indefectible Church, it is therefore her prime obligation to be amicably cordial in her relation with other, Catholic, Orthodox, non-catholic-orthodox and even with non-Christian brethren. She shall call them separated brethren..."

In fidelity to its oneness then, with what its Constitutional Declaration calls "the Mother (Eastern and Western) Catholic Church. . ." (4th paragraph of Constitutional Declarations), its Canon 190 directs that "baptism shall be either in the Latin or Orthodox rite provided that the rite be properly employed." The validity of baptism, therefore, administered in the Holy Catholic Apostolic Christian Church is beyond doubt, for it gives directions to follow the baptismal rite used by the "Mother Church."

Unfortunately, we have no detailed information about the baptismal rites of ten of the thirteen other known Aglipayan churches.<sup>5</sup>

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<sup>5</sup> These ten Aglipayan churches are as follows:

1. Bishop's Church (BC), founded by Bishop Jose Pasion in 1951.
2. Iglesia Catolica Apostolica Nacional (ICAN), organized by Rev. David A. Ramiro in 1930.
3. Filipino Christian Church (FCC), founded in 1926, headed by Rev. Ciriaco de las Llagas.
4. Philippine Liberal Church (PLC), organized by Bishop Ramirez in 1930.
5. Iglesia Cismatica Filipina Nacional (ICFN), founded in 1940, headed by Bishop Camilo Diel.
6. Iglesia de la Libertad (IL), organized by Baldomero Aguinaldo in 1904.

The three Aglipayan churches, which we know are using the Unitarian formula for baptism are the following:

1. Independent Church Of Filipino Christians (ICFC). This church was formerly headed by Bishop Santiago Fonacier, and now, by Bishop Ramon Abaya y Sison;

2. Philippine Unitarian Church (PUC), headed first by Bishop Pedro Aglipay, and now, by Bishop Angel Bitanga;

3. Christ Jesus' Holy Church (CJHC), founded and headed by Bishop Pedro Aglipay, after he left the Philippine Unitarian Church of which he was the first head.

Except for Bishop Pedro Aglipay's church, the other two churches are Unitarian in doctrine. All three, however, use the Unitarian formula for baptism. Baptism, using the Unitarian formula, is invalid in the eyes of the Roman Catholic Church.

The First Plenary Council of the Philippines held in Manila in Jan. 1953, made explicit reference to the validity of the IFI baptism. We are referring to decree 297 of the Plenary Council, the tone of which is one of general caution in accepting the validity of the IFI baptism, as a whole. Perhaps, this cautious approach could be explained by the fact that before 1955,<sup>6</sup> the term "Aglipayan" was practically synonymous with the IFI. But since 1955, the term "Aglipayan" has become a generic name which can be applied to many distinct churches. The Plenary Council, then, which was celebrated before 1955, was prompted to be generally cautious in accepting the validity of the IFI baptism because the Unitarian and Trinitarian groups of the IFI were not yet juridically separat-

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7. Iglesia Nacional de Filipinas (INF), headed at present by Bishop Solomon Elegado.

8. Church of God (CG), headed by Rev. Felipe Yagaya.

9. Iglesia Filipina Reformada (IFR), founded by Angel Flor Mata.

10. Iglesia Filipina Evangelica Independiente (IFEI), founded by Rev. Demetrio Pascual in 1924. Cf. Achutegui and Bernad, *op. cit.*, pp. 246-261.

<sup>6</sup> 1955 is the year of the Supreme Court's decision which declared, among other things, Bishop Isabelo de los Reyes Jr. to be the legitimate Supreme Bishop of the IFI.

ed. After the Supreme Court's decision and the publication of the *Filipino Ritual* of the PIC in 1961, the Plenary Council could have ascertained the precise validity of the PIC baptism, and could have clearly distinguished it from the baptism administered by the other churches which are Unitarian in doctrine and in practice.

