

The Archdiocese of Santa Fe
Handbook for Ecumenical and
Inter-religious Affairs
2009

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PREFACE

Dear People of God,

I am pleased to approve this Handbook for Archdiocesan Ecumenical and Inter-religious Relations. It affirms the Archdiocese of Santa Fe's longstanding commitment on furthering the Church's mission on Christian unity and to fostering peaceful relations among people of all faiths.

You will find this Handbook comprehensive. It is intended as a resource for supporting ecumenical and inter-religious prayer, study and dialogue as well as a guide for faithful sacramental sharing with Christian brothers and sisters of other traditions.

Unique to this Handbook is a section devoted to frequently asked questions (FAQ) on ecumenism and inter-religious affairs. This section also exists as a standalone pamphlet for brief answers to the most common concerns related to faith relations. Each FAQ answer cites the sections where more in-depth explanations can be found in the Handbook.

I encourage clergy, religious and laity alike to avail themselves of the information and direction this Handbook provides. I am confident it will prove invaluable to all who seek to respond faithfully to Christ's call "that we all be one" (John 17: 11).

Sincerely yours in the Risen Lord,

Most Rev. Michael J. Sheehan

Archbishop of Santa Fe

PURPOSE AND SCOPE

Since Vatican Council II, ecumenism has been at the forefront of Church renewal, both within the Catholic Church and within other Christian churches and ecclesial communities. This vanguard position does not imply, however, that ecumenism is uniformly understood or widely received among the Catholic faithful. On the contrary, ecumenism remains largely misunderstood and variously received by clergy and laity alike. The purpose of this document is to clarify and reaffirm the meaning and purpose of ecumenism and to provide practical guidelines for Catholics in the Archdiocese of Santa Fe to articulate its mandate more faithfully and effectively than previously.

To that end, the content of this Handbook is divided into three major parts: Part I – *The Catholic Understanding of Ecumenism*; Part II – *Principles and Norms for Articulating the Church's Ecumenical Mission*; Part III – *Resources and References*. Clergy and lay ministers are encouraged to read the handbook in its entirety. Parishes are also encouraged to make the handbook visibly available for reference. All are invited to share suggestions for improving the clarity and usefulness of these guidelines by mailing suggestions care of the Office of Ecumenical and Inter-religious Affairs at the Catholic Center, 4000 St. Joseph's Place NW, Albuquerque, NM 87120.

Part I – The Catholic Understanding of Ecumenism

A – FREQUENTLY ASKED QUESTIONS ON ECUMENISM

INTRODUCTION

In his encyclical on ecumenism, *Ut Unum Sint*, Pope John Paul II indicated ecumenism to be more than a desire. He made it an existential imperative for Catholics, writing that “ecumenism, the movement promoting Christian unity, is not just some sort of appendix which is added to the Church’s traditional activity. Rather, ecumenism is an organic part of her life and work, and consequently must pervade all that she is and does; it must be like the fruit borne by a healthy and flourishing tree which grows to its full stature” (John Paul II *Encyclical on Ecumenism, UUS*, no. 20). In the same encyclical, John Paul further states that ecumenism “must be central to the work of the whole Catholic Church. Prayer and work for Christian unity is a basic duty of being a Catholic Christian.” His thoughts echo the Second Vatican Council’s view on ecumenism, which its *Decree on Ecumenism (Unitatis Redintegratio[UR])* describes as an “urgent desire that every effort should be made towards the gradual realization of this unity in various organizations and living activities of the Church, especially by prayer and by dialogue on points of doctrine and the more pressing pastoral problems of our time.” (*UR*, no. 18)

We must conclude, therefore, that parish commitment to ecumenism is vital to its being fully and truly Catholic. For a parish to be fully Catholic, it must become actively and faithfully involved in ecumenism. This involvement should begin with parishes assessing honestly where they stand on issues pertaining to Christian unity. (One model of assessment, entitled *An Examination of Conscience*, can be found in the Fall 2002 issue of Church magazine. The magazine’s website is www.nplc.org.)

The Catechism of the Catholic Church affirms ecumenism as the Church’s answer to Christ’s prayer for unity. It professes the Church to be one, holy, catholic, and apostolic and portrays the separation among the Christians as a wound to the body of Christ (*CCC* 817). It reiterates the point made in the *Council’s Decree on Ecumenism* that Christ bestowed unity on His Church from the beginning. Although Christ continues to give his Church the gift of unity, the Catechism writes, the Church “must always pray and work to maintain, reinforce, and perfect the unity that Christ wills for her” (*CCC* 820). It sees the desire to recover unity of all Christians “as a gift of Christ and a call of the Holy Spirit” (*CCC* 820).

The Catechism goes further to state that “certain things are required in order to respond adequately to this call: “permanent renewal of the Church...; conversion of heart as the faithful try to live holier lives according to the Gospels...; prayer in common...; knowledge of each other; ecumenical formation of the faithful, especially the priests; dialogue among theologians and meetings among Christians of different churches and communities; and collaboration among Christians in...service to mankind” (*CCC* 821). In short, the Catechism views ecumenism as our response to Christ’s call for unity among Christians and all human kind.

The Archdiocese of Santa Fe promotes the teaching of Vatican II and the Church’s magisterium on ecumenism, and presents these “Frequently Asked Questions on Ecumenism” to help the faithful better appreciate Church teaching. It is part of the *Archdiocesan Handbook for Ecumenical and Inter-religious Affairs*, which can be accessed on the Archdiocesan web site or in your parish office. Each question refers to sections of the handbook for further clarification and explanation.

1. WHAT IS ECUMENISM? (NO. 1-3)

“Ecumenism” commonly means “universal, worldwide.” The first councils of the Church were called *Ecumenical* Councils to reflect the unifying intent of these convocations. The word itself combines two

Greek words: “*oikein*,” meaning to “inhabit;” and “*oikos*,” meaning “house.” Together these words convey the ultimate purpose of the mission given the Church by Christ in John 17, which, according to John Paul II, is to enable “people to share in the communion which exists between the Father and the Son” *Mission of the Redeemer, Redemptoris Missio, [RM]* no. 23). The “disciples,” writes John Paul II, “are to live in unity with one another, remaining in the Father and the Son, so that the world may know and believe” (*RM*, no. 23).

Ecumenism aptly refers to the Church’s effort to bring humankind into one household of faith in and through Jesus Christ by the grace of the Holy Spirit. All Christians, by virtue of their Baptism, share in this mission, which, as St. Paul noted, calls us to abandon being “...strangers and sojourners,” and instead to become “fellow citizens with the holy ones and members of the household of God” (*Ephesians* 2:19).

The term “ecumenical movement” refers to “initiatives and activities planned and undertaken to promote Christian unity” (*UR*, no. 4). This movement involves efforts among and for Christians to arrive at the unity willed by Christ for his disciples. Ecumenism also refers to activities designed to help the Catholic Church overcome her own sins against the truth and the grace entrusted her and to remain committed to continually assessing her own fidelity to Christ’s call for unity in truth through appropriate renewal and reform.

2. WHY IS SPIRITUAL ECUMENISM THE SOUL OF ECUMENISM? (NO. 4)

Spiritual ecumenism is the wellspring of the unity Christ has called us to seek. It refers to the change of heart required for unity to be realized. The Church tells us that “there can be no ecumenism without a change of heart” (*UR*, no. 7). This change of heart, prompted and expressed through public and private prayer for Christian unity, is, according to the Church’s *Decree on Ecumenism*, “the soul of the whole ecumenical movement” (*UR*, no. 8).

Simply put, spiritual ecumenism involves private and communal prayer and reflection that leads to true repentance for the harm Christians have done to one another and to the humility and generosity of heart needed to seek and receive forgiveness from one another. The public and private prayer can and should be of two kinds: prayer done by Catholics among themselves, and that done by Catholics and other Christians together, excluding the sharing of the Holy Eucharist.

Many ask why Holy Communion cannot be shared among persons who do not profess the Catholic faith. This question is addressed in numbers 11 and 12 below.

3. WHO SHOULD BE CONCERNED ABOUT ECUMENISM? (NO. 5, 9)

The Second Vatican Council emphatically states that ecumenism is the concern of the entire Church, laity and clergy alike. In its *Decree on Ecumenism*, the Sacred Council specifically calls all the Catholic faithful “to recognize the signs of the times and to take an active and intelligent part in the work of ecumenism” (*UR*, no. 4).

This call for ecumenical involvement is not given without qualification, however. The Sacred Council “exhorts the faithful to refrain from superficiality and imprudent zeal, which can hinder real progress for unity” (*UR*, no. 4). Ecumenical action must be “fully, sincerely Catholic, that is to say, faithful to the truth received from the apostles and Fathers of the Church in harmony with the faith which the Church of Christ has always professed, and at the same time directed toward that fullness to which Our Lord wills His Body to grow in the course of time” (*UR*, no. 4).

The council also encourages Catholics “to make a careful, honest appraisal of whatever needs to be done or renewed in the Catholic household itself, in order that its life may bear witness more clearly and faithfully to the teachings and institutions which have come to it from Christ through the Apostles” (*UR*, no 4).

4. IS ECUMENISM AN IMPORTANT WORK FOR THE CATHOLIC CHURCH? (NO. 1, 6, 7)

Christ himself states in John 17 that he came that we might be one in the Father through Him. Unity is the essential purpose of Christ’s mission on earth. To deny the importance of ecumenism, risks denying the very will of God. Not only is unity important to Christians; it’s important to the entire world. Christ prayed for his disciples to remain in unity with one another not only for their sake and for the sake of the will of the Father, but so that the world may believe (John 17:21-22).

Disunity among Christians leads others to doubt the truthfulness of our belief in Christ as the revelation to the entire world of the will of God. For parishes or individuals to remain disinterested in ecumenism or to give only token attention to the Church’s teaching on ecumenism is a refusal on their part to embrace the very will of God as revealed by Jesus Christ. Again, progress toward unification should never be made at the expense of the truth given us through the Church.

5. WHY IS ECUMENISM WORTH OUR PARISH’S EFFORTS? (NO. 8, 30)

Faithfulness to the teachings of the Church must always be guided by charity. The council exhorts us “to pray to the Holy Spirit for the grace to be genuinely self-denying, humble, and gentle in service to others and to have an attitude of brotherly generosity toward others” (*UR*, no. 7). In his letter to the Ephesians, St. Paul urges the same manner of heart, “I urge you to live in a manner worthy of the call you have received, with all humility and gentleness, with patience bearing with one another through love, striving to preserve unity of the spirit through the bond of peace; one body, one Spirit, as you were also called to the one hope of your call, one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all” (Ephesians 4:1-6).

John Paul II echoes this exhortation in his encyclical *Christ the Redeemer of Man, Redemptor Hominis*, [*RH*], writing that “we must seek unity without being discouraged at the difficulties that can appear or accumulate along that road; otherwise we would be unfaithful to the word of Christ; we would fail to accomplish His testament. Have we the right to run this risk” (*RH*, no. 6)? Parochial life makes the Church visible. She benefits most by being Christ’s Church. To be Christ’s Church is to seek unity in faith.

6. ISN’T THE CATHOLIC CHURCH THE ONE TRUE CHURCH? (NO. 3)

Ecumenism affirms that the Catholic Church is the Church founded by Christ after his resurrection. Vatican Council II writes, “This is the unique Church of Christ which in the creed we avow as one, holy, catholic, and apostolic.” “This Church,” it continues, “subsists in the Catholic Church, which is governed by the successor of Peter and by the bishops in union with that successor” (*Dogmatic Constitution on the Church, Lumen Gentium*, [*LG*] no. 8). “Subsistence” means perduring, historical continuity and permanence of all elements instituted by Christ in the Catholic Church, in which the Church of Christ is concretely found on this earth. *The Decree on Ecumenism* affirms that the Catholic Church holds the promise of the unity we seek, stating that “this unity subsists in the Catholic Church as something she can never lose, and we hope that it will continue to increase until the end of time” (*UR*, no. 4). The *Decree* also affirms that the Church of Christ is present and operative in the Churches and ecclesial communities not yet in full communion with the Catholic Church, on account of the elements of sanctification and truth that are present in them.

Nevertheless, the word “subsists” can only be attributed to the Catholic Church precisely because it refers to the mark of unity that we profess in the Creed (I believe in one...Church); and this one Church subsists in the Catholic Church.

This unity does not imply absolute uniformity in local expressions of the same faith. Scripture shows that there has always been pluralism in the Church. In the New Testament, the term “church” is applied to one or another of the individual local congregations that manifested the faith shared by the whole Christian community.

When the local first century churches of Corinth, Ephesus, Rome, Philippi, Jerusalem, for example, worked to live in harmony and visible communion (*communio*), we see manifested the unity of the one Church of Christ, subsisting in these various churches. Only when all the elements of faith are manifested in a given church can that church be declared in union with the fullness of Christ’s Church. However, to say that the Catholic Church is the Church established by Christ does not mean that Catholics have always manifested the truth revealed by God in every instance in history. The Council admits that “although the Catholic Church has been endowed with all divinely revealed truth and willed all means of grace, its members fail to live by them with all fervor” (*UR*, no. 4). The Sacred Council calls the Church to bear in her own body the humility and dying of Jesus necessary to admit when it is or has been unfaithful to that truth. As Scripture reminds us, “If we say we have not sinned, we make him a liar, and his word is not in us” (1 Jn. 1:10).

7. DOES ECUMENISM MEAN WEAKENING OR DILUTING CATHOLIC DOCTRINE? (NO.10)

Ecumenism does not seek unity through compromising doctrine. The Sacred Council states that “it is essential that the doctrine be clearly presented in its entirety” (*UR*, no. 11). The Council considers the Apostolic Church to be the primary means of unity given us by Christ. For Catholics to give partial expression of the truth as the Holy Spirit has guided the Church to grasp would be harmful to the very unity we seek, not to mention to all believers.

Even though the Council acknowledges that “many of the significant elements and endowments which go together to build the Church itself can exist outside the visible boundaries of the Catholic Church — the written word of God; the life of grace; faith, hope, charity along with the other interior gifts of the Holy Spirit” (*UR*, no. 3) — it also teaches that we must bring to the ecumenical dialogue the integrity of our own doctrine to the edification of fellow Christians.

Such integrity calls us to explain the Church’s doctrine “more profoundly and precisely, and in such a way and in such terms as our separated brethren can also really understand it” (*UR*, no. 11). This may entail reform and renewal of the mode of communicating the Catholic teaching, but should not entail altering the substance of the faith itself (*UR*, no. 6). Catholics should also be reminded that “in Catholic doctrine there exists a ‘hierarchy’ of truths, since they vary in their relation to the fundamental Christian faith” (*UR*, no. 11).

8. DO ORTHODOX CHURCHES MERIT SPECIAL CONSIDERATION? (NO. 19-22)

The Decree on Ecumenism states that Orthodox Churches, “although separated from us, still possess true sacraments, and above all, by apostolic succession, the priesthood and the Holy Eucharist whereby they are linked with us in closest intimacy. Therefore, worship in common with the Orthodox Church, given suitable circumstances and approval of Church authority, is not only possible, but encouraged” (*UR*,

no. 15). This clearly indicates a different relation with the Orthodox Churches compared to our relationship with Protestant and Reformed ecclesial communities.

The reason for this different relationship is not only the sacramental unity expressed above but also the extent to which we share a common spiritual heritage with Orthodox Churches. Common elements include the veneration of Mary, devotion to the saints, the spiritual counsel from the Apostolic Fathers, and monasticism. In addition to the fundamental unity-within-variety of our common spiritual heritage, the Council also finds commonality in our laws, our customs, and in our theological expressions of doctrine. “All this heritage of spirituality and liturgy, of discipline and theology in its various traditions, this holy synod declares to belong to the full Catholic and apostolic character of the Church” (*UR*, no. 17).

The Church’s *Decree on Ecumenism* advises that being faithful to Christ’s call to seek unity means being faithful to the bonds that already unite us. Since the bonds between the Catholic Church and the Orthodox Churches are greater, then certainly our relations with the Orthodox Churches should likewise be more substantial.

However, since communion with the Catholic Church, the visible head of which is the Bishop of Rome, is not some external complement to a particular Church but rather one of its constitutive elements, these venerable communities lack the fullness which is proper to the Church governed by the successor of Peter.

9. ARE THERE EASTERN CHURCHES ALREADY IN UNION WITH ROME? IF SO, HOW ARE THEY DIFFERENT FROM ORTHODOX CHURCHES? (NO. 11-18)

Yes, there are 22 autonomous Churches *sui iuris*, or *rites*, in union with Rome. Of the 22, one is the Latin, or Roman, Church *sui iuris*. The others are known as Eastern Churches. These Churches differ from Orthodox Churches in that they acknowledge the primacy of the Pope and magisterial government of the See of Rome. They have their own hierarchies, distinctive liturgical traditions and code of Canons. Broadly speaking, there are four original Eastern Catholic traditions: the Antiochian, Alexandrian, Byzantine and Armenian Churches. These include Churches of distinctive ethnic and geographic origin. A complete list of the various types of Eastern Catholic Churches can be found in the handbook, no. 12. In the Archdiocese of Santa Fe, there is one Eastern Catholic parish, a Ruthenian Byzantine parish, Our Lady of Perpetual Help, which is located at 1837 Alvarado Dr. NE, in Albuquerque. Given the union with Rome, specific canons apply to sacramental life and require special attention from Roman Catholic ministers (e.g., age of receiving Holy Communion and the rite of marriage).