#### B. IGLESIA NI KRISTO

Our limited information necessitates that we be brief concerning the baptismal procedure of the Iglesia ni Kristo. We, however, have a vivid picture of the procedure in Julita Sta. Romana's eyewitness account of an Iglesia baptism, in her 1955 Master's thesis. She relates:

"The officiating minister asked the candidates (for baptism) several questions on the doctrine before he delivered his sermon. . . . The sermon dealt on the sacredness of baptism, the Iglesia's sole right to baptize and the prerequisites to baptism. They were asked to repent for all their sins, to change their minds and to make them one with Christ, to surrender themselves to Christ and to bury their old feelings which were anti-God, because when one is baptized the old sinful self is buried and out comes a new person who must enjoy and live this newness of life which is oneness with the Lord. . . . As the candidates prepare themselves for the immersion, two ministers who would perform the ceremony, together with four assisting deacons and deaconesses, put on their long white robes with long sleeves and prayed in one corner before they entered the pool. . . . filled to the breast with water. The choir sang continuously as the baptism went on. The women were baptized first. They formed a single line and slowly ascended the stairs to the pool with folded hands. . . . The ministers held the arm of the candidate (and) whispered 'Do you believe that kapatid na Manalo is the Sugo of God who had been sent these last few days of the world to save men from eternal damnation?' The candidate answered 'Opo' and the deaconess held her hands and back as the minister supported her head and in a split second immersed the candidate in the water uttering the words, 'I baptize thee in the name of the

first, that the Philippine Independent Church under its present Supreme Bishop, Bishop de los Reyes Jr. administers valid baptism if its ministers follow the liturgical formula as embodied in its official book, the *Filipino Ritual*; secondly, the baptism administered by the Holy Catholic Apostolic Christian Church is similarly valid; thirdly, the Iglesia ni Kristo's baptism, as we have presented it, enjoys presumptive validity.

With that, "we look to the future with confidence," as the *Decree on Ecumenism* says. The walls of separation among Christian churches are thick, but do not reach to heaven. And as someone said: "They will tremble, like those of Jericho, if good men on both sides make enough noise."

(Acknowledgment: The data about the PIC and other Aglipayan churches in this paper are mainly derived from Vol. II of *Religious Revolution in the Philippines* by Achutegui and Bernad.)

ENRIQUE GONZALES, O.M.I.

## *The Baptismal Rites in Protestant Churches in the Philippines*

**I**N this paper we shall try to describe the various baptismal rites as performed in various Churches in the Philippines. We limit our present research to the Lutheran Church, the Philippine Episcopal Church, the Methodist Church, the Iglesia Evangelica Metodista en las Islas Filipinas, the Iglesia Evangelica Unida de Cristo, the United Church of Christ, and the Seventh Day-Adventist Church.<sup>1</sup> A word concerning the validity of the rites concludes the paper.

The seven aforementioned Churches employ in their baptismal rites the material element of water either by immersion, affusion, or aspersion — all valid modes of baptism<sup>2</sup> — and the Trinitarian formula as traditionally used in the Church before the division of Christianity in the sixteenth century. We find, however, wide variety in their actual administration of the Sacrament.

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<sup>1</sup> In addition to the rituals of these Churches to which we shall refer in our description of the different baptismal rites, the following were found extremely useful in preparing this paper: *The Augsburg Confession* (reprinted from *The Book of Concord*, Muhlenberg Press, 1959); "Christian Denominations" (professor's notes, for private use); *Journal of the First National Theological Conference on Worship of the East Asia Theological Commission on Worship* (World Council of Churches, Manila, June 10-11, 1957); *Lutherans and Catholics in Dialogue II, One Baptism for the Remission of Sins* (New York: U.S.A. National Committee of the Lutheran World Federation and Bishops' Commission for Ecumenical Affairs, 1967); *The Philippine Ecumenical Review*, I (October 1964); *Philippine Christian Year Book 1962-1963* (Manila: Printer's Art, 1962); George Tavard, *Understanding Protestantism* (New York: Deus/Century Books, 1964); Gustave Weigel, S.J., *Churches in North America* (Baltimore: Helicon Press, 1961).

<sup>2</sup> *Code of Canon Law*, cn. 758; cf. *Rituale Romanum* II, 1, n. 10.

THE LUTHERAN CHURCH<sup>3</sup>

The rite opens with an invocation that God in His goodness and mercy will receive the child by baptism, forgive his sins, and make him a living member of Christ's Holy Church. The pastor then says a formula of exorcism: "Depart, unclean spirit, and give way to the Holy Spirit." He makes the sign of the cross on the child's forehead, a token of his redemption by Christ the Crucified. Then he recites a short prayer calling upon God to receive the child by the washing of rebirth and the renewing power of the Holy Spirit. He then reads a passage from Luke 18/15-17 (Jesus blessing the children) and a parallel passage from Mark (10/13-16).