10. WHAT DIFFERENCE DOES IT MAKE TO WHICH CHRISTIAN CHURCH OR COMMUNITY ONE BELONGS? (NO. 19, 23, 27)

The Catholic Church teaches that other Christian “Churches and ecclesial communities...are bound to the Catholic Church by a special affinity and close relationship in view of the long span of earlier centuries when the Christian people lived in...communion” (*UR*, no. 19). It also counsels us never to belittle the bonds that we share in essentials, for example, in our profession of faith in Jesus Christ as our God and Lord and unique mediator with the Father through the power of the Holy Spirit; in our common Baptism; in our attitudes toward Holy Scripture, the sacramental life; and in the daily Christian activities of prayer and worship.

At the same time, the Council reminds us that “very weighty differences not only of a historical, sociological, psychological and cultural nature, but especially in the interpretation of revealed truth” exist

between and among us (UR, no. 19). Honesty requires us to admit these differences and the way such differences affect our respective expressions of Christian life. Life teaches that loving and understanding depend on each other so intimately that neither can totally outstrip the other, even though love will always lead the way, as, for example, our love of God always leads to our understanding of Him. Therefore, until our understandings of God's call are reconciled in Christ, our understanding of what it means to be Church will remain a source of division. Until we agree on the essential nature of the Church, it certainly makes a difference to which church or ecclesial communion a person belongs. Our challenge is to "work out the truth in love" (Eph. 4:13), faithful to the Church Christ established.

11. IF WE ARE UNITED IN THE ESSENTIALS OF FAITH, WHY CAN'T WE RECEIVE COMMUNION IN PROTESTANT LITURGICAL SERVICES; AND WHY CAN'T THEY RECEIVE HOLY COMMUNION IN OURS? (NO. 23, 25)

Inter-communal reception contradicts the very meaning of communion, for "inter-" implies between groups that are not really one. To be in communion is to be one with all the members of a given church in their relation with each other in the Blessed Trinity. To receive communion in another church or to offer communion to members of another denomination is to ignore the very sign the sacrament was instituted to be for us. While experimentation on the part of some has led to a lax understanding, it is Catholic teaching that reception of the Eucharist is a sign of real unity and not a hoped for unity. (See Part III: Canon Law #844.)

12. IS INTER-COMMUNION AT LEAST ALLOWED WHENEVER THERE IS AGREEMENT ON THE NATURE OF THE HOLY EUCHARIST AND THE PRIESTHOOD OR AT WEDDINGS? (NO. 17, 21, 25, 28)

The fact that a Christian belonging to another confessional church is spiritually well disposed and spontaneously asks for Communion from a Catholic priest is insufficient. *The Application of Principles and Norms in Ecumenism* (DAPNE) states two other conditions necessary for the reception of Holy Eucharist by a non-Catholic in danger of death or in a situation of grave or pressing need (as defined by the local Ordinary, i.e., Bishop): one, that the person's faith in the sacrament is in harmony with that of the Church and, two, that he or she has no access to a minister of his or her own communion.

Granted, the attitudes of individual members of faith communities do not always coincide with the attitudes of the communities themselves. Nevertheless, the Eucharistic celebration commits the whole church to the validity of the celebration. To receive communion is to profess becoming an integral, inseparable member of the whole Eucharistic body of Christ under the bishop.

It should also be noted that the question of inter-communion is not limited to the validity of Orders. If it were, then Eucharistic sharing between Orthodox, the Polish National Catholic Church and others not yet in full communion with the Catholic Church would be permitted, since all of these Churches admit the validity of Orders, the Real Presence, and the sacrificial nature of each other's Eucharist.

In sum, *The 1993 Directory for the Application of Principles and Norms of Ecumenism* (DAPNE) lists "danger of death" as the only case of "urgent need" not requiring the action of the local Ordinary before sharing these sacraments. In such circumstance, four other conditions are required: one, the baptized person requests the sacrament of his or her own accord; two, he or she expresses the Catholic faith in the sacrament; three, is properly disposed; and, four, has no access to a minister of his or her own church or ecclesial communion. The official interpretation of these above-mentioned conditions by Archbishop

Sheehan is that all four specific conditions are to be present and that they are not to be taken as general samples of conditions. (See Part III: Canon Law #844.)

13. WHAT ABOUT THE OTHER SACRAMENTS AND WORSHIP? (NO. 16, 20, 24, 28)

Sharing sacraments together is a sign of unity in faith. When unity is not present, therefore, sacramental sharing and indiscriminate liturgical participation is to be avoided. Priests and parishioners are encouraged to explain this principle to those who do not belong to the Catholic communion. They are advised also to observe the guidelines offered in handbook sections cited above concerning the degree and extent of the sharing that may occur between Catholics of the Eastern and Roman Churches and between Catholics and Christians of the Orthodox, Reformed, or Protestant traditions.

Since Roman and Eastern Catholics are fully united in faith, they may share the sacraments together. However, Catholics should be aware that distinctions exist between how several sacraments are understood and celebrated in each Church. The faithful of both the Eastern and Roman Churches are advised to respect the differences when celebrating the sacraments together. Guidelines for sacramental sharing between Eastern and Roman Catholics can be found in #16 of the handbook.

With respect to sacramental sharing with Christians of the Orthodox, Protestant and Reformed communions, the sacraments of Reconciliation and Anointing of the Sick, like that of Holy Communion, remain exclusive to the Catholic faithful. Matrimony between a Catholic and an Orthodox, Protestant, or Reformed Christian may be administered by a Catholic priest, provided appropriate catechesis and permissions are given.

Baptism should be administered in the community to which the parents belong. Catholics may serve as a godparent for a person being baptized in another community, but only if the other godparent is a member of the community to which the child or person will belong. To be valid in the eyes of the Church, the Baptism must be performed in the Trinitarian formula. Pastors must keep in mind that Baptism may only be conferred once; therefore, baptized Christians seeking full communion in the Catholic Church through the Rite of Christian Initiation should not be re-baptized. They should also be aware that Baptism in the Mormon community and The Church of the Latter Day Saints is rarely, if ever, given in the Trinitarian form. Guidelines for sacramental sharing and worship with Christians of other communions can be found in Part II of the handbook; for Eastern Catholics, #16; for Orthodox, #20; for Protestants/Reformed, #24; Pentecostal/Evangelical, #28.

All Catholics should avail themselves of the theological distinctions between the various Christian Churches and ecclesial communions to better understand the level of sharing permitted in ecumenical Christian worship.

14. WHAT OTHER AREAS OF STUDY AND CONCERN OUGHT I TO KNOW? (NO. 18, 22, 26, 29, 30)

Despite differences between Catholics and the Orthodox, Protestant, and Reformed communions in the witness of our faith in Christ, we are all incorporated in the one Body of Christ through Baptism, and we share many of the same elements of the Christian life. This real and imperfect communion should be shared and expressed in common prayer and study. The Church encourages us to get to know the outlook of our separated fellow Christians through prayer, study, dialogue and service. Suggestions for topics of study are offered in the handbook in the sections cited above and Catholic organizations involved in ecumenical social justice initiatives as well as templates for ecumenical prayer and worship can be found in the Part III of the handbook.

15. IS INTER-RELIGIOUS DIALOGUE THE SAME AS ECUMENISM? (NO. 31)

Ecumenism pertains to relations among Christian Churches and ecclesial communions. Inter-religious relations concern our interaction with non-Christian religions. Response to Christ's call for unity in the world through faith in him involves our reaching out to persons outside the Christian faith. The Church also "rejects nothing of what is true and holy in these religions" (*Declaration on the Relation of the Church to Non-Christian Religions, Nostre Aetate [NA]* no. 2). Therefore, she encourages Catholics to collaborate with followers of other religions in prudence and love. Collaborating in "prudence and love" means being obedient to the truth of Christ's revelation. According to the magisterium, this involves "dual adherence: to God who reveals and to the truth which he reveals..." (*Jesus the Lord, Dominus Iesus, [DJ]* no. 7). Catholics should keep in mind that there is a distinction between theological faith and belief in other religions, a distinction, she says, that is not always borne in mind in current theological reflection. "Theological faith (the acceptance of the truth revealed by the One and Triune God) is often identified with belief in other religions, which is religious experience still in search of the absolute truth and still lacking assent to God who reveals himself" (*DJ*, no. 7).

B – THE THEOLOGY AND GOAL OF ECUMENISM

INTRODUCTION

1. A clear understanding of the theology of ecumenism as conveyed in church documents is essential to articulating the Catholic Church's ecumenical mission faithfully. The following section provides a comprehensive summary of the Church's theology of ecumenism, its source, goal and history; as well as descriptions of the various roles each of us is called to fulfill in effecting Christ's mission to unite the world through faith in Him.

CHRIST CALLS US TO BE ONE

2. From the beginning, God intended all human kind to be one, united in Him through Christ. Our loss of Eden was, in essence, our loss of unity with God. As Christians we profess unity in Christ; yet we remain apart, and to the extent that we remain divided, we deprive ourselves of God's glorious design for us. God's desire for us to be one in Him echoes throughout salvation history. So fervent is this desire that Christ prays to the Father for us to be one, not once, but three times, before allowing himself to be handed over to be tried and crucified. First, he prays for the disciples, "Holy Father, keep them in your name that you have given me, so that they may be one just as we are" (Jn. 17:11). Then for all who come to believe in Christ through the apostles, "I pray not only for them, but also for those who will believe in me through their word, so that they may all be one, as you, Father, are in me and I in you, that they also may be in us, that the world may believe that you sent me" (Jn. 17:20-21). Finally, he conveys that our unity in the Father was the essential purpose of his mission on earth, when he prays, "I have given them the glory you gave me, so that they may be one, as we are one, I in them and you in me, that they may be brought to perfection as one, that the world may know that you sent me..." (Jn. 17:22).

Without question, unity in belief and service to God and others is divinely ordained. To the extent that we Christians remain apart in prayer and worship and on matters of faith and morals, we and the world remain impoverished of God. Unity in faith is, therefore, of utmost importance not only to believers but to the entire world. For this reason, the Second Vatican Council set the Catholic Church on a path of prayerful reconciliation with fellow Christians. Its goal is ecumenical accord, that is, universal oneness, or, to put it another way, humble and honest solidarity in God, through Jesus Christ and the transforming power of the Holy Spirit. Vatican II Council's *Decree on Ecumenism, Unitatis Redintegratio (UR)*, defines the goal of ecumenism to be: "reconciling all Christians in the unity of the one and only Church of Christ" (*UR*, no. 24). Elusive as this union has been, it lies at the heart of what we are as people of God.

The modern era of ecumenism began over a century ago. For Catholic Christians, it has been nearly fifty years. Yet ecumenism remains widely misunderstood. Even favorable opinions of ecumenism can yield articulations contrary to its intended goal. *The 1964 Conciliar Decree on Ecumenism (UR)* exhorts the faithful: "to refrain from superficiality and imprudent zeal, which can hinder real progress for unity. Their ecumenical action must be fully and sincerely Catholic, that is to say, faithful to the truth received from the apostles and Fathers of the Church, in harmony with the faith which the Catholic Church has always professed and at the same time directed toward that fullness to which our Lord wills His body to grow in the course of time" (*UR*, no. 24). This caution noted, the magisterium of the Catholic Church wholeheartedly affirms ecumenism, considering it central to the Church's mission.

The centrality of ecumenism to the Church's mission troubles many of the faithful, largely for lack of proper understanding of the theology and ultimate goal of ecumenism and the proper role each of us is called to fulfill in effecting this vital mission. This misunderstanding rests upon two widely held

misconceptions: first, the notion of ecumenism being a process toward unity through compromise on matters of truth; and, second, the notion that it is a movement ordained by humans alone, not by God. Quite to the contrary, the aim of ecumenism is unity through reconciliation in truth, and its ordaining and sustaining agent is God.

FIDELITY TO CHRIST'S CALL

3. Christians possess a oneness given to us through Christ and His Church. Yet, as the *Conciliar Decree on Ecumenism* points out, "even in the beginning of this one and only Church of God there arose certain rifts, which the Apostles strongly condemned." The Decree goes on to confess that "in subsequent centuries more serious dissensions appeared and large communities came to be separated" (*UR*, no. 3). The question becomes, then, where are we to find this oneness now that we have become divided, and how are we to express it faithfully?

The 1993 *Directory for Application of Principles and Norms for Ecumenism* (DAPNE) echoes the Dogmatic Constitution on the Church, *Lumen Gentium*, stating that Christian unity "subsists in the Catholic Church as something she can never lose" (DAPNE, no. 18). At the same time, in its *Decree on Ecumenism*, the Council confesses that membership in Christ's body is not exclusive to the Catholic faithful, stating that "all who have been justified by faith in Baptism are members of Christ's body and have a right to be called Christian and accepted as brothers [and sisters] by the children of the Catholic Church" (*Decree*, no. 3). It further acknowledges that "some and even very many of the significant elements and endowments which together go to build up and give life to the Church can exist outside the visible boundaries of the Catholic Church" (*Decree*, no. 3). To say that unity subsists in the Catholic Church and then to admit to its being expressed variously elsewhere confuses many of the faithful, leading them to wonder how they are to reconcile these seemingly contradictory claims.

The answer lies in the fact that, for the Church, these claims are not contradictory. Rather, they point to the fact that the Church is a mystery that we Christians are still discovering. At the heart of this mystery is the belief that the Church is the Body of Christ. This belief calls us to affirm that the fullness of the Church resides in and through Jesus Christ. Our lack of unity attests to the fact that this fullness has yet to be realized. Therefore, even though the Catholic Church holds that Christ "willed that the apostles and successors — the bishops with Peter's successor at their head — should preach the Gospel faithfully, administer the sacraments, and rule the Church in love;" (*UR*, no. 2) and "...that the ecclesial communities separated from us lack the fullness of unity and have not retained the proper reality of the Eucharist;" it also affirms that "when Christians of other faith traditions preach the Gospel of Jesus Christ and commemorate Christ's death and resurrection in the Lord's Supper, they profess that their actions signify life in communion with Christ" (*UR*, no. 22). Catholic clergy and laity alike are charged to work toward reconciling the divisions we have inherited.

Reconciliation involves conciliation. However, the reconciliation Christ calls us to seek does not imply compromising the truth. Ecumenism recognizes that the truth of Christ is greater than the witness of any single Christian communion's tradition. The Catholic Church maintains that the truth of Christ resides most fully within the deposit of faith received by the apostles and passed down within the Catholic Church by apostolic succession throughout history up to and including modern time.

However, in mining this deposit of truth, the Catholic Church has sometimes fallen short in giving it the fullest expression. Agents of the Catholic Church have not always and everywhere acted in a manner consistent with the truth it possesses. In the *Conciliar Decree on Ecumenism*, the Church acknowledges that "although the Catholic Church has been endowed with all divinely revealed truth and willed all means

of grace, its members fail to live by them with all fervor” (*UR*, no. 4). She also “...knows that she is joined in many ways to the baptized that are honored by the name of Christian, but do not profess the Catholic faith in its entirety or have not preserved unity or communion under the successor of Peter” (*LG*, no. 13). In Christ, we also have the assurance that whatever is truly Christian is never contrary. The Church maintains that different, though essentially consistent, expressions of faith “can always bring a deeper realization of the mystery of Christ and the Church” (*UR*, no. 4).

SPIRITUAL ECUMENISM

4. Fidelity to Christ’s call for unity, then, is first and foremost a call for humility and conversion of heart. It is a call to spiritual renewal. As *The Decree on Ecumenism* points out, “there can be no ecumenism worthy of the name without a change of heart. For it is from renewal of the inner life of our minds, from self-denial, and an unstinted love that desires of unity arise” (*UR*, no. 7). The Catholic Church and all Christians must be open to examining where we have fallen short and prayerfully and truthfully consider how to renew the body of Christ. *The Decree on Ecumenism* also states that “Catholics’ primary duty is to make a careful, honest appraisal of whatever needs to be done or renewed in the Catholic household itself, in order that its life may bear witness more clearly and faithfully to the teachings and institutions which have come to it from Christ through the apostles” (*UR*, no. 4). “This change of heart along with private and communal prayer for unity of Christians should be regarded as the soul of ecumenism, and merits the name, ‘spiritual ecumenism’” (*UR*, no. 5).

In sum, ecumenism is the Church’s response to Christ’s call that we all be one. Canonically, it calls for a oneness in governance and ministry. Spiritually, it calls for a change of heart in service and humility to Christ and each other. Dialogically, it calls for an open, honest search for fuller understanding of the faith given us in Christ through the Catholic Church. Confessionally, it calls us to a profession of faith that is rooted in our common belief in Christ. Ethically and morally, ecumenism calls us to work together in equipping the faithful with the purity of heart and strength and charity of purpose worthy of the name Christian.

AN ORDERED FIDELITY

5. The conversion of heart and openness to Christ’s call for unity must be embraced on both the personal and ecclesial level. It stands to reason, then, that ecclesial direction and articulation are essential to ecumenism. The apostle Paul teaches that there is a proper order to the part each of us plays in the Church.

Now you are Christ’s body, and individually parts of it. Some people God has designated in the church to be, first, apostles; second, prophets; third, teachers; then, mighty deeds; then gifts of healing, assistance, administration, and varieties of tongues. Are all apostles? Are all prophets? Are all teachers? Do all work mighty deeds? Do all have gifts of healing? Do all speak in tongues? Do all interpret? (1 Cor. 12:27-30)

For ecumenism to foster and preserve the unity Christ desires, it must be undertaken corporately, that is, within the structure and under the guidance of the Church. Enthusiasm for ecumenism without the proper direction can reduce it to a movement of social cooperation. Such enthusiasm tends to gloss over confessional differences with platitudes or to assume confessional equality without proper discernment.

To provide clarification and direction, the Catholic Church has issued directives and established offices for directing ecumenical initiatives, relegating ultimate binding authority to the Holy See through the

Pontifical Council on Christian Unity, and, locally, to the Archbishop of Santa Fe in consultation with the United States Conference of Catholic Bishops' (USCCB) Secretariat for Christian Unity.

The order of ecumenical fidelity within the Catholic Church is structured as follows:

- The Holy See and the Pontifical Council for Christian Unity
- The USCCB Secretariat for Christian Unity – The Archbishop of Santa Fe
- The Archdiocesan Office of Ecumenical and Inter Religious Affairs
- The Archdiocesan Ecumenical Commission
- Parish Pastors and People

This structure is at once hierarchical and communal. All are called to a renewal of heart and mind, while some are called to lead that conversion. At the pontifical and national levels, ecclesial agreements are confirmed and norms and principles for ecumenical engagement are set. At the archdiocesan level, the archbishop promulgates the norms and principles for the faithful under his care. At the parish level, the faithful are called “to learn and embrace the Church’s ecumenical teaching and to promote her ecumenical mission” (*Archdiocese of Santa Fe Pastoral Plan*, Ecumenism, Goal #1).

C – PROGRESS MADE AND CURRENTLY UNDERWAY

FOUNDING THE ECUMENICAL MOVEMENT – A BRIEF HISTORY

6. The ecumenical movement arose out of the First World Missionary Conference held in Edinburgh, Scotland, in 1910, which brought together twelve hundred delegates from the Anglican and Protestant communions. Delegates to this meeting realized that divisions among Christians were hampering missionary efforts.

In January, 1919, participants in the Holy Synod of the Orthodox Church of Constantinople decided to form a league of churches to which all Christians were invited. The following year the Ecumenical Patriarch, Dorotheus of Brussa, issued an encyclical letter speaking of the importance of establishing a fellowship or league of churches modeled after the newly founded League of Nations. Also in 1919, the Lutheran Archbishop of Uppsala, Sweden, Nathan Soderblom, published an article in *The Contemporary Review* urging the formation of a common or ecumenical council so that the unity of Christians might be more fully realized.

During the 1920's, two international bodies were organized which furthered the ecumenical movement. The first was the Life and Work organization which met in 1925 to focus on cooperative action among churches for disaster relief; the other body, the Faith and Order group, convened in 1927 to seek a way to promote unity of belief among Christians. Not long after the groups merged to form the World Conference of Churches which held its first General Assembly in Amsterdam in 1948.

For Catholic Christians, the Second Vatican Council (1962-1965) was also the major event in the modern ecumenical movement. Prior to Vatican II, the Catholic Church had observed the growing ecumenical movement with caution and had refrained from direct involvement. However, one of the principle purposes of Vatican II, as expressed by Pope John XXIII, was the restoration of unity among Christians. Since the Council, the Church has confirmed its commitment to the pursuit of Christian unity and inter religious cooperation through its official statements at all levels of authority: in its Dogmatic Constitution on the Church, *Lumen Gentium*; and its Pastoral Constitution on the Church, *Gaudium et Spes*; in its Conciliar Decree, *Unitatis Redintegratio*; and in papal encyclicals on ecumenism and inter-religious affairs, *Ut Unum Sint*, *Nostre Aetate*, and *Orientalis Lumen*.

ECUMENISM SINCE VATICAN II

7. Since Vatican II, the Pontifical Council on Christian Unity has undertaken dialogue with various Christian denominations on matters of faith that have been a source of division.

In addition, the Pontifical Council on Christian Unity has issued directives for engaging in ecumenical study, worship, and community service locally. The most recent set of directives, *The Directory for the Application of Principles and Norms of Ecumenism* (DAPNE), was issued in 1993. Pastors, clergy, religious and lay ministers concerned with ecumenical affairs and initiatives must be familiar with these directives. DAPNE can be accessed on line at: www.vatican.va/chrstuni/documents.

The guidelines contained in this document build on the Pontifical Council's directives and are intended to be used by priests, deacons, religious, and lay ministers when addressing ecumenical concerns of the faithful or when sponsoring ecumenical and inter-religious events. *The Handbook on Ecumenism for the Archdiocese of Santa Fe* can also be found on line at: www.archdiocesasantafe.org.

ECUMENISM IN NEW MEXICO AND THE ARCHDIOCESE OF SANTA FE

8. In the fall of 1955 the Synod of New Mexico of the Presbyterian Church USA appointed a committee to explore the possibility of creating a New Mexico Council of Churches. The Council convened its first meeting on September 9, 1958 at the First Congregational Church of Albuquerque. In December 1964, Archbishop James Peter Davis announced that the Archdiocese of Santa Fe would join the New Mexico Council of Churches, becoming the first Catholic diocese in the country to do so. Monsignor Coggiola-Mower of Albuquerque's Our Lady of Annunciation Parish was appointed the official Catholic representative to the council. The name of the organization was changed to the New Mexico Conference of Churches (NMCC) in 1982.

9. In 1980, Archbishop Robert F. Sanchez established the Ecumenical Commission of the Archdiocese of Santa Fe to assist him in furthering the mission of ecumenism. Since 1993, Archbishop Michael J. Sheehan has continued to foster the work of the Ecumenical Commission. The Commission is currently comprised of representatives from parishes, archdiocesan offices, local Eastern Catholic Churches and various other bodies involved in ecumenical dialogue, prayer and social ministry. The mission of the Commission is to further the ecumenical vision of Vatican II, challenging Catholics and fellow Christians to the conversion of heart essential to Christ's call for unity. The Commission promotes and facilitates ecumenical and inter-religious opportunities for prayer, study, dialogue, and works of charity and Gospel justice.

The Pastoral Plan of the Archdiocese of Santa Fe, promulgated by Archbishop Sheehan in June 2006, includes three goals under the priority of "Ecumenism": ecumenical formation, ecumenical collaboration, and inter-religious dialogue.

Part II – Principles and Norms for Articulating the Church's Ecumenical Mission

A – RELATIONS WITH EASTERN OR ORIENTAL CATHOLIC CHURCHES

INTRODUCTION

10. Reconciling Christians in the unity of the one and only Church of Christ remains the expressed goal of ecumenism. Our faithfulness to Christ requires our undivided, uncompromised commitment to this goal.

To further unity, however, we must first understand where the Catholic Church stands in relation to other Christian churches and ecclesial communities. This entails learning about the particular historical, theological, and doctrinal issues that distinguish each of our expressions of faith in Jesus Christ. We should also apprise ourselves of the progress Christians have already made in reconciling these distinctions. Faithfulness to the Holy See requires that the Archdiocese of Santa Fe articulate norms for engaging in ecumenical prayer, study and service with our Christian ecclesial relatives.

In the following sections our ecumenical and inter-religious relations are grouped into these broad categories: Section A, Ecumenical Relations with the Eastern or Oriental Catholic Christian Churches; Section B, Ecumenical Relations with the Eastern and Oriental Orthodox Churches; Section C, Ecumenical Relations with Protestant and Reformed Ecclesial Communion; Section D, Ecumenical Relations with Evangelical and Pentecostal Communities and Fellowships. Section E, Ecumenical Cooperation in Social and Cultural Life, and Section F, The Distinctions and Similarities between Inter-religious Relations and Ecumenical Relations.

CHURCHES IN FULL COMMUNION

11. Vatican II presents the Church as the new People of God, uniting in itself, in all the richness of their diversity, men and women from all nations and cultures. It teaches that the Universal Catholic Church is a “corporate body of Churches” (LG, no. 23). It “is made up of the faithful who are organically united in the Holy Spirit by the same faith, the same sacraments and the same government. They combine into different groups, which are held together by their hierarchy, and so form particular churches or rites” (Oriental Churches, *Orientalium Ecclesiarum*, [OE] no. 2).

The Christian Church traditionally has been divided into “East” and “West.” These terms have a very precise meaning in ecclesiastical language. The Western, or Latin, territories, together with their faithful are those which were formerly part of the Western Roman Empire and those which received Christianity from those countries. Generally speaking, the Eastern territories were formerly part of the Eastern Roman Empire or were territories that received Christianity from the Eastern Roman Empire.

12. There are four original Eastern traditions: Antiochian, Alexandrian, Byzantine, and Armenian. These four are further divided as follows:

Antiochian:	West Syrian (Syro-Antiochian, Maronite, and Malankarese Churches) and East Syrian (Chaldean and Malabarese Churches)
Alexandrian:	Coptic, Ethiopian, and Eritrean Churches
Byzantine:	These Churches originate from the Byzantine tradition: Albanian, Belarusian, Bulgarian, Italo-Greek, Melkite, Romanian, Russian, Ruthenian, and Ukrainian.

The Ruthenian Church includes the Croatian, Hungarian, Slovak, Czech and the Pittsburgh Metropolita of USA.

Armenian: The Armenian Church

Catholic Christians have grown accustomed to speak of the Latin/Roman Rite and Eastern Rite to designate these different Churches. However, the Code of Canon Law and the Code of Canons of the Eastern Churches make it clear that we ought to speak of these entities as Churches, not as Rites. The Code of Canon Law uses the phrase “autonomous ritual Churches” to designate the various Churches.

According to Vatican II, the development of these Churches was part of God’s plan. “It has come about through divine providence that, in the course of time, different Churches set up in various places by the apostles and their successors joined together in a multiplicity of organically united groups which, while safeguarding the unity of faith and the unique divine structure of the universal Church, have their own discipline, enjoy their own liturgical usage and inherit a theological and spiritual patrimony” (LG, no. 12). Vatican II stipulates that “provisions must be made everywhere in the world to protect and advance all these individual churches” (OE, no. 4).

In his apostolic letter *Light of the East*, Pope John Paul II expressed the need for conversion on the part of the Latin Church that she may come to appreciate and respect the dignity of Eastern Christians and “accept the spiritual treasures of which the Eastern Catholic Churches are the bearers, to the benefit of the entire catholic communion” (*Light of the East, Oreintale Lumen*, [OL] no. 21). In the same letter, the pope calls upon the Latin Church to “show concretely, far more than in the past, how much she esteems and admires the Christian East and how essential she considers its contributions to the full realization of the Church’s universality” (OL, no. 21). The sharing of the spiritual riches of the East nurtures and strengthens the unity in diversity of the Church.

13. Roman Catholics must keep in mind that while Eastern Catholic Churches are in full communion with the Roman Catholic Church, they retain unique theological, liturgical and canonical aspects. The central role of the Eastern patriarchs and heads of individual Churches should be respected. As the pope is simultaneously the head of the Roman Church and the Universal Church, the Eastern patriarchs are to be recognized as the heads of their own individual Churches. Vatican II acknowledges this point in *Oriental Churches*, “Following the most ancient tradition of the Church, special honor is to be given to the patriarchs of the Eastern Churches, since each is set over his patriarchate as father and head. Therefore this holy council enacts that their rights and privileges be restored in accordance with the ancient traditions of each church and the decrees of the ecumenical councils” (OE, no. 9).

Proper pastoral care with respect to Eastern Catholic Christians requires the Roman Catholic ministers to be aware of the various structures of the Eastern Churches. Although these churches are in full communion with Rome, they retain autonomous hierarchies. There are three different church structures: **The Patriarchal Church**, **The Major Archiepiscopal Church**, and **The Autonomous Metropolitan Church**. In the Archdiocese of Santa Fe there exists one parish of the eparchy of the Ruthenian Byzantine Catholic Church, an autonomous metropolitan church, Our Lady of Perpetual Help.

14. A patriarchal church is under the pastoral care of a patriarch who is the eparchial bishop of his own patriarchal eparchy. A patriarch exercises special jurisdiction over all metropolitans, archeparchs (archbishops), eparchs (bishops), apostolic exarchs and all clergy and faithful of his Church within the geographic area of his patriarchate.

The Patriarchal Churches have eight eparchies in the US and Canada:

- The Eparchy of Newton in Massachusetts for Melkite Greek Catholics;
- The Eparchy of Saint Maron in New York for the Maronite Catholics in Eastern USA;
- The Eparchy of Saint Thomas in Detroit for Chaldean Catholics, in the Eastern USA;
- The Eparchy of St. Peter the Apostle in San Diego for Chaldean Catholics in the Western USA;
- The Eparchy of Our Lady of Lebanon in Los Angeles, for Maronite Catholics of Western USA;
- The Eparchy of Our Lady of Deliverance in Newark, NJ, for Syriac Catholics;
- The Armenian Catholic Exarchate of the USA and Canada

The Archeparchy of the Major Archiepiscopal Churches have these eparchies in the US:

- Syro-Malabar Eparchy of St. Thomas in Chicago, Ill
- The Romanian Catholic Eparchy of Saint George in Canton, OH, for Romanian Catholics
- The Eparchy of Stamford in CT, for Ukrainian Catholics
- The Eparchy of Saint Nicholas in Chicago, for Ukrainian Catholics
- The Eparchy of Saint Josaphat in Parma, NY, for Ukrainian Catholics
- The Exarchate for Syro-Malankar Catholics in New Hyde Park, NY

The Ruthenian Byzantine Catholic Church is the **Autonomous Metropolitan Church** in the USA. It is divided into one archeparchy and three eparchies:

- The Archeparchy of Pittsburgh, PA
- The Eparchy of Passaic, NJ
- The Eparchy of Parma, NY
- The Eparchy of Van Nuys, CA

THEOLOGICAL DISTINCTIONS BETWEEN THE ROMAN CATHOLIC CHURCHES AND EASTERN CATHOLIC CHURCHES

15. Eastern Catholics share the same faith and have the same sacraments as the Roman Church. The Eastern Catholic Churches also recognize the Pope as the visible head of the Catholic Church. The Holy See of Rome, however, acknowledges the Eastern Catholic Churches' power to govern themselves, "since Eastern Catholic Churches have followed their own forms of ecclesiastical law and custom, which were sanctioned by the Fathers of the Church, synods and ecumenical Councils" (*OE*, no. 9).

In addition to having their own forms of ecclesiastical law and custom, these churches have a different way of expression. The Church considers the diversity of customs and observances as adding to the splendor of the Church and as a great help in carrying out her mission. This lawful variety in governance and liturgy also applies to "the differences in theological expressions of doctrine" between the Latin/Roman Church and the Eastern/Oriental Churches. Rome acknowledges that in the study of revelation, East and West followed different methods and developed different understandings and confessions of God's truth. Both the Eastern and Roman Catholic Churches acknowledge that "from time to time, one tradition has come nearer to a full appreciation of some aspects of a mystery of revelation than the other, or has expressed it to better advantage. In such cases, these various theological expressions are to be considered often as mutually complementary rather than contradictory" (*UR*, no. 17). The Church considers these different expressions as spiritual riches and encourages us to avail ourselves of the insights found in both traditions.

The Council encourages Eastern and Roman Catholics alike “to make every effort to preserve the family ties of our common faith and charity which ought to exist between sister churches,” and “to develop closer relations with those who are no longer living in the East..., so that friendly collaboration with them may increase in the Spirit of love, to the exclusion of all feeling of rivalry or strife” (*UR*, no. 18).

NORMS

SACRAMENTAL AND LITURGICAL SHARING BETWEEN THE ROMAN CATHOLIC CHURCH AND EASTERN CATHOLIC CHURCH

BAPTISM

16. Since by Baptism a person is incorporated into Christ and His Church, it is only done in a given Church or ecclesial community once. Moreover, according to Catholic liturgical and theological tradition, Baptism is celebrated by just one celebrant. Baptism, therefore, may not be conferred jointly by two ministers belonging to different Churches or ecclesial communities.

CELEBRANT

A priest or deacon of the Roman Church should not baptize a child of Eastern Catholic parents, unless a priest of the parents’ Church cannot perform the sacrament. Priests are advised to respect the religious heritage of these Catholics by recommending that these parents contact their respective Eparchy to find the nearest Eastern Catholic Church for Baptism. If the distance to their Eastern Catholic Church is prohibitive, then the Roman Priest may baptize; but must register the Baptism with the Eastern Church. The following are the circumstances under which a Roman priest may baptize an Eastern Catholic:

1. The child is in danger of death.
2. The priest of the Eastern Catholic Church is too far away to bring the child to him.
3. The priest of the Eastern Catholic Church cannot come to baptize the child.

If these circumstances exist, a priest or deacon of the Roman Church may baptize the child. If this occurs, the priest must:

1. State, in the parish baptismal register the Eastern Church to which the child belongs.
2. Send notification of the Baptism to the priest of the Eastern Church.
3. If there is not a priest of the child’s Eastern Church in the USA, the registration of the Baptism is made in the parochial register of the Latin Church, but the Eastern Church to which the child belongs must be notified. (See Part III for addresses.)

GODPARENTS

One godparent must be Catholic, either of the Roman or Eastern Church.

CHRISMATION/CONFIRMATION

Eastern Catholics are chrismated (confirmed) at Baptism. If, in exceptional circumstances as mentioned above, a Roman Catholic priest were to baptize a child belonging to an Eastern Catholic Church, he must not chrismate the child unless this priest has faculties to administer the sacrament of Chrismation or Confirmation. The child should be chrismated by a priest of his or her own autonomous Church as soon as possible.

Since many Eastern Catholic children attend Catholic schools under the direction of the Roman Church, it often happens that they are involved in Confirmation classes. If at this time it is learned that a child has been chrismated, the formal rite cannot be repeated. If the child has not been chrismated, he or she must then be chrismated in his or her proper autonomous Church.

HOLY COMMUNION

17. Holy Communion may be received in any Catholic Church by Roman Catholics and Eastern Catholics alike. However, the faithful should make every effort to receive communion in the community of their own Church. NOTE: Malabar Eastern Catholics use the term “Qurbana Liturgy” for the liturgy of the Mass. A Qurbana Liturgy is currently celebrated twice a month at Our Lady of Annunciation Roman Catholic Church in Albuquerque.

Children initiated in most Eastern Catholic Churches receive first Holy Communion at their Baptism and therefore may receive Holy Communion in the Roman Church. Eastern Catholic children who have not received Communion at their Christian initiation should receive their first Holy Communion in their autonomous Church. It is reported that Eastern Catholic children are being sometimes refused communion by Roman clergy and Extraordinary Ministers of Holy Communion who do not understand the distinctive nature of our union. If a child requests reception, priests need only ask the child if he or she is an Eastern Catholic. Priests and Ministers of Holy Communion should also be advised that the Eastern Catholic posture for receiving Holy Communion is to approach the priest with arms crossed over the heart.

RECONCILIATION AND ANOINTING OF THE SICK

Catholics may receive both absolution and anointing of the sick from any priest belonging to either the Roman or the Eastern Churches.

MATRIMONY

The minister of the sacrament of marriage in all Eastern Catholic Churches is the bishop or priest. In Byzantine and Syrian theology, the couple receives the sacrament through the priest from Jesus Christ. In the Roman Catholic Church, the couple administers the sacrament to each other, and they receive the sacrament by virtue of their vows before God. The Roman priest or deacon presides to bless and witness to the marriage. For Eastern Catholics the validity of marriage is based on the presence of the priest, couple, and two witnesses, and the Rite of Crowning.

It is the canonical tradition of Eastern Churches that marriage is to be celebrated before the pastor of the groom unless particular law determines otherwise or a just cause excuses. Unlike in the Roman Church, in the Eastern Churches a deacon may not preside at a marriage. In as much as both the Roman and Eastern Churches do not wish to restrict the freedom of choice of the prospective spouses, when an interecclesial marriage of two Catholics of different autonomous Churches, either Church and pastor can be selected by the partners. (See Victory J. Pospishil's *Eastern Catholic Marriage law: Western Canon 1115 and Eastern Canon 831, § 2 in the Eastern Code of Canon Law*.)

In the USA, a priest of the Roman Church, without special delegation from the eparch of the Eastern Church, cannot validly bless the marriages of the members of that eparch, even if celebrated in his parish between:

1. Two Eastern Catholics both of whom belong to any Eastern Catholic church, with the exception of those Churches listed in number 1 below.

2. An Eastern Catholic belonging to any Eastern Catholic church marrying a baptized person who is not a member of the Catholic Church or an unbaptized person; a bishop of the Roman Church has no authority to permit such a marriage or grant dispensation for it.

A priest of the Roman Church, with the faculty to assist at marriages, may validly bless the following marriages involving Eastern Catholics:

1. Two Eastern Catholics who belong to the Coptic, Ethiopian, Albanian, Belarusian, Bulgarian, or Russian Byzantine Churches.
2. An Eastern Catholic who belongs to one of the above Churches marrying a baptized person who is not a member of the Catholic Church or an unbaptized person.

In the case where the groom is a member of the Armenian, Chaldean, Maronite, Romanian, Ruthenian, Syrian, or Ukrainian Churches, and the bride is a Latin Catholic, the Eastern Eparch may grant a dispensation so that the marriage may be lawfully celebrated in the Roman Church. (See the Part III for addresses of the Eparches residing in the US.)

Roman pastors must be aware of the differences in the legislation of the Roman Church and the Code of Canons of the Eastern Churches in regard to marriage. For example, the impediment of affinity extends in the collateral line only to the second degree; that is, marriage with one's sister-brother-in-law. The impediment of spiritual relationship is retained in the Eastern Churches so a marriage between a sponsor and the baptized person and the parents of the same is invalid.

Roman clergy are encouraged to call the tribunal office when marriage between a Roman Catholic and Eastern Catholic is proposed.

18. DISPENSATION

Eastern Catholics can only be dispensed by their own eparch. Any dispensation granted by a Roman Catholic bishop to the faithful of these Churches is invalid. Russian and Italo-Greek Catholics do not have their own eparchy or exarchate established in the United States and may be validly dispensed by the local Roman Catholic Bishop. (See Part III for the addresses of the US Eparches and Exarchates.)

TRANSFER FROM ONE CHURCH TO ANOTHER

In very exceptional circumstances, the Church permits the faithful to transfer their membership from one autonomous church to another. For Eastern Catholics in the USA, such a transfer may take place on the agreement of the respective bishops, provided their territories overlap. If there is no agreement, the request is submitted to the proper Roman dicastery.

Canon 112-§ states that after reception of Baptism, the following may enroll in another Church *sui iuris*:

1. a person who has obtained permission from the Apostolic See;
2. a spouse who, at the time of or during marriage, has decided that he or she is transferring to the ritual Church *sui iuris* of the other spouse by making a public statement during the marriage; when the marriage has ended, however, the person can freely return to the Church in which he or she was baptized;
3. upon the completion of the fourteenth year of age, the children of those mentioned in nos. 1 and 2, as well as in mixed marriage in which the Catholic

party has legitimately transferred to another ritual Church may change Church affiliation as desired. However, they can return to their original church *sui iuris*.

PRAYER AND WORSHIP

Roman and Eastern Catholics are encouraged to pray and worship together. *The Decree on Ecumenism* earnestly recommends that Roman Catholics avail themselves of the spiritual riches of Eastern Fathers which lift up the whole person to the contemplation of the divine (*UR*, no. 15). Catholics from both Churches are encouraged to celebrate the Eucharist with each other.

STUDY AND DIALOGUE

PRINCIPLES OF DIALOGUE WITH EASTERN CATHOLICS

To dialogue is to engage in an open, honest exchange of ideas. Since we Eastern and Roman Catholics remain in full communion, the purpose of dialogue is to come to a fuller understanding of the faith we share. It is not to assert one tradition's precedence over the other, but to avail ourselves of the religious insight our churches' distinct expressions of faith hold for us, perhaps even to find that one or the other expression offers a clearer or more complete view of a mystery of our faith than another. Pastors and parishes of both Churches in the Archdiocese of Santa Fe are encouraged to include such exchanges as a regular or at least annual practice to enrich the spiritual lives of their respective Church members.

TOPICS

Possible topics for study and dialogue in small groups include:

- Reading and discussing conciliar and papal documents: *Orientalis Ecclesiarius*, *Orientalis Lumen*, *Lumen Gentium*
- The significance behind distinctions in our respective sacramental theologies and practices
- Comparative discussion of the wording in common prayers of the two traditions
- Comparative study and discussion of expressions of theological statements on the Trinity, the Incarnation, the Holy Spirit, the Mystery of the Church, the Mother of God, the use of Icons in prayer life
- Joint Bible study
- Eastern Catholics' understanding of Eastern Orthodox concerns and theological differences

B – ECUMENICAL RELATIONS WITH ORTHODOX CHURCHES NOT IN UNION WITH ROME

19. The Orthodox Churches share much of the same spiritual and theological heritage as the Eastern Catholic Churches, but they are not in the full communion of the Roman Church. This separation formally took place in the 11th century, but was in part the result of a long regression in relations due to cultural and linguistic differences between Latins and Greeks. Vatican II and the Pan-Orthodox Conferences of 1961–1965 led to renewed contact and dialogue between the Catholic and Orthodox Churches. This context led to the formation of two organizations dedicated to ecumenical exchange between our Churches: The North American Orthodox-Catholic Consultation, founded in 1965 and the Joint International Commission for Theological Dialogue between the Orthodox and Catholic Churches in 1979.

There are three major categories of Orthodox Churches which are not in communion with the Rome. They are: **The Assyrian Church of the East**, **The Oriental Orthodox Church**, and **The Orthodox Church**. These are distinct from the Eastern Catholic Churches discussed in the previous section.

THEOLOGICAL DISTINCTIONS

The Orthodox Churches differ with the Catholic Church on the *filioque* statement in the Creed and on the primacy of the Pope. With respect to the *filioque* statement, the Orthodox Churches maintain that the Holy Spirit proceeds from the Father alone, not from the Father and the Son. Rome's decision to authorize the latter wording in the creed without Orthodox assent led to the schism in 1054.

Several events in recent decades point to a greater willingness on the part of the Catholic Church to recognize the normative character of the original creed of Constantinople, most notably the 1987 and 1995 celebrations of the Eucharist in Rome with Orthodox Patriarchs in attendance in which Pope John Paul II proclaimed the Creed in Greek without the *filioque*. Not long after these celebrations, the Vatican issued the document "The Greek and Latin Traditions Regarding the Procession of the Holy Spirit" (September 13, 1995). In it, the Church says:

The Catholic Church acknowledges the conciliar, ecumenical, normative and irrevocable value, as the expression of one common faith of the Church and of all Christians, of the Symbol professed in Greek at Constantinople in 381 by the Second Ecumenical Council. No confession of faith peculiar to a particular liturgical tradition can contradict this expression of faith taught and professed by the undivided Church.

Clearly, the Catholic Church does not consider the *filioque* of its tradition to be a contradiction of the creed of 381.

The 2003 Joint Statement of the North American Orthodox-Catholic Theological Consultation further underscores the closer understanding that is emerging between the two traditions. It grants that tension between the Greek and Latin theological traditions on the issue of the Holy Spirit's procession remains, but states that the two traditions "have been in substantial agreement since the patristic period on a number of fundamental affirmations about the Holy Trinity that bear on the *filioque* debate", most notably the fact that both traditions affirm the Holy Spirit to be a distinct person within the divine Mystery, equal in status to the Father and the Son (*The Filioque: A Church-Dividing Issue? An Agreed Statement of the North American Orthodox-Catholic Theological Consultation*, 8). The statement ends by recommending that our Churches "commit themselves to a new and earnest dialogue concerning the origin and person of the Holy Spirit, drawing on the Holy Scriptures and the full riches of the theological

traditions of both our Churches, and to look for constructive ways of expressing what is central to our faith on this difficult issue" (IBID, 11). Catholics are advised to reference the USCCB's web page on Ecumenical and Interreligious Affairs, SEIA, for updates on this ongoing dialogue. The web page is: www.usccb.org/seia/filioque.shtml.

The other major point of contention between the Orthodox Churches and the Roman Church is that of papal primacy. The Orthodox Churches hold that in the beginning the Church was governed by the institution of a Pentarchy made up of five Patriarchs, the Western, or Roman, Patriarch being one of the five among equals, albeit with first, or primary, distinction. In the Orthodox mind, the Pentarchy reflects the notion of church as a Universal Church consisting of Churches of distinct geographical ecclesiastical jurisdictions. This notion of Church, they maintain, better reflects the original view of church as a unity of full local Churches.

In *The 1993 Directory for the Application of Principles and Norms in Ecumenism* (DAPNE), the Secretariat for Promoting Christian Unity acknowledges that "human folly and human sinfulness...have at times opposed the unifying purpose of the Holy Spirit and weakened the power of love which overcomes the inherent tensions in ecclesial life. From the beginning of the Church certain rifts came into being. Then more serious dissensions appeared and the Churches of the East found themselves no longer in communion with the See of Rome or with the Church of the West." The document goes on to say that, "some of the dissensions have come about for which often enough men on both sides were to blame" (DAPNE, no. 18).

Vatican II testifies to the great respect that the Roman Church has for the Eastern and Oriental Orthodox Churches not in communion, noting that "These Churches, although separated from us, yet possess true sacraments, above all — apostolic succession — the priesthood and the Eucharist, whereby they are still joined to us in closest intimacy.... Everyone should realize that it is of supreme importance to understand, venerate, preserve, and foster the rich liturgical and spiritual heritage of the Eastern Churches in order...to bring about reconciliation between Eastern and Western Christians" (UR, no. 15).

SACRAMENTAL AND LITURGICAL SHARING WITH ORTHODOX CHURCHES

20. GENERAL PRINCIPLES

Under this heading we offer some general principles to be kept in mind at all times. More commonly celebrated liturgical services will then be taken up later.

1. *The Decree on Ecumenism* acknowledges that although Eastern Orthodox Churches are not in full communion, "there is still a very close communion in matters of faith." Moreover, "through the celebration of the Eucharist of the Lord in each of these churches, the church of God is built up and grows in stature" and "although separated from us, these churches still possess true sacraments, above all, —by apostolic succession—the priesthood and the Eucharist" (UR, no.15). "This offers ecclesiological and sacramental grounds, according to the understanding of the Catholic Church, for allowing and even encouraging some sharing in liturgical worship, even the Eucharist, with these churches, "given suitable circumstances and the approval of church authorities" (IBID, no. 15). It must be recognized, however, that Eastern Orthodox Churches "...may have more restrictive disciplines in this matter, which others should respect. Pastors should carefully instruct the faithful so that they will be clearly aware of

the proper reasons for this kind of sharing in liturgical worship and of the variety of discipline which may exist....” (*DAPNE*, no. 122).

2. Therefore, “Whenever necessity requires or a genuine spiritual advantage suggests, and provided the danger of error or indifferentism is avoided, it is lawful for any Catholic for whom it is physically or morally impossible to approach a Catholic minister, to receive the sacraments of penance, Eucharist and anointing of the sick from a minister of an Eastern Orthodox church” (*DAPNE*, no. 123; Canon 844, par 2 & 3)
3. Questions about the availability of Catholic facilities (churches, other buildings, cemeteries, etc.) for the liturgical functions of the Orthodox should be referred to the Archbishop of Santa Fe (*DAPNE*, nos. 137, 138, 139). Catholic hospitals and similar institutions are available for such sacramental and other spiritual ministrations to the sick. No recourse to the Archbishop is necessary in these cases (*DAPNE*, no. 142).
4. It is recommended that consultations on this sharing take place between the appropriate Catholic authorities and those of the Orthodox communities to be certain reciprocity is in keeping with the doctrines and traditions of the respective communions (*DAPNE*, no. 106).

BAPTISM AND CONFIRMATION

GODPARENTS FOR BAPTISM

It is permissible for an Orthodox Christian to act as godparent, together with a Catholic godparent, at the Baptism of a Catholic, provided that (a) there is assurance of the Catholic education of the person being baptized, (b) it is clear that the godparent is a suitable one, and (c) permission has been received from the appropriate Orthodox authority (*DAPNE*, no. 98a, b).

A Catholic is permitted to stand as godparent in an Orthodox Baptism, provided that (a) he or she is invited to do so, and (b) this meets with the approval of the appropriate Orthodox authority (*DAPNE*, no. 98b).

In both of the above cases the duty of providing for the Christian education of the baptized person binds in the first place on the godparent who belongs to the Church in which the child is baptized (*DAPNE*, no. 97).

SPONSORS FOR CONFIRMATION (CHRISMATION)

Since Confirmation (Chrismation) is conferred at the time of Baptism in the Orthodox Churches, the rule above for Baptism covers this situation (*DAPNE*, no. 99a).

Typically one sponsor is required at Confirmation. Two sponsors are allowed when baptismal godparents serve as the Confirmation sponsors. By way of exception, then, an Orthodox sponsor may serve as a sponsor for a Catholic confirmand, provided the other sponsor is a baptized Catholic.

THE RECEPTION OF AN ORTHODOX CHRISTIAN INTO CATHOLIC COMMUNION

The Baptism conferred by the Orthodox is a valid Baptism. “It is enough therefore to establish the fact that Baptism was administered” (*DAPNE*, no. 99a).

The fact of valid Confirmation (Chrismation) conferred by the Orthodox cannot be doubted merely because of the absence of canonical testimony (*DAPNE*, no. 99a).

Any Orthodox Christian freely wishing to embrace the Catholic faith may be admitted to the full communion of the Catholic Church by making the profession of faith that is in standard use in this Archdiocese (*DAPNE*, no. 99).

The Rite of Christian Initiation of Adults (RCIA) provides the formula for receiving such persons into full Catholic communion (*DAPNE*, no. 99). Upon satisfying the RCIA formula, these persons automatically become members of the corresponding Eastern Catholic Church. A call to the Eastern Catholic tribunal office is recommended in determining the appropriate Eastern Catholic Church to which the person will then belong.

RECONCILIATION AND THE ANOINTING OF THE SICK

“Catholic ministers may lawfully administer the sacraments of Reconciliation and the Anointing of the Sick to members of Eastern Orthodox Churches who ask for these sacraments of their own free will and are properly disposed. Due consideration should be given to the discipline of the Orthodox churches for their own faithful and any suggestion of proselytism should be avoided” (*DAPNE*, no. 125).

A Catholic may ask for these sacraments only from a minister in whose church these sacraments are valid or from one who is known to be validly ordained according to the Catholic teaching on ordination (*DAPNE*, no. 132).

FUNERALS

USE OF CATHOLIC FACILITIES

In accordance with paragraph 137 of *DAPNE*, the Archbishop of Santa Fe permits and recommends that the Orthodox priests and communities be allowed the use of Catholic churches, buildings and cemeteries, and other things necessary for their religious rites, if they ask for this and have no place in which they can celebrate sacred functions properly at the time of a funeral.

Since there are many areas of the Archdiocese of Santa Fe in which there is no Orthodox church, the Catholic pastor can advance the cause of ecumenism by informing the Orthodox in his parish that the Catholic Church building is available to them for a funeral.

FUNERAL OF AN ORTHODOX CHRISTIAN

In the case of a mixed marriage, where the Orthodox spouse has died, and the Catholic spouse or members of the immediate family request that a Catholic priest officiate at the funeral, the Catholic priest may offer a non-liturgical burial service in the Catholic Church building. If the family requests a Catholic funeral Mass, permission must be obtained from the Archbishop.

In each of the above cases the Catholic priest should be reminded that the funeral rites are sacred ceremonies in the Orthodox tradition and such permissions require communication and respect.

21. THE HOLY EUCHARIST

It is most important to realize that, while Roman Catholics are accustomed to calling our Eucharistic service "The Mass," the Orthodox generally refer to the same ritual as "The Divine Liturgy." Since this latter expression (Liturgy) generally has a broader meaning for us Catholics, it is important to determine precisely how the word is being used in speaking with Orthodox Christians.

Because of the lack of complete unity, however, certain restrictions must yet be observed:

There should only be intercommunion "when necessity requires or a genuine spiritual advantage suggests, and provided that the danger of error or indifferentism is avoided." The norms for "necessity" are:

1. For Catholics to receive Holy Communion from an Orthodox priest, "it is lawful if it is physically or morally impossible to approach a Catholic minister." (*DAPNE*, no. 123; Canon 844, par 2)
2. However, "since practice differs between Catholics and Eastern Christians in the matter of frequent communion, confession before communion and the Eucharistic fast, care must be taken to avoid scandal and suspicion among Orthodox Christians through Catholics not following the Eastern usage.
3. It is lawful for Catholic ministers to administer the sacrament to members of the Orthodox Church, if they request the sacrament of their own free will and are properly disposed. (*DAPNE*, no. 125)

Catholics may read Scriptural lessons at the Orthodox Divine Liturgy only if they have received a formal invitation to do so from the appropriate Orthodox authority (*DAPNE*, no. 126).

Both because the homily is an integral part of the Eucharistic worship itself, and because the preacher is functioning in the name and authority of his bishop, no Catholic priest should preach at the Orthodox Divine Liturgy, nor should an Orthodox priest be invited to preach at a Catholic Mass, unless and until satisfactory consultations among the competent authorities have established new norms (*DAPNE*, no. 134).

THE SACRAMENT OF MATRIMONY

THE WITNESSES

The official witnesses (maid of honor and/or best man) and any other attendants at a wedding in a Catholic church may be Orthodox (*DAPNE*, no. 128).

Catholics may serve as official witnesses (maid of honor and/or best man) or as lesser attendants at a marriage properly celebrated in an Orthodox church, if prior permission has been received from the appropriate Orthodox authority. This is contingent upon the Catholic witness being certain the following norms for mixed marriage have been met:

- a. Both parties received special instruction for living their faith as a married couple and on the sacramental nature of the marriage celebration;
- b. Proper consents are given and dispensations are granted (*DAPNE*, no. 146).

THE CEREMONIES

Ordinarily the marriage between a Catholic and an Orthodox is to be celebrated in a Catholic Church, within the Nuptial Mass. But if the contracting couple prefers that it not take place during the Nuptial Mass, or that it take place in the parish hall or chapel, this may, at the concurrence of the pastor, be arranged.

A marriage between a Catholic and a member of an Orthodox communion is valid if it takes place within a valid marriage ceremony by an ordained priest, as long as any other requirements of law for validity are met. For lawfulness, the canonical form of the rite is to be observed (*DAPNE*, no. 153). The local Ordinary of the Catholic partner, after having consulted with the Ordinary of the place where the marriage will be celebrated, may for grave reasons and without prejudice to the law of the Eastern Churches, dispense the Catholic partner from the observance of the canonical form of marriage. Among the reasons for dispensation are: maintaining family harmony, obtaining parental consent for the marriage, the recognition of the non-Catholic partner's particular religious commitment. The obligation of some churches or ecclesial communities for the observance of their own form of marriage is not considered a motive for automatic dispensation (*DAPNE*, no. 154).

If the Orthodox party expresses a desire that his or her priest be present at the wedding, and the priest indicates that he is willing to attend the wedding in the Catholic Church, the Catholic pastor should extend a cordial invitation to him to be present at the ceremony to address words of good wishes and to give a blessing. It should be made clear in the invitation that the Orthodox priest will speak and pray after the celebrant has concluded the marriage ceremony, and that the blessing he would invoke would not constitute a second marriage (*DAPNE*, no. 158).

On this, and any similar occasion, any visiting Orthodox priests should be invited to sit in the sanctuary for the entire ceremony, if they wish. The decision concerning ecclesiastical vestments is left to the option of the visiting priest.

OTHER AREAS OF CONCERN

22. DISPENSATION AND LICEITY

All valid marriages (whether licit or not) should be entered into the prescribed record books as soon as possible.

1. The Archbishop of Santa Fe has the faculty of dispensing from the obligation of observing canonical form for liceity, if difficulties exist which, according to his prudent judgment, require this dispensation (Instruction of Congregation for Oriental Churches).
2. Forms for petitioning a dispensation are available from the Archdiocesan Chancery Office. Ordinarily, the Archbishop requires that the Catholic party affirm that he or she is prepared to avoid the dangers of abandoning the faith and to promise sincerely to do all in his or her power to raise the children of the marriage in the Catholic Church. The other partner must be informed of these promises. No formal written or oral promise is required of this partner in canon law. (*DAPNE*, no. 150)

PRAYER AND WORSHIP

PRINCIPLES FOR SHARED WORSHIP

Refer to no. 20 sub-point 1 in this section of the guidelines.

GUIDELINES FOR WORSHIP

The desirability of shared worship is beyond question. Worship here refers to liturgical worship of a non-sacramental kind. *DAPNE* offers the following guidelines:

Shared prayer should be particularly concerned with the restoration of Christian unity. It can center on the mystery of the Church and its unity, on Baptism as a sacramental bond of unity or on the renewal of personal and community life as a necessary means of achieving unity (*DAPNE*, no. 110). The kinds of prayer can be both liturgical and non-liturgical. (For sacramental sharing see the above sections on each sacrament. For guidelines concerning proper form, see the following section on *Non-liturgical Sharing of Our Common Christian Heritage*.)

Liturgical Worship includes liturgical prayer of one or the other Church or ecclesial community, including morning or evening prayer or special vigils.

In such services, Catholics are encouraged to take part in psalms, responses, hymns, and common actions of the Church in which they are guests. (*DAPNE*, no. 118)

In Catholic liturgical celebrations, visiting ministers may have a place and honor proper to their rank and role.

Catholic clergy invited to be present at a celebration of another church may wear appropriate dress of their ecclesial office, if agreeable to their host. (*DAPNE*, no. 119)

OCCASIONS FOR COMMON PRAYER

LITURGICAL

The occasions for common liturgical prayer are countless, especially with our Christian brothers and sisters, but there is a special value in establishing some fixed patterns for the regular offering of such prayer.

Two special weeks are highly recommended for this purpose. The first is the Week of Prayer for Christian Unity (January 18–25) which is kept by most Christian Churches throughout the world. The second is the period between the Ascension and Pentecost, which commemorates “the community at Jerusalem waiting and praying for the coming of the Holy Spirit to confirm them in unity and universal mission” (*DAPNE*, no. 110).

For obvious reasons, the Paschal Triduum and the Epiphany seasons are also times when this theme should be uppermost in our homilies and prayers.

NON-LITURGICAL SHARING OF OUR COMMON CHRISTIAN HERITAGE

The occasions most suited to non-liturgical prayer services fall into two general categories:

1. Those which manifest the unity that already exists among us. These occasions include national holidays like Thanksgiving, Memorial Day, and Labor Day.

2. Those which further the development of yet greater unity in a special manner. These would include occasions devoted to praying for special needs (peace, mourning) and special public events (commencements, inaugurations, dedications).

The format of such services should adhere to the details laid down in paragraph #111 of *DAPNE*. Samples of such services can be found in Part III of this handbook. Briefly, the format should observe the following:

1. Readings, prayers, and hymns should manifest the faith and spiritual life shared by all Christians.
2. Exhortations or biblical meditation should draw only on the common Christian beliefs and promote mutual good will and unity.
3. Special attention should be given to the liturgical discipline of each church.
4. Common services may be celebrated in the church of one or the other communities concerned.
5. Those that perform a function in the service may use the dress proper to their ecclesial rank and the nature of the celebration.
6. Direction by those who have proper formation should be given to those attending such services or retreats to ensure that real differences of doctrine that exist are understood as well as to the teaching and discipline of the Catholic Church concerning sacramental sharing.
7. Catholics are still obliged to attend Mass on Sunday; therefore, it is inadvisable to schedule ecumenical prayer services on Sundays.

STUDY AND DIALOGUE

PRINCIPLES

The Church has called all the faithful to get to know the outlook of our fellow Christians. To achieve this, study is encouraged. Such study must be pursued, however, with a sense of realism and good will.

The Church also encourages parishes, with the support of the Archdiocesan Ecumenical Commission, to create opportunities for exchanging ideas ranging from informal conversations to sessions for common examination of the Christian perspective on issues of local life, to study-groups for investigating specific ecumenical topics. These dialogues may be undertaken by groups of lay people, groups of clergy or by various combinations of both. Whether these forums have an official standing or not, they must always be undertaken with a strong ecclesial sense. Catholics who take part in them must take the initiative to be well informed about their faith on the topic at hand and be careful to remain in communion with the thought of the Church.

Catholic participants in a dialogue with fellow Christians should follow the principles set down by the *Decree on Ecumenism (UR)* and *DAPNE*:

1. The manner of their expressions of Catholic belief should be charitable. The essential doctrine should be presented clearly and in its entirety. For, “nothing is so foreign to the spirit of ecumenism as a false conciliatory approach which harms the purity of Catholic doctrine” (*UR*, no. 11) (*DAPNE*, no. 176).

2. The subject of dialogue may be a broad range of doctrine undertaken over an extended period, or be a pastoral or missionary problem.
3. For some issues a bilateral dialogue may be better; for others, a multilevel dialogue.
4. All results of dialogues should be promptly communicated to all the ecclesial communities involved. For all Catholic parishes, results should be conveyed to the Ecumenical Commission who is responsible for communicating the results to the Archbishop for his approval.
5. No conclusions are binding on the Catholic Church until they have been approved by the appropriate ecclesiastical authority (See *An Ordered Fidelity*, no. 5 in this handbook). Once the results have been considered by the proper authorities, they are to be submitted to the whole People of God for their evaluation. The Ecumenical Commission should make every effort to find appropriate ways of bringing the results of dialogue to the attention of all the members of the Church.
6. In assessing and assimilating new forms of expression of the faith, Catholics must take care to avoid ambiguous expressions, keeping in mind that “the way that the Church teaching has been formulated” is distinct from “the deposit of faith” (*DAPNE*, nos. 178, 179, 180).

TOPICS

Topics for study and dialogue with Orthodox Churches:

- The Common Declaration of Pope Paul VI and Patriarch Athenagoras, December 7, 1965
- The Address of Pope Paul VI at the Patriarchal Cathedral of St. George, July 25, 1967, and Patriarch Athenagoras' reply
- Patriarch Athenagoras' Address to Pope Paul VI at the Vatican, October 26, 1967
- *The Filioque: A Church-Dividing Issue? An Agreement Statement of the North American Orthodox-Catholic Theological Consultation*, St. Paul's College, Washington, DC, October 25, 2003
- The Secretariat of Ecumenical and Inter-religious Affairs (SEIA) Newsletter on the Eastern Churches and Ecumenism (SEIA Newsletter, Number 129: June 30, 2006)
- The theological understandings of both Churches on Mary, the Trinity, the Incarnation, the Holy Spirit, the Mysteries/Sacraments
- Monasticism

C – ECUMENICAL RELATIONS WITH REFORMED CHRISTIAN ECCLESIAL COMMUNITIES

COMMUNITIES BELONGING TO THIS GROUP

22. Churches considered in this section of the handbook are more commonly referred to as Protestant or Reformed Churches. They include the Anglican, the Lutheran, the Methodist, and the Reformed Churches, such as the Presbyterian Church. The Episcopalian and Disciples of Christ Churches are communions that grew out of the Anglican Communion. The Church of Christ, Seventh Day Adventist and the American and Southern Baptist grew out of the Free Church movement. United Methodists and United Church of Christ emerged from the Methodist Church. The Evangelical Lutheran Church of America, Missouri Synod and Lutheran Church of America were outgrowths of the Lutheran communion.

Since ecumenical concern in America addresses all of these denominations, attention is given to the various ecclesial communions.

THEOLOGICAL DISTINCTIONS

THE ANGLICAN COMMUNION

As defined by the Lambeth Conference of 1930, the Anglican Communion is a “fellowship, within the One Holy Catholic and Apostolic Church, of those duly constituted Dioceses, Provinces, or Regional Churches in communion with the See of Canterbury.” They “uphold and propagate the Catholic and Apostolic faith and order as set forth in the Book of Common Prayer,” and are “bound together not by central legislative and executive authority, but by mutual loyalty sustained through the common counsel of the Bishops in conference.”

The major separating factor between the Roman Catholic Church and the Anglican Church is that of the primacy of the Pope. There also exist practical matters of difficulty such as the two traditions’ different teachings on divorce and the ordination of women.

THE LUTHERAN AND REFORMED COMMUNITIES

Broadly speaking, Protestants are Christians who trace their heritage to the 16th-century Reformation, during which individual and national churches rejected the Pope’s claim to jurisdiction over the entire Christian world. Luther is traditionally held to have started the Reformation by posting his 95 theses on the cathedral door at Wittenberg in October of 1517, but the break between “Lutherans” and Roman Catholics came only in 1520. The two unifying beliefs of Protestantism are *sola scriptura*, the belief that the Bible is the only definitive authority for Christians, and *sola fide*, the belief that Christians are saved solely by faith in Jesus Christ. Devotion to the Blessed Virgin and the Saints is seen as a form of pantheism by many Protestant communions. Lutherans believe in the divine Presence in the Holy Eucharist, but a Presence that derives from the belief of the receiver in the spiritual presence of Christ, not the real physical presence of Christ transubstantiated in the consecrated bread and wine. Two other areas of difference are that the Catholic Church holds that apostolic succession is essential to the validity of orders and that there are seven sacraments, while Lutherans profess that scripture reveals only two sacraments to be valid, Baptism and Eucharist.

Many of the Reformed Churches, while they profess *sola scriptura*, do not believe in the divine Presence in the Holy Eucharist and, in some cases, believe that the Holy Eucharist is no different than an icon or a religious object like a statue. As such, they believe the Eucharist to be unworthy

of contemplation and an impediment to real spiritual union with God. They understand the encounter with Jesus Christ through the Gospels is the only source of spiritual union, private or communal.

By 1530, there were three recognizable branches of Protestantism:

- Lutherans, named after Luther. Most Protestants in Germany, and the official churches of Sweden, Norway, Finland, and Iceland, are Lutheran. Luther believed that Christians could do anything that was not directly contradicted by the Bible, so he, unlike those of the Reformed Tradition, allowed for the continuation of fasting, saint's days, decoration in churches, and other traditional practices. Luther sought to gain the official support of princes and kings, and most Lutheran communions were established by monarchs.
- Reformed Protestants. The Reformed tradition originated with the Swiss reformer Ulrich Zwingli, but its theology was worked out more fully by John Calvin. Reformed Protestants generally believe that Christians should avoid practices that aren't explicitly commanded in the Bible. Reformed communions were established in Switzerland, the Netherlands, and Scotland, countries where monarchs were non-existent or weak. Because the Reformed tradition puts less emphasis on central authority than do other Protestant groups, they have developed in very diverse ways. Reformed, Presbyterian, Baptist, Congregationalists, Quakers, Disciples of Christ, Unitarian Universalists, and Pentecostal churches are all part of the Reformed tradition.
- Anabaptists. Unlike Lutheran and Reformed Protestants, the Anabaptists believe that the church has to be formed of people who commit to a strict code of Christian life and morality. They insist that new Christians should be baptized as adults. They also believe that true Christians should be strict pacifists—which means, among other things, that no real Christian ought to participate in government. Today, the Anabaptist tradition is represented by Mennonites, Hutterites, and the Amish.

DEVELOPMENTS IN ECUMENICAL DIALOGUE

Much progress has been made in ecumenical relations with Protestant and Reformed ecclesial communities and the Roman Catholic Church. The Lutheran/Catholic 1999 *Joint Declaration on Justification by Faith* and their 2004 Joint Declaration, *The Koinonia of Salvation: Its Structures and Ministries*, reflect substantive agreement on key points of the theological division between Roman Catholic and the Lutheran communions. In the latter agreement, the Lutheran Church agreed to the essential value of the Pope as the ministerial expression of unity among Christians; the Catholic Church affirmed the necessity for more collegiality in papal governance. Lutheran and Catholic theology remain distinct on the issue of authority, with the Catholic view being more hierarchical and the Lutheran being more congregational. The two also differ on their understandings of the Real Presence in the Eucharist (See the section on Theological Distinctions).

With respect to theological issues between the Roman Catholic Church and the Reformed Church, *sola scriptura* was the first to be discussed. In 1966, theologians from both communions:

“agreed that the one divine source and substance of revelation is God in Christ. In the view of each, God communicates Himself or is transmitted both through our common Holy Scripture and through the continuing teaching and preaching (the tradition) of the Church. The Reformed acknowledged the indispensability of this continuing transmission and exposition of the Gospel in and by the Church. *Sola Scriptura* should be

understood as functioning within this context. Roman Catholics acknowledge a normative character to the Scriptural testimony of Christ in their tradition, although there are some teachings (e.g., as concerning Mary) whose Scriptural basis is problematical for the Reformed contingency. There is thus an agreement on the mutual inclusion or 'co-inherence' of Scripture and ecclesiastical tradition" (www.usccb.org/seia/refrc_revscriptrad_1966.shtml).

These, along with several other published agreements, underscore the fact that far more unites us with our Protestant and Reformed brothers and sisters than most Catholics realize. It is incumbent upon the people of God in both ecclesial communions to consider these agreements prayerfully and earnestly. We are encouraged to discuss the implications of these agreements on our personal notions of each other and of the nature of church and to consider how to give voice to the conclusions given in the agreements in our relations with these ecclesial communities. Principles for undertaking such study and dialogue are given in no. 26 of this handbook.

SACRAMENTAL AND LITURGICAL SHARING

PRINCIPLES

24. Two principles govern the Catholic Church's practice concerning Baptism: Namely, that Baptism is necessary for salvation and that it can be conferred only once. The Second Vatican Council's *Decree on Ecumenism* states that "all who have been justified by faith in Baptism are incorporated into Christ; they therefore have a right to be called Christians, and with good reason are accepted as brothers and sisters by the children of the Catholic Church" (*UR*, no. 4). Baptism is, therefore, the bond of unity among all Christians. As such, the dignity and the manner of administering it are matters of great importance. The following guidelines are provided to avoid difficulties when some Christians separated from us seek full communion with the Catholic Church.

BAPTISM

MATTER AND FORM FOR BAPTISM

Baptism by immersion or pouring, together with the Trinitarian formula is valid. A written baptismal certificate with the name of the minister is generally sufficient to verify this.

MINISTER OF BAPTISM

1. One celebrant: Baptism may not be conferred jointly by two ministers belonging to different ecclesial communions.
2. Participation of Visiting Clergy: For pastoral reasons, in particular circumstances the local Ordinary may sometimes permit that a minister of another ecclesial communion take part in the celebration by reading a lesson, or offering a prayer, for example. Requests for such permission should be made through the Director of Ecumenical and Inter-religious Affairs (*DAPNE*, no. 97).
3. Catholics may participate in Baptisms at other ecclesial communities, if the Baptism does not conflict with Catholic principles and disciplines, i.e., non-Trinitarian Baptisms.

GODPARENTS AND WITNESS FOR BAPTISM

1. Godparents generally are members of the ecclesial communion in which the Baptism is being celebrated.

2. In Catholic Baptism, a baptized person who belongs to another ecclesial communion may be admitted as a witness to the Baptism, but only together with a Catholic godparent.

Pastoral Note: Pastors should clearly explain to the faithful the double function of the godparent. A godparent not only undertakes responsibility for the Christian education of the person being baptized, he or she also represents the community of faith (*DAPNE*, no. 98).

3. A Catholic may act as a Christian witness for a member of another ecclesial communion.

Pastoral Note: Pastors should clearly explain that the reason for the above ruling is that the person is acting as a witness of the recipient's faith, not as a sponsor to that faith. The responsibility for Christian education is incurred by the godparent rather than by the witness.

RECEPTION OF BAPTIZED PERSON INTO ROMAN CATHOLIC CHURCH

A sacrament is an act of Christ and of the Church through the Spirit. Its celebration in a concrete community is the sign of the reality of its unity in faith.

Any Protestant Christian freely wishing to embrace the Catholic faith may be admitted to the full communion of the Catholic Church by making the profession of faith. No abjuration of heresy, absolution from excommunication or absolution from censures is to be involved unless the person concerned had previously culpably given up the Catholic faith or communion.

The Rite for the reception of one born and baptized in a separated ecclesial community into the full communion of the Roman Catholic Church is arranged so that no greater burden than necessary is demanded for reception into communion and unity. The rite should be seen as a celebration of the Church, with its climax in Eucharistic communion. For this reason the rite is generally celebrated within the Mass. Anything that has the appearance of triumphalism should be avoided. If the rite is celebrated outside of Mass, the connection with the Eucharistic communion should be made clear. Mass should be celebrated as soon as possible. The baptized person is to receive both doctrinal and spiritual preparation, according to the pastoral requirements of individual cases. During the preparation the candidate may share in worship according to the provisions given in the Rite of Christian Initiation for Adults.

Requirement for full Communion: Since agreement on the sacramental nature of confirmation has yet to be reached with ecclesial communities of the Reformed and Protestant traditions, persons entering the Catholic Church from one of these communities are to receive the sacrament of Confirmation according to the doctrine and rite of the Roman Catholic Church before being admitted to Eucharistic communion.

Sponsor: Members from a different ecclesial community may not act as a sponsor for a Catholic confirmand. Nor may Catholics serve as a sponsor for a confirmand of another Christian community.

CONDITIONAL BAPTISM

1. Indiscriminate conditional baptizing of all who desire full communion cannot be approved. Prudent doubt of the fact or of the validity of a previous Baptism must be present before a conditional Baptism is to be considered. A list of Baptisms that the Church considers invalid can be obtained from the Archdiocesan Tribunal Office.

2. If in a particular case, an examination clearly shows that a serious reason exists for having a doubt about one of the following: the matter and form and words used in the conferral of the Baptism, the intention of an adult baptized or the minister of Baptism, then it is permissible to baptize conditionally. In such a case, proper regard is shown for the doctrine that Baptism may be conferred only once by explaining to the person involved both why he or she is being baptized conditionally and what is the significance of the rite of conditional Baptism (*DAPNE*, no. 99c, d).
3. The rite of conditional Baptism should be done in private (*DAPNE*, no. 99d).

RECONCILIATION AND ANOINTING OF THE SICK

The norms for administering Reconciliation and Anointing of the Sick are the same as those for Eucharistic sharing. There is one exception or circumstance under which a Catholic minister may administer these sacraments to a baptized person of another ecclesial communion. That condition is danger of death or a situation deemed grave or pressing by the local Ordinary, when both of the following circumstances exist: one, the baptized person has no recourse to a minister of his or her own ecclesial communion; and, two, he or she asks for the sacrament of his or her own accord. When Holy Eucharist is requested two added conditions apply: the person must manifest Catholic belief in the Holy Eucharist and be properly disposed.

A Catholic in similar circumstance may ask for these sacraments only from a minister in whose church these sacraments are valid and from one who is known to be validly ordained according to the Catholic teaching on ordination. This means that a Catholic may make such a request only of an Eastern or Roman Catholic priest, or an Eastern/Oriental Orthodox priest.

FUNERALS

The Archbishop of Santa Fe recommends that Catholic buildings, churches, cemeteries and accoutrements necessary for the rites of Christian burial of baptized persons from other ecclesial communions be available, if family members of the deceased ask for them and have no other place to go to celebrate their rite suitably.

FUNERALS FOR CHRISTIANS OF OTHER ECCLESIAL COMMUNIONS

When a non-Catholic spouse dies and the Catholic spouse or other members of the immediate family request a priest to preside at the funeral, the Catholic priest or deacon may offer a non-liturgical burial service in the Catholic Church building. If the family desires a funeral Mass, permission from the local Ordinary must be obtained through the Chancery Office.

In either case, the Catholic pastor or deacon should inform the minister of the ecclesial communion to which the deceased belonged of the family's wishes and extend an invitation for him or her to participate in the service according to the norms prescribed in the *Directory for the Application of Principles and Norms on Ecumenism* for liturgical sharing given in the following section B, no. 22 of this handbook (*DAPNE*, no. 105, 106, 119, 120).

HOLY EUCHARIST

25. Two principles govern the Catholic understanding of this sacrament. One is that as a sacrament, the Holy Eucharist is a sign of the reality of unity in faith, worship and community of life. As a source of unity and as a means of building up the community, Eucharistic communion is inseparably linked to full ecclesial communion and its visible expression. The other principle is that the Eucharist is spiritual food for all the

baptized which enables them to overcome sin and to live the very life of Christ, to be incorporated more profoundly in Him and share more intensely in the whole economy of the mystery of Christ (*DAPNE*, no. 129).

NORMS FOR EUCHARISTIC RECEPTION

Given the above principles, which must always be taken into account together, the Catholic Church “permits access to its Eucharistic communion and to the sacraments of penance and anointing of the sick only to those who share its oneness in faith, worship and ecclesial life” (*DAPNE*, no. 129). The Church, however, also recognizes that “in certain circumstances, by way of exception and under certain conditions, access to these sacraments may be permitted or even commended for Christians of other...ecclesial communities” (*DAPNE*, no. 129).

The Directory for the Application of Principles and Norms on Ecumenism clearly states that a Catholic minister may consider giving these sacraments to persons in danger of death or in situations of grave or pressing need, when the following four conditions (Canon 844) exist:

1. The person is unable to have recourse for the sacrament desired to a minister of his or her own church or ecclesial community.
2. The baptized person asks for the sacrament of his or her own initiative.
3. The person manifests the Catholic faith in this sacrament.
4. The person is properly disposed (*DAPNE*, nos. 130–131).

Similarly, “a Catholic who finds himself or herself in the circumstances mentioned above [*DAPNE* nos. 130 & 131] may ask for these sacraments only from a minister in whose church these sacraments are valid or from one who is known to be validly ordained according to the Catholic teaching on ordination (*DAPNE*, no. 132). This would mean that only those ministers ordained in the Eastern/Roman Catholic Churches or in the Eastern and Oriental Orthodox Churches may validly administer the sacraments.

THE SACRAMENT OF MARRIAGE

The primary concern of the church is to uphold the strength and stability of the indissoluble marital union and the family life that flows from it. The Church understands that “the perfect union of persons and full sharing of life which constitutes the married state are more easily assured when both partners belong to the same faith community” (*DAPNE*, no. 144). Experience has shown that mixed marriages frequently present difficulties for the couples themselves and for the children born to them in maintaining their Christian faith and commitment, and for the harmony of family life. For these reasons, marriage between persons of the same ecclesial communion remains the objective to be recommended and encouraged (*DAPNE*, no. 144).

The Church recognizes, however, that mixed marriages “contain numerous elements that could well be made good use of and developed both for their intrinsic value and for the contribution they can make to the ecumenical movement,” especially when both parties are faithful to their religious duties. “Their common Baptism and the dynamism of grace provide the spouses in these marriages with the basis and motivation for expressing unity in the sphere of moral and spiritual values” (*DAPNE*, no. 145).

Pastors are encouraged to provide special instruction and support to the Catholic party in meeting the demands of living out his or her faith as well as for the couple together in coming to a fuller understanding of the sacramental nature of marriage and the challenges they are likely to encounter as

an inter-church couple. Respect should be shown for “the particular circumstances of each couple’s situation, the conscience of each partner, and the holiness of the state of sacramental marriage itself” (*DAPNE*, no. 146). Pastors are encouraged to avail themselves of the marriage preparation materials and services offered by the Archdiocesan Family Life Office.

Marriage preparation programs “should stress the positive aspects of what the couple share together as Christians in the life of grace, in faith, hope and love, along with the other interior gifts of the Holy Spirit” (*DAPNE*, no. 148). “Both parties should be encouraged to learn more about their partner’s religious convictions and the teaching and religious practices of the ecclesial community to which he or she belongs. They should be reminded that prayer together is essential for their spiritual harmony and that study of the Sacred Scriptures is especially important” (*DAPNE*, no. 149).

DISPENSATION

Roman Catholics must receive permission for a mixed marriage. Prior to the request, both parties must be instructed on the essential ends and properties of marriage. The non-Catholic party is not to be excluded from this instruction. Permission is contingent upon the Catholic party affirming that he or she is prepared to avoid the dangers of abandoning the faith and to promise sincerely to do all in his or her power to see that the children of the marriage be baptized and raised in the Catholic Church. The other party must be aware of this promise, but no formal written or oral promise to this effect is required on his or her part. The couple must be made aware, however, that in judging the existence of a “just and reasonable cause” with regard to granting permission, the local Ordinary must take into account, among other things, the explicit refusal on the part of the non-Catholic party (*DAPNE*, no. 150). Dispensation from canonical form is also possible and sometimes useful. (See Canons 1127 and 154.) Forms for petitioning a special dispensation are available through the Archdiocesan Chancery Office.

FORM FOR MIXED MARRIAGE

Canonical form is required for the validity of marriages between Catholics and Christians of other ecclesial communions, unless a dispensation from canonical form is granted by the local Ordinary. Canonical form requires that:

1. The participants are free to marry and to marry each other. That is, they must be an unmarried man and woman, with no impediments as set by Canon law.
2. In the Roman Catholic Church, it is the consent that creates marriage. Consent consists in a human act by which the partners mutually give themselves to each other. It must be free of coercion or grave external error. If freedom is lacking, the consent is invalid.
3. The marriage must occur within a liturgical ceremony. If a special dispensation is granted on this condition, some public form of celebration is still required for validity (*DAPNE*, no. 156).
4. The ceremony must have witnesses present, including a priest or deacon.
5. Specific words of consent must be audibly pronounced.

THE MINISTERS OF MATRIMONY

In the Roman rite, the husband and wife must validly execute the marriage contract. The spouses, as ministers of grace, naturally confer upon each other the sacrament of matrimony, expressing their consent before the Church. The priest presides to bless and to witness the marriage.

Impediments to Roman Catholic Marriage: impotence, sanguinity/affinity previous marriage, holy orders, perpetual vows of religion, disparity of cult.

Witnesses: The official witnesses (maid of honor or best man) and any other attendants at a wedding in a Catholic Church need not be Catholic.

Catholics may serve as official witnesses (maid of honor or best man) or as an attendant at a marriage properly celebrated between non-Catholics, but they may not serve as witness between a Catholic and a non-Catholic unless the couple has received proper dispensation from the local Ordinary. For a marriage between a Catholic and baptized non-Catholic, permission is required (Canon 1124). Dispensation is required to serve as a witness to a marriage between a Catholic and a non-baptized person (Canon 1086).

Ceremony: Ordinarily, mixed marriages are to be celebrated in a Catholic Church. When celebrated in a church building, the marriage may also be celebrated within the Nuptial Mass, if desired by both parties. Special dispensation from the local Ordinary must be granted for a Roman Catholic person to be married by a minister of another ecclesial communion. Permission is required for a marriage in the church building of another ecclesial communion.

Since the couple wants and needs the blessings of God on their marriage, it must take place in a church and not in a garden or other nonreligious location.

With the previous authorization from the local Ordinary, and if invited to do so, the Catholic priest or deacon may attend or participate in some way in the celebration of a mixed marriage in another ecclesial community. In these cases, there may be only one ceremony in which the presiding person receives the marriage vows. The Catholic priest or deacon may offer other appropriate prayers, reading or give a brief exhortation and blessing (*DAPNE*, no. 157).

Upon request of the couple, the local Ordinary may permit the Catholic priest to invite the minister of the non-Catholic party to participate in the ceremony.

PRAYER AND WORSHIP

26. *The Directory for the Application of Principles and Norms on Ecumenism (DAPNE)* state that: "In spite of the serious difficulties which prevent full ecclesial communion, it is clear that all those who by Baptism are incorporated into Christ share many elements of the Christian life." As the Catholic Church sees it, "this constitutes a real even if imperfect communion among Christians which can be expressed in many ways, including sharing in prayer and liturgical worship" (*DAPNE*, no. 104). While the Catholic Church believes that it has been endowed with the whole of revealed truth and all the means of salvation, it affirms that many of the elements and gifts which belong to the Catholic Church can exist outside its visible limits. "The ecclesial communions not in full communion with the Catholic Church have by no means been deprived of significance and value in the mystery of salvation" (*DAPNE*, no. 104).

Common prayer and worship among our brothers and sisters of different ecclesial communions must reflect the double fact that:

1. The real communion in the life of the Spirit already exists among Christians.
2. This communion is incomplete because of differences of faith and understanding that are incompatible with unrestricted mutual sharing of spiritual endowments. For example, this means that Eucharistic con-celebration with ministers of other ecclesial communities is not permitted.

Catholics are to show sincere respect for the liturgical and sacramental discipline of other ecclesial communities.

COMMON PRAYER

Prayer in common is recommended for petitions related to common needs and problems, e.g., peace, social ills, mutual charity among people, the dignity of family, the effects of poverty, hunger, and violence. It is also recommended for special occasions such as national holidays, days of remembrance, or during times of disaster and mourning, and when Christians gather for study and common action (*DAPNE*, no. 109).

Shared prayer should be particularly concerned with the restoration of Christian unity. Such prayer should focus on the mystery of church and its unity, on Baptism as a sacramental bond, or on the need for renewal of personal and community life essential to achieving unity (*DAPNE*, no. 110).

PLANNING COMMON PRAYER SERVICES (REFER TO NO. 22, SECTION B: PRAYER & WORSHIP.)

Prayer service programs can be found in Part III of this handbook and on the Archdiocesan web site at www.archdiocesasantafe.org.

STUDY AND DIALOGUE

Coming to an understanding of the causes of our division and praying for the spiritual gifts of wisdom, understanding, humility and charity to overcome our differences are not only recommended; they are essential to our being faithful to Christ's goal for His Church. The Catholic Church considers study and dialogue to be second only to prayer in effecting Christ's mission for unity.

The Church has called all the faithful to get to know the outlook of Christians of other traditions. To achieve this, study is encouraged. Such study must be pursued with a sense of realism and good will.

The Church also encourages parishes, with the support of the Archdiocesan Ecumenical Commission, to create opportunities for exchanging ideas ranging from informal conversations, to sessions designed for common examination of the Christian perspective on issues of local life, to study-groups for investigating specific ecumenical topics. These dialogues may be undertaken by groups of lay people, groups of clergy or by various combinations of both. Whether these forums have an official standing or not, they must always be undertaken with a strong ecclesial sense. Catholics who take part in them must take the initiative to be well informed about their faith on the topic at hand and be careful to remain in communion with the thought of the Church.

Catholic participants in a dialogue with fellow Christians should follow the guidelines set down by the *Decree on Ecumenism*. These guidelines are summarized in No. 22 under the heading "Study and Dialogue" found in Section B of this handbook.

REFERENCE DOCUMENTS FOR DIALOGUE AND STUDY

A list of ongoing dialogues and resulting agreements between the Lutheran, Reformed and Methodist ecclesial communions and the Roman Catholic Church follow. The People of God in the Archdiocese of Santa Fe are encouraged to study and, where appropriate, to effect changes in our attitudes toward and relations with Protestant and Reformed Christians. All of the reports cited can be accessed on the SEIA (The Secretariat for Ecumenical and Interreligious Affairs) web

page on the United State Conference of Catholic Bishops' website:
<http://www.usccb.org/seia/officialdialogues.shtml>.

ROMAN CATHOLIC AND LUTHERAN DIALOGUES AND AGREEMENTS

"The Status of the Nicene Creed as Dogma of the Church" 1965

"One Baptism for the Remission of Sins" (1966)

"The Eucharist" (1967)

"Eucharist and Ministry" (1970)

"Differing Attitudes toward Papal Primacy" (1973)

"Teaching Authority and Infallibility in the Church" (1978)

"Justification by Faith" (1983)

"The One Mediator, the Saints, and Mary" (1990)

"Scripture and Tradition" (1995)

"The Church as Koinonia of Salvation: its Structure and Ministries" (2004)

Possible topic: Bible Study of the bread of life discourse found in John 6

REPORTS ON CATHOLIC AND REFORMED CHURCH DIALOGUES AND AGREEMENTS

"Statement on Revelation, Scripture, and Tradition" (1966)

"The Ministry of the Church" (1968)

"Ministry in the Church" (May 14, 1970)

"Women in Church and Society" (May 14, 1970)

"Ministry in the Church" (October 30, 1971)

"Women in the Church" (1971)

"The Unity We Seek" (1976)

"Ethics and the Search for Christian Unity" (1980)

"Partners in Peace and Education" (1985)

Laity in the Church and in the World: Resources for Ecumenical Dialogue (Washington, DC: U.S. Catholic Conference, 1998)

Interchurch Families: Resources for Ecumenical Hope (Washington, DC: U.S. Conference of Catholic Bishops, 2002)

ROMAN CATHOLIC-REFORMED CHURCH SUMMARY REPORTS

"Journey in Faith: Forty Years of Reformed-Catholic Dialogue 1965–2005"

"Shared Conviction about Education" (1970)

"Holiness and Spirituality in Ordained Ministry" (1976)

"Eucharist Celebration: Converging Theology, Diverging Practice" (1981)

"Holy Living, Holy Dying" (1989)

"Yearning to Be One: Spiritual Dialogue between Catholics and United Methodists" (2000)

"Methodist-Catholic Dialogues: Thirty Years of Mission and Witness" (2001)

ROMAN CATHOLIC AND SOUTHERN BAPTIST REPORTS

"To Understand Each Other" (1989)

"Report on Sacred Scripture" (September 10, 1999)

"Through Divine Love: The Church in Each Place and All Places" (2005)

D – RELATIONS WITH EVANGELICAL AND PENTECOSTAL COMMUNITIES

COMMUNITIES BELONGING TO THIS GROUP

27. Evangelical and Pentecostal Christian Communities are distinct from mainline Christian Ecclesial Communion in that they are autonomous in structure. These communities reserve the right to govern themselves. Like many mainline Protestant and Reformed ecclesial communities, these communities are congregational in governance, but unlike mainline communions, they generally have no affiliation with regional, national, or international governing bodies.

THEOLOGICAL DISTINCTIONS

With respect to ecumenism, these communities describe themselves as being “ecumenical in spirit,” meaning that they are willing to join other Christians of like faith to work toward common goals. Unlike the Roman Catholic Church and most mainline Protestant and Reformed Churches, however, these communities do not embrace the stated goal of ecumenism, namely, full, visible union of all Christians in one Christian Church.

Like many Protestant and Reformed Communion, Scripture is the only authority to which these fellowships assent. According to their doctrine, the Bible interprets itself. Anyone can come to a full knowledge of God’s word by the help of the Holy Spirit. Ecclesiastical authority is often seen as the very legalism of the ancient Hebrew Temple worship. Most consider Catholic doctrine a form of this legalism from which the grace of justification freed us. Some perceive the Catholic Church as working counter to Christ’s mission by devising doctrines and revelations and promoting them as being equal to or above the Bible.

Evangelical or Pentecostal worship services reflect the importance these believers place on having a dynamic, vital personal relationship with God. These communities generally do not have sacraments. Many have ordinances which are symbolic acts performed out of obedience to the Lord and the community.

PRAYER AND WORSHIP

28. Given these communities’ doubts concerning the ultimate goal of ecumenism, proposals for conducting joint prayer services for unity must be judiciously undertaken. Praying together for common needs and problems, e.g., peace, social ills, mutual charity among people, the dignity of family, the effects of poverty, hunger, and violence and on special occasions such as national holidays, days of remembrance, or during times of disaster and mourning, and when Christians gather for study and common action would be more in keeping with these communities’ beliefs. All such opportunities for praying in common with independent Evangelical and Pentecostal communities is recommended by the Secretariat for Promoting Christian Unity and encouraged by the Archbishop of Santa Fe (*DAPNE*, no. 109).

Despite the Evangelical and Pentecostal reluctance to embrace ecumenism as Catholics understand it, shared prayer should in some way invoke the Holy Spirit’s guidance in our working together to restore Christian unity. As the Directory recommends, such prayer “should focus on the mystery of church and its unity, on Baptism as a sacramental bond, or on the need for renewal of personal and community life essential to achieving unity” (*DAPNE*, no. 110).

GUIDELINES (REFER TO NO. 22, SECTION B: PRAYER AND WORSHIP.)

Prayer service programs can be found in Part III and on the Archdiocesan web site at www.archdiocesasantafe.org.

STUDY AND DIALOGUE

29. The Church has called all the faithful to get to know the outlook of our separated brethren. To achieve this, study is encouraged. Such study must be pursued with a sense of realism and good will.

The Church also encourages parishes, with the support of the Archdiocesan Ecumenical Commission, to create opportunities for exchanging ideas ranging from informal conversations to sessions for common examination of the Christian perspective on issues of local life, to study-groups for investigating specific ecumenical topics. These dialogues may be undertaken by groups of lay people, groups of clergy or by various combinations of both. Whether these forums have an official standing or not, they must always be undertaken with a strong ecclesial sense. Catholics who take part in them must take the initiative to be well informed about their faith on the topic at hand and be careful to remain in communion with the thought of the church.

Some evangelicals are very open to dialogue with Catholics. Others are still reluctant to recognize Catholics as Christians or our church as a legitimate Church. Therefore, while the Church encourages the faithful to engage our Protestant brothers and sisters in dialogue, Catholics must be sensitive to the fact that many in the Evangelical and Pentecostal communities may not wish to participate.

PRACTICAL GUIDE FOR DIALOGUE (REFER TO NO. 22, SECTION B: STUDY AND DIALOGUE.)

TOPICS

Joint Bible Study

Vatican II's *Dogmatic Constitution on the Church, Lumen Gentium*

Book discussions on the following:

The Catholic Church and Latin American Pentecostals by Renato Poblete

Is the Reformation Over? An Evangelical Assessment of Contemporary Roman Catholicism by Mark A. Noll and Carolyn Nystrom

Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-first Century by Harvey Cox

Crossing the Tiber: Evangelical Protestants Discover the Historical Church by Stephen K. Ray

E – ECUMENICAL COLLABORATION IN SOCIAL AND CULTURAL LIFE

30. “The Catholic Church considers ecumenical collaboration in social and cultural life to be an important aspect of working toward unity” (*UR*, no. 211). *The Decree on Ecumenism* sees such cooperation as a clear expression of the bond that unites all the baptized. For this reason, it encourages and supports very concrete forms of collaboration. Such cooperation, which has already begun in many countries, should be ever increasingly developed. It should contribute to a just appreciation of the dignity of the human person, the promoting of the blessings of peace, the application of Gospel principles to social life and advancement of the arts and science in a Christian spirit. Christians should also work together in the use of every possible means to relieve afflictions of our times such as famine and national disasters, illiteracy, poverty, lack of housing, and unequal distribution of wealth (*DAPNE*, no. 211).

Ecumenical collaboration must be accompanied by prayer and spiritual sharing. If not, it runs the risk of being confused with ideological and merely political interests that impede progress toward unity. Like all forms of ecumenism, it should be carried out under the supervision of the local Ordinary, the Episcopal conference, or the synod of the Eastern Catholic Churches (*DAPNE*, no. 212).

The ecumenical aim of such cooperation is for believers of all Churches and ecclesial communions “to learn easily how they can understand each other and esteem each other more, and so prepare the way for unity of Christians” (*DAPNE*, no. 213).

The Archdiocese of Santa Fe offers guidance for ecumenical cooperation through the Pastoral Outreach Ministry Department and the Social Justice Department in the Chancery office. See www.archdiocesessantafe.org. The following is a list of organizations with which the Archdiocese collaborates in social outreach.

Catholic Ecumenical Social Outreach Organizations

ARCA

Provides residential and vocational services to people with developmental disabilities.

11300 Lomas NE

Albuquerque NM 87122

505-264-9244

Birthright of Rio Rancho

2704 Southern Blvd Suite 7

Rio Rancho NM 87124

505-891-1430

fax 505-869-0317

Barrett House – Homeless Shelter for Women

Homeless shelter for women and children.

10300 Constitution Ave NE

Albuquerque NM 8112

505-264-9244

Birthright of Socorro

801-B School of Mines Rd

Socorro NM 87801

575-450-5738

Birthright of Albuquerque

3228 Candelaria NE

Albuquerque NM

505-262-2235

24 Hour Hotline 1-800-550-4900

Brothers of the Good Shepherd Center:

Provides dinner meals for all and housing for men

901 Brother Mathias Pl NW

Albuquerque NM 87102

505-243-5646

Birthright of Farmington

609 North Butler

Farmington NM 87401

575-327-9000

Casa Angelica

Intermediate Care Facility for Mentally Retarded Children (ICFMR) directed by the Canossian Daughters of Charity since 1967.

5629 Isleta Blvd. SE

Albuquerque NM 87105

505-877-5763

Catholic Charities – Albuquerque

Mission is to create hope for those in need by promoting self-sufficiency, strengthening families, fighting poverty and building community. Provides ESL, GED and classes in Spanish for adults, early head start and a pre-school, Hibernian House low cost housing for seniors, legal aid and assistance for immigrant victims of domestic violence and human trafficking, and refugee resettlement assistance.

2010 Bridge SW

Albuquerque NM 87105

505-247-0442

fax 505-247-8335

OR

6001 Marble NE

Albuquerque NM 87110

505-724-4670

fax 505-254-2623

Catholic Charities – Santa Fe

4985 Airport Road

Santa Fe NM 87507

505-424-9789

fax 505-424-9792

Catholic Worker Houses:

Trinity House Catholic Worker

Provides meals, hospitality and transitional housing for homeless individuals.

1925 Five Points Rd SW

Albuquerque NM 87105

505-242-0497

Casa de las Comunidades Catholic Worker

Provides support of immigrant families.

Alan Bronder

505-264-0958

COPD - Community Outreach Program for the Deaf

10601 Lomas NE Ste 112

Albuquerque NM

505-255-7636

tty 505-255-7636

Cuidando los Niños

Provides child care and therapeutic services for the special needs of homeless (or precariously housed) children.

1500 Walter SE

Albuquerque NM 87102

505-843-6899

Dismas House

Transitional housing for ex-offenders.

701 Candelaria Rd NW

Albuquerque NM 87107

343-0746.

Elizabeth Ministry International-

Women reaching out to Women

Social Justice Office

4000 St. Joseph Place NW

Albuquerque NM 87120

505-831-8167

www.elizabethministry.com

Enlace Comunitario/ El Ecentro de Igualdad y Derechos

Enlace began as a service agency focused on prevention of domestic violence in the Spanish-speaking immigrant community. They realized they need to empower and mobilize the women to have a voice in their community. Their community-organizing project, called *El Centro de Igualdad y Derechos* provides information and empowerment for immigrants, works toward immigration reform.

2425 Álamo SE Suite A

Albuquerque NM 87106

505-246-8972

Healthcare For The Homeless

Provides health services to people experiencing homelessness.

1217 1st Street NW

Albuquerque NM 87112

505-767-1178

Maria Amadea Shelter for Unwed Mothers

708 Tijeras NW

Albuquerque NM 87102

505-242-1516

NM Coalition Against Domestic Violence

201 Coal Avenue SW

Albuquerque NM87102

505-246-9240

NM Coalition to Repeal the Death Penalty

The mission is to abolish capital punishment in New Mexico. NM Coalition works to educate communities about the realities of the death penalty; generate accurate information and dialogue on the capital punishment system; mobilize others who share our goal of repeal; and promote leadership, skills and actions necessary for successful citizen advocacy in a death penalty repeal campaign. These efforts were successful and the repeal of the death penalty was signed into law in March of 2009 by Governor Richardson.

PO Box 8552

Santa Fe NM 87504

505-986-9536

Peanut Butter and Jelly Family Services(PBJ)

Provides intensive programs for parents who want to improve their parenting skills with their children who have behavioral problems or developmental delays.

1101 Lopez SW

Albuquerque NM 87105

505-877-7060

The Roadrunner Food Bank

2645 Baylor SE

Albuquerque NM 87106

505-247-2052

St. Felix Pantry

Provides emergency assistance, food, clothing and educational help.

4020 Barbara Loop NE

Rio Rancho NM 87124

505-891-8075

St. Joseph Fertility Care Center- Natural Family Planning

4000 St. Joseph Place NW – Lourdes Hall #130

Albuquerque NM 87120

1-800-290-7907

505-831-8222

St. Martin's Hospitality Center:

SMHC provides meals, a day shelter, behavioral health and other social services for the homeless.

1201 3rd Street NW

Albuquerque NM

505-243-8031/505-768-6874

St. Vincent de Paul

Persons who seek assistance with food and utility bills call 505-242-3434. A St. Vincent de Paul team will make a home visit, assess the need and help accordingly.

Albuquerque Warehouse Sales/Assistance Office:

714 Fourth Street SW

Albuquerque NM 87102

505-242-3434

St. Vincent de Paul Thrift Store-Albuquerque

429 Chavez Avenue NW

Albuquerque NM 87107

505-346-1504

fax 505-345-1501

St. Vincent de Paul Thrift Store – Santa Fe

1088 Early Street

Santa Fe NM 87502

505-989-8328

South Valley Economic Development Center:

The Mission of the South Valley Economic Development Center is to provide facilities, resources, and training to support the development of new and expanding small businesses that will create jobs and foster economic revitalization of the South Valley community.

318 Isleta Blvd SW

Albuquerque NM 87105

505-877-0373

State of New Mexico Human Services Dept.

www.hsd.state.nm.us/isd/fieldoffices.html

The Storehouse

Food pantry

106 Broadway SE

Albuquerque NM 87102

505-842-6491

United Way of Central New Mexico

2340 Alamo SE 2nd Floor

Albuquerque NM 87106

505-245-3671

fax 505-242-3576

www.uwcnm.org

Villa Therese Catholic Clinic

219 Cathedral Place, Santa Fe NM 87501

505-983-8561

The Villa Therese Catholic Clinic is a private organization under religious auspices offering its services to uninsured and underserved children and families.