After the sponsors have expressed their promise to bring up the child in the discipline and instruction of the Lord, the Apostles' Creed is recited. The pastor says a prayer asking God to give the child the fullness of His baptismal grace. The baptismal formula follows: "———, I baptize you in the name of the Father, and of the Son, and of the Holy Spirit." A prayer of thanksgiving concludes the ceremony. Then a final blessing.

THE PHILIPPINE EPISCOPAL CHURCH<sup>4</sup>

At the baptismal font the minister asks those present to pray to God that the child may be baptized with water and the Holy Spirit, be received into Christ's Holy Church, and be made a living member of the same. He recites a brief prayer beseeching God to grant to the child remission of sin by spiritual regeneration. After he has read one of the following passages: Mark 10/13-16 (Jesus blesses the children), John 3/1-9 (the Nicodemus story), Matthew 2/18-20 (commission to baptize), the people and the minister together recite a prayer

<sup>3</sup> "The Order for Infant Baptism" (typewritten copy, furnished by Edward L. Kast of Baguio City. Other helpful data on the rite were gathered in an interview with Rev. Robert Morthole of the Lutheran headquarters at Old Sta. Mesa, who graciously offered answers to a prepared questionnaire on baptism.

<sup>4</sup> The Episcopal baptismal ceremony is taken from *The Book of Common Prayer* (Protestant Episcopal Church in the United States of America, 1945), pp. 273-281.



of thanksgiving for the grace of faith, and of petition to give the child the Holy Spirit.

During the interrogation which immediately follows, the sponsors, speaking in the name of the child, renounce the devil and his works, profess the Christian faith as contained in the Apostles' Creed, express the desire for baptism, and promise to keep the commandments. The sponsors take upon themselves the responsibility to teach the child the Creed, the Lord's Prayer, the ten commandments, and all other things that a Christian should know; and they promise to have the child confirmed as soon as he reaches sufficient maturity. In the case of adult baptism, the candidate himself in the presence of two witnesses answers the same questions as those asked of the sponsors in the office for infant baptism.

Then follows a prefatory prayer asking God to listen to the supplications of the congregation, to sanctify the water for the mystical washing away of sins, and to give the fullness of His grace to the child to be baptized. The minister now takes the child in his arms, and naming the child, dips him in the water discreetly, or pours water on his head, saying the triadic formula: "———, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen." In the baptism of an adult, the minister takes the candidate by the hand, and asking the witnesses his name, dips him in the water or pours water on his head, pronouncing the same Trinitarian formula.

Then he makes a sign of the cross on the child's forehead as a token that hereafter he shall confess the faith of Christ, fight against sin, the world, and the devil, and continue to be Christ's faithful soldier to the end of his life. In thanksgiving the minister invites those present to recite the Lord's Prayer. A final thanksgiving prayer by the minister concludes the rite.

THE METHODIST CHURCH<sup>5</sup>

In the Methodist Church we find the practice of infant and adult baptism. The mode is aspersion or affusion, or, if desired, immersion.

## 1. Infant Baptism

The rite begins with a reminder addressed to the people: baptism is a visible sign of grace of the Lord Jesus Christ, through which we become partakers of His righteousness and heirs to life eternal. It is an initiation into the fellowship of Christ's Holy Church. Then the pastor poses the following questions to the parents or sponsors: In presenting the child for baptism, do you confess your faith in the Lord Jesus? Do you take the responsibility of living before this child a life that becomes the Gospel, of bringing up the child in the Christian faith, of keeping him under the guidance of the Church until he, by the power of God, shall accept for himself the gift of salvation and be confirmed as a responsible member of Christ's Holy Church? To these questions the sponsors answer in the affirmative. The interrogation finished, the pastor takes the child in his arms and pronounces the formula. "———, I baptize you in the name of the Father, and of the Son, and the Holy Spirit. Amen."

A final question is addressed to the congregation: will you endeavor so to live that the child may grow in knowledge and love of God? The congregation promises so to live that the child may be established in the faith and be confirmed and strengthened in the way that leads to life eternal. A short prayer follows, then the blessing.

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<sup>5</sup> The baptismal rite of the Methodist Church is taken from *The Book of Worship for Church and Home* (Nashville, Tennessee, 1964), pp. 7-11. Another source book is *Doctrines and Discipline of the Methodist Church* (1964), otherwise called *Discipline*. It contains practically everything there is to know about the Methodist Church: the Constitution, Articles of Religion, General Rules, the Local Church, Ministry, Conferences, Temporary Economy, Judicial Administration, Administrative Agencies, Pensions and Permanent Funds, Worship and Ritual.

## II. Adult Baptism

The pastor begins by asking the congregation to pray that the candidate may receive forgiveness of his sins, be baptized with water and the Holy Spirit, and be received into Christ's Holy Church. A short prayer follows. The interrogation includes such points as repentance of sins and acceptance of Christ as Savior, belief in the Trinity, desire to be baptized, will to live a good Christian life. The pastor then asks for the candidate's name and pronounces the baptismal formula: "\_\_\_\_\_, I baptize you in the name of the Father, and of the Son, and of the Holy Spirit. Amen." He then exhorts the congregation to set a good example to the newly baptized. Then the final blessing.

### *The Iglesia Evangelica Metodista en las Islas Filipinas (IEMELIF) and the Iglesia Evangelica Unida de Cristo*

From an interview with a pastor of the IEMELIF and a pastor of the Iglesia Unida, we obtained the following data. The baptismal practice of these two Churches, together with their doctrine apropos of baptism, is the same as that of the Methodist Church.<sup>6</sup> The mode is sprinkling, pouring, or immersion if desired.

#### THE UNITED CHURCH OF CHRIST<sup>7</sup>

The United Church of Christ follows two orders: the order for infant baptism by sprinkling or pouring; and the order for adult baptism by sprinkling and immersion.

### I. The Order for Infant Baptism

<sup>6</sup> Rev. J. Cajjuat of the Iglesia Unida furnished us with a copy of the *Ritual ng Iglesia Evangelica Unida de Cristo* (1953), and the "Iglesia Evangelica Unida de Cristo (Ika 25 Aniversario 1937-1957, Dahang Pang-alaala)," a commemorative program containing a brief history of the Iglesia Unida.

<sup>7</sup> *The Book of Common Worship* (Quezon City: United Church of Christ in the Philippines, 1962), pp. 20-61. Concerning the structure of the United Church of Christ, see Constitution and By-Laws in *Book of Government*, (1964).

There are two forms to this order; there is, however, no appreciable difference between Form I and Form II.

The pastor reads one or more of the following passages: Deuteronomy 6/4-7; Psalms 103/17-18; Matthew 18/2-6; Acts 2/39. Then he gives a brief exhortation and says a prayer. During the interrogation, the parents or sponsors, speaking on behalf of the child, profess their faith in Christ. As sponsors, they promise to bring up the child as a good Christian and to confirm the faith now being declared when the child comes of age. The pastor now, pronouncing the Christian name of the child, sprinkles or pours water on the head of the child, and says the baptismal formula: "———, I baptize thee in the name of the Father, and of the Son, and Holy Spirit. Amen. The blessing of God Almighty, Father, Son, and Holy Spirit, descend upon you and dwell in your heart forever. Amen." A brief exhortation addressed to the congregation concludes the ceremony.

## II. A) The Order for Adult Baptism by Sprinkling

There are also two forms to this order. But again, there is no appreciable difference between Form I and Form II.

A candidate prior to his baptism is asked to appear before the Board of Elders to determine whether he is prepared to receive the Sacrament.

At the start of the ceremony, the candidate stands before the pastor who makes some preliminary remarks touching on the following points: belief in the Trinity, baptism as entrance into Christ's Church, as a sacrament of cleansing, as a gospel requisite.

In answer to the question posed by the minister, the candidate confesses his faith in the Trinity, promises to live a good Christian life, manifests his desire to be received into the United Church and into the Church Universal, and expresses sorrow for sins. Then the minister recites a prayer asking that the candidate may receive the remission of sins and, born again by water and the Holy Spirit, die unto sin and live unto righteousness. Now the candidate kneels and the pastor,

sprinkling water on the person's head, pronounces the formula: "I baptize you, ———, in the name of the Father, and of the Son, and of the Holy Spirit. The blessing of God Almighty, Father, Son, and the Holy Spirit, descend upon thee, and dwell in your heart forever. Amen." The rite concludes with a short prayer and exhortation.