F – INTER-RELIGIOUS RELATIONS

DISTINCTION BETWEEN ECUMENISM AND INTER-RELIGIOUS RELATIONS

31. Inter-Religious relations differ from ecumenical relations. Ecumenism pertains to relations among Christian Churches and ecclesial communities. The Catholic Church acknowledges that the religious landscape extends beyond the boundaries of Christianity, and she desires to draw closer to people of other faiths. Nonetheless, she stresses that the principles for spiritual sharing or practical cooperation outlined in the *1993 Directory for the Application of Principles and Norms for Ecumenism*, and reflected in these guidelines, apply only to relations with the churches and ecclesial communities with which the Catholic Church has established ecumenical relations (*DAPNE*, no. 36).

In his 1965 *Declaration on the Relation of the Church to Non-Christian Religions*, Pope Paul VI writes, “In our time, when day by day humankind is being drawn closer together, and the ties between different peoples are becoming stronger, the Church examines more closely her relationship to non-Christian religions” (*Declaration on the Relation of the Church to Non-Christian Religions, Nostre Aetate* [NA], no. 1). He goes on to state that “the Catholic Church rejects nothing that is true and holy in these religions. She regards with sincere reverence those ways of conduct and of life, those precepts and teachings which, though differing in many aspects from the ones she holds and sets forth, nonetheless often reflect a ray of that Truth which enlightens all people. Indeed, she proclaims, and ever must proclaim Christ ‘the way, the truth, and the life’ (John 14:6), in whom all people may find the fullness of religious life, in which God has reconciled all things to Himself” (NA, no. 2).

“The Church, therefore, exhorts her sons [and daughters], that through dialogue and collaboration with the followers of other religions, carried out with prudence and love and in witness to the Christian faith and life, they recognize, preserve and promote the good things, spiritual and moral, as well as the socio-cultural values found among these believers” (NA, no. 2).

MAJOR NON-CHRISTIANS WORLD RELIGIONS

Religions which fall into this category are Judaism, Islam, Hinduism, and Buddhism.

THEOLOGICAL DISTINCTIONS

Judaism is monotheistic. Abraham is the founding patriarch, but the Torah is the basic source of the teachings. The five books of Moses constitute the written Torah. Special sanctity is also assigned to other writings of the Hebrew Scriptures. The basic institution is the local synagogue, organized by the congregation and spiritually led by a Rabbi of their choice. Judaism is an unbroken spectrum from conservative to liberal (*Orthodox, Conservative, and Reformed*). God established a particular relationship with the Hebrew people: by obeying a divine law God gave them, they would be a special witness to God’s mercy and justice. Jews are waiting for the coming of the Messiah.

Sabbath and holidays are marked with special observances. Chief annual Holy days are Passover (celebrating liberation of the Israelites from Egypt and marked with the Seder meal in homes), Rosh Hashanah (New Year), and Yom Kippur (Day of Atonement).

Islam is monotheistic. God is the creator of the Universe, omnipotent, omniscient, just, forgiving and merciful. The Qur’an (Koran) is the word of God given to Muhammad, the Prophet in the 7th century. Muslims believe that Muhammad is the last prophet, the “Seal of the Prophets.” All Muslims must believe in Jesus as a prophet not a redeemer. Allah is the name for God. Muslims

would not normally call Allah “Father.” The faithful call God by his “99 beautiful names” such as the One, the Living, the Merciful. Besides the general moral guidance that determines everyday life, there are “Five Pillars of Islam”: Profession of faith (oneness of God and prophethood of Muhammad); prayer 5 times a day; alms from one’s savings and estate; dawn to dusk fasting in the month of Ramadan; and a once in a lifetime pilgrimage to Mecca, if possible. The forgiven enter paradise, and the wicked burn in hell.

Hinduism is a polytheistic religion. It was founded about 500 BC by Aryan invaders of India where their Vedic religion intermixed with the practices and beliefs of the people. The Veda is their sacred text. Including the Upanishads, it is a collection of rituals and mythological and philosophical commentaries, a vast number of epic stories about gods, heroes, and saints, (including the Bhagavad-Gita, a part of the Mahabharata, and the Ramayana and a great variety of other literature).

There is only one divine principle; the many gods are only aspects of that unity. Life in all its forms is an aspect of the divine but it appears as a separation from the divine, a cycle of birth and rebirth (*samsara*) determined by the purity or impurity of past deeds (*karma*). To improve one’s karma or escape *samsara* by pure acts, thought, and/or devotion is the aim of every Hindu.

Buddhism sees the changeable world as radically disappointing. Its founder is Gautama Siddhartha (early 6th century AD) who achieved enlightenment through intense meditation. Buddhist’s sacred text is *The Tripitaka*, a collection of the Buddha’s teaching, rules of monastic life, and philosophical commentaries, many of which are called sutras. Buddha is a title. His followers call him Gautama Buddha as Christians say Jesus Christ. Buddha means “enlightened,” as Christ means “The Anointed One.”

Central to Buddha’s teachings are The Four Noble Truths. First is that suffering plays a great role in existence. Second is that suffering is caused by the desire for pleasure. Third is that by destroying evil desire, we may be free from sorrow. The fourth truth consists of the Noble Eightfold Path, which leads to the end of suffering. An important virtue is Love. The holy people, monks, and nuns, or Lamas, of the Buddhist Religion exercise great influence over their followers.

COMMON PRAYER

Given our disparate beliefs concerning Christ, prayer with Jewish and Muslim believers should invoke God our Father alone. Common prayer and worship services may also include Hebrew Scriptures and readings from the Koran, as long as the latter does not convey notions contrary to the truth revealed to us by Christ in the New Testament and by the Catholic Church.

DIALOGUE AND COLLABORATION

Dialogue and collaboration is also encouraged with believers of other faiths. Catholics must keep in mind that dialogue is not debate. In dialogue each partner must listen to the other as openly and sympathetically as he or she can. We must also be open to the idea that at any point in the dialogue the partner’s position may be more persuasive than we could have previously imagined, and we must be prepared to change our perceptions accordingly.

For the dialogue to be constructive, partners to the dialogue must identify with one of the religious communities, not simply with the religious subject being discussed. The aim of the dialogue is not to change the other’s belief but to enhance each other’s personal understanding of our beliefs. Some basic ground rules for inter-religious dialogue follow:

1. The primary purpose of dialogue is to change and grow in perception and understanding of the other's belief or religious experience.
2. The dialogue is a two-sided project—both within each religious community and between religious communities.
3. Each participant comes to the dialogue with complete honesty and sincerity.
4. Each participant assumes the same honesty and sincerity of the other partners.
5. Each participant defines him or her religious perspective and is prepared to recognize him or herself in the interpretation.
6. Each participant comes to the dialogue free of assumptions about the points of disagreement.
7. Dialogue can only take place between equals.
8. Dialogue can only be fruitful in an atmosphere of mutual trust.
9. Persons entering into inter-religious dialogue are at least minimally self-critical of both themselves and their own religious traditions.
10. Each participant eventually attempts to experience the partner's religion from within; for religion is not merely something of the head, but also of the spirit, heart, and the whole being, individual and communal. (Swidler, Leonard. *The Dialogue Decalogue: Ground Rules for Inter-religious Dialogue*. *Journal of Ecumenical Studies*, 20:1, winter, 1983).

Part III – Resources and References

CATHOLIC ECUMENICAL ORGANIZATIONS

United States Conference of Catholic Bishops

www.usccb.org/seia/

Home of Franciscan Sisters

www.graymoor.org

Catholic Association of Diocesan Ecumenical and Inter-religious Officers

www.cadeio.org

National Workshop on Christian Unity

www.nwcu.us/

World Student Christian Federation

www.cesm.org

Christian Churches Together

www.christianchurchestogether.org

Churches Uniting in Christ

www.cuicinfo.org

Pontifical Council for Promoting Christian Unity

www.vatican.va/roman_curia/pontificalcouncils

WEB LINKS TO CHURCH DOCUMENTS ON ECUMENISM

The 1993 Directory for the Application of Principles and Norm for Ecumenism

www.vatican.va/roman_curia/pontifical_councils/chrstuni/documents/rc_pc_chrstuni_doc_25031993_principles-and-norms-on-ecumenism_en.html

Congregation for the Doctrine of the Faith

www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20000806_dominus-iesus_en.html

The Dogmatic Constitution on the Church

www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19641121_lumen-gentium_en.html

Oriental Churches

www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decree_19641121_orientium-ecclesiarum_en.html

Light of the East

www.vatican.va/holy_father/john_paul_ii/apost_letters/documents/hf_jp-ii_apl_02051995_orientale-lumen_en.html

The Decree on Ecumenism

www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decree_19641121_unitatis-redintegratio_en.html

That They Be One

www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_25051995_ut-unum-sint_en.html

A Brief History of the New Mexico Conference of Churches

Compiled by the Rev. Dr. Harold Nilsson
www.nmchurches.org

Eastern Catholics in the United States of America

Committee on the Relationship Between Eastern and Latin Catholic Churches
National Conference of Catholic Bishops
www.nccbuscc.org

GLOSSARY OF ECUMENICAL TERMS

Agreed Statement – Agreement on a particular point, leaving more or less significant differences on others.

BCEIA – Bishop’s Committee for Ecumenical and Inter-Religious affairs of the National Conference of Catholic Bishops.

BEM – Baptism, Eucharist and Ministry. The 1982 WCC Faith and Order document, also called the Lima Report.

Bilateral Dialogue – A dialogue between two churches or communions, which results in joint statements as an outcome of dialogue.

CADEIO – Catholic Association of Diocesan Ecumenical and Interreligious Officers. The national network of those who hold ecumenical and interreligious responsibilities in Roman Catholic dioceses.

Christian Churches Together in the USA (CCT) – An organization organized on a recognition of five families of Christian tradition: Evangelical/Pentecostal, Historic Protestant, Historic Racial/Ethnic, Orthodox and Catholic. Initial talks began in 2001. The ELCA became a founding member at the 2003 Churchwide Assembly.

Coalition – Groups of church units planning and/or using their resources in joint action on specific issues.

Conciliar bodies – National and worldwide organizations governed by councils such as: World Council of Churches, the National Council of Churches USA, and the Lutheran World Federation.

Consensus – A total agreement, at least in content, if not in expression.

COCU – The Consultation on Church Union, begun in 1960, is a conversation of Disciples, Episcopal, Methodist and Reformed churches exploring the formation of a Church of Christ Uniting.

CUIC – Churches Uniting in Christ is a conversation of ten denominations: American Methodist Episcopal, American Methodist Episcopal-Zion, Christian Church (Disciples of Christ), CME, Episcopal Church USA, International Council of Community Churches, Presbyterian Church USA, United Church of Christ, United Methodist Church, and Moravian Church – Northern Province. The ELCA participates in CUIC as a Partner in Mission and Dialogue. CUIC succeeded COCU (Consultation on Church Union) in 2002.

Convergence – A dynamism toward a goal, rather than a substantial agreement.

Council of Churches – A local, regional, state, national or international association of churches seeking unity, sharing information, and cooperating in joint concerns. CUIC Churches Uniting in Christ, the new incarnation of COCU, inaugurated in January, 2002.

Dialogue – An exchange of traditions and ideas or opinions on particular issues, with a view to reaching an agreement or settlement.

EDEIO – Episcopal Diocesan Ecumenical and Interreligious Officers. The national network of those holding ecumenical and inter-religious responsibilities in Episcopal Church dioceses.

Ecumenical – The movement to receive Christ’s gift of visible unity among all believers.

Ecumenical Patriarch of Constantinople (Istanbul) – The “first bishop among equals” in the Eastern Orthodox Church. His primacy is one of seniority and coordination rather than jurisdiction.

Evangelism – Spreading the good news of Jesus. The practice of ecumenism is a vital part of any effort in evangelization.

Faith and Order – Pertaining to the doctrines of the churches and to their visible structures, especially those involving sacraments, ministry, worship, and polity. Faith and Order Conferences, along with Life and Work Conferences, led to the formation of the World Council of Churches in 1948.

Interfaith – Activities of dialogue and cooperation among Christians, Jews, and Muslims. “Interfaith” and “interreligious” are sometimes used synonymously, although “interfaith” is usually a term used with specific reference to the three Abrahamic faiths.

Inter-religious – Activities of dialogue and cooperation among people of all faiths. “Inter-religious” and “interfaith” are sometimes used synonymously.

Life and Work – Pertaining to social concerns, physical relief and advocacy. Life and Work Conferences, along with Faith and Order Conferences, led to the formation of the World Council of Churches.

Lutheran World Federation (LWF) – The LWF is a global communion of Christian churches in the Lutheran tradition. The LWF currently has 140 member churches in 78 countries with a membership of nearly 66 million Lutherans. Headquarters are in Geneva.

National Council of the Churches in Christ in the United States of America (NCCC) – A community of 32 communions.

National Workshop on Christian Unity (NWCU) – National ecumenical leaders of Christian communions meet annually for four days of ecumenical worship, study, seminars, and planning. The location varies around the United States.

Reception – The ongoing process of organizing Christian ministry and life together based on ecumenical agreements by the communions.

SCOBA – Standing Conference of Canonical Orthodox Bishops in the Americas. Formed in 1960 to facilitate common action among jurisdictions in North and South America.

SCEIR – Standing Commission on Ecumenical and Inter-Religious Relations of the General Convention (ECUSA).

World Council of Churches (WCC) – A fellowship of over 300 national communions in over 90 countries.

ACRONYMS

ALCOT	Anglican-Lutheran Committee on Transitivity
ARCIC	Anglican-Roman Catholic International Commission
BEM	Baptism, Eucharist and Ministry study (of WCC F&O)
CCM	Called to Common Mission
CCT	Christian Churches Together in the USA

CLEEO	Committee to Create Lutheran-Episcopal Educational Opportunities
COCU	Consultation on Church Union (replaced by CUIC in 2002)
CWSW	Church World Service and Witness (NCCC Commission)
F&O	Faith and Order (NCCC Commission)
CLC	Church of the Lutheran Confession
ICCC	International Council of Community Churches (USA)
JDDJ	Joint Declaration on the Doctrine of Justification
JPIC	Justice, Peace & the Integrity of Creation
L&W	Life and Work
LARC	Lutheran/Anglican/Roman Catholic
LARCUM	Lutheran/Anglican/Roman Catholic/United Methodist
LECC	Lutheran-Episcopal Coordinating Committee
LEKKJ	Lutheran European Commission on the Church and the Jewish People
LIRS	Lutheran Immigration and Refugee Services
LMCC	Lutheran-Moravian Coordinating Committee
LRCC	Lutheran-Reformed Coordinating Committee
LRST	Lutheran-Reformed Standing Committee on Theology
LSM	Lutheran Student Movement-USA
LWF	Lutheran World Federation
LWR	Lutheran World Relief
LYO	Lutheran Youth Organization
NAAE	North American Academy of Ecumenists
NADEO	National Association of Diocesan Ecumenical Officers (of RCC, USA)
NAES	National Association of Ecumenical Staff
NAEIS	National Association of Ecumenical and Inter-Religious Staff
NARC	North American Regional Committee
NCC	National Council of Churches
NCCC	National Council of the Churches in Christ in the USA
NEOA	National Ecumenical Officers Association
NWCU	National Workshop on Christian Unity
PCPCU	Pontifical Council for Promoting Christian Unity
PCR	Program to Combat Racism (WCC)
SCEIR	Standing Committee on Ecumenical and Inter-Religious Relations (Episcopal)
USANC	USA National Committee (of the LWF)
USCCB	United States Conference of Catholic Bishops (Roman Catholic)
USCRP	U.S. Conference of Religions for Peace
WARC	World Alliance of Reformed Churches

Taken from the website: Evangelical Lutheran Church in America
www.elca.org/ecumenical/glossary.htm

DIRECTORY OF EASTERN CATHOLIC EPARCHIES AND EXARCHATES

THE ARMENIAN CHURCH

Eparchy of Our Lady of Nareg in New York

167 North Sixth Street
Brooklyn, NY 11211

Serving Armenian Catholics throughout the United States and Canada, with parishes in the states of California, Massachusetts, Michigan, New Jersey, and Pennsylvania and the provinces of Ontario and Quebec.

Contact:

voice: 718/388-4218

fax: 718/486-0615

e-mail: mbexarch@aol.com

THE BYZANTINE CHURCHES

1. THE MELKITE GREEK CATHOLIC CHURCH

Eparchy of Newton

3 VFW Parkway
Roslindale, MA 02131

Serving Melkites throughout the United States with parishes in Alabama, Arizona, California, Connecticut, Florida, Georgia, Illinois, Indiana, Louisiana, Massachusetts, Michigan, New Hampshire, New Jersey, New York, Ohio, Pennsylvania, Rhode Island, South Carolina, Virginia, Washington, and Wisconsin.

Website: www.melkite.org

Contact:

voice: 617/323-9922

fax: 617/323-0188

e-mail: Eparchyofnewton@msn.com

website: www.melkite.org

Eparchy of Saint Sauveur de Montreal

34 Maplewood Avenue
Outremont, Quebec H2V 2M1

Serving Melkites throughout Canada with parishes in British Columbia, Ontario, and Quebec.

Website: www.melkite.com

Contact:

voice: 514/272-6430

fax: 514/272-2341

e-mail: Eparchie.st-sauveur@bellnet.ca

2. THE ROMANIAN GREEK CATHOLIC CHURCH

Eparchy of Canton

1121 44th Street NE

Canton, OH 44714

Serving Romanian Greek Catholics throughout the United States with parishes in California, Illinois, Indiana, Massachusetts, Michigan, New Jersey, New York, Ohio, and Pennsylvania.

Website