## II. B) The Order for Adult Baptism by Immersion

The pastor instructs the subject to be baptized on the procedure of immersion and its meaning. The rite then begins with a processional hymn and a reading from Scripture, for instance, the passage from John 3/1 ff. or from Matthew 28/18-20. What follows is the interrogation which covers such points as the profession of the Christian faith, the desire for baptism, confession of sins, sorrow for them, trust in Jesus, and a promise to lead a sober life. After an appropriate prayer has been said on behalf of the person to be baptized, the candidate is led into the baptistry or a body of water. In an attitude of invocation, the pastor pronounces the formula: "By the authority of Our Lord Jesus Christ, in whom you have confessed your faith, I baptize you ———, in the name of the Father, and of the Son, and of the Holy Spirit. Amen." Then the candidate is immersed. The pastor, facing the congregation, reads a few passages from Scripture. A hymn is sung. Then he gives a final blessing.

### THE SEVENTH-DAY ADVENTIST CHURCH<sup>s</sup>

The practice in the Seventh-Day Adventist Church is adult baptism by immersion.

A candidate passes through a public examination in the presence of the congregation or before a church board, the purpose being to test the candidate's knowledge of the faith, his attitude, his conviction, and his readiness to assume responsibilities in the church. When this is over, the candidate is ready to pronounce the Baptismal Vow which consists of answers to questions dealing with the various points of faith, such

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<sup>s</sup> *Church Manual* (General Conference of the Seventh Day Adventist Church, U.S.A., 1951), pp. 48-58.

as, belief in the Trinity, acceptance of the New Testament teaching on baptism, desire to be baptized as a public expression of faith in Christ and in the forgiveness of sins. As a gesture of welcome, the church body votes on acceptance of the candidate into the church.

The baptismal formula used reads as follows: "And now, brother (sister), knowing that you have given your heart to the Lord Jesus, and that you are resting entirely in His finished sacrifice for your salvation, I now gladly baptize you in the name of the Father, and of the Son, and of the Holy Spirit. Amen." An alternate formula reads: "And now because of your acceptance of Jesus Christ as your personal Savior, I gladly baptize you . . . in the name of the Father, and of the Son, and of the Holy Spirit. Amen."<sup>10</sup>

So far we have dealt with the material rite of Baptism. Before an opinion is given on the question of the validity of the baptismal practice of these Churches, a word should be said about the subject of intention.<sup>11</sup>

For the Lutherans baptism is the fulfillment of Christ's command "to make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit"; it is an initiation into the fellowship of Christ's Holy Church. The intention to carry out the act of the Church is manifestly present in an Episcopalian minister when he performs the baptismal rite in which he prays that the candidate be received into Christ's Holy Church and made a living member of the same. This same intention we infer from the outward rite as performed in the Methodist Church, the IEMELIF, the Iglesia Unida, the United Church of Christ, and the Seventh-Day Adventist Church. The exhortatory prayers give a clear indi-

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<sup>9</sup> Roy Allan Anderson, *The Shepherd-Evangelist* (Washington: Review and Herald Publication, 1960), pp. 284-285.

<sup>10</sup> *Ibid.*, p. 288.

<sup>11</sup> On the doctrine of intention, see Bernard Leeming, S.J., *Principles of Sacramental Theology* (London: Longmans, Green and Co., 1956), pp. 435-495: especially pp. 450ff. on the principle "The minister of a sacrament must intend at least to do what the Church does"; pp. 482ff. "The minister of a sacrament is presumed to intend what the rite means . . ."; and p. 495 on the intention of the recipient.

cation of the purpose of the rite and of the intention of the respective Churches in the performance of Baptism.<sup>12</sup>

From the foregoing we gather the following data: valid material element, valid formula, the intention of the minister to carry out the act of the Church and to do as she does, and finally, the intention of the subject to receive the Sacrament. In conclusion we say that the baptismal rites of these Churches meet the requirements for valid baptism.

FLORENCIO R. CUERQUIS, S.J.

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<sup>12</sup> Bouscaren tells us about the declaration of the Holy Office concerning the validity of some non-Catholic baptism. "The Holy Office has declared (28 Dec., 1949; *AAS*, 41-650; *Digest*, III, p. 423) that provided the necessary matter and form were used, baptisms conferred in the [Churches] of the Disciples of Christ, Presbyterians, Congregationalist, Baptists, Methodists, are presumed valid and not invalid on account of a lack of intention on the part of the minister, unless the contrary is proved in a particular case." T. Lincoln Bouscaren, S.J., *et. al.*, *Canon Law* (Milwaukee: The Bruce Publishing Company, 1963), p. 453. For much useful information regarding the validity of non-Catholic baptism, see Goodwine, "Statistics on Baptism as Observed by Religious Bodies in the United States of America," *Jurist*, V (1945), p. 285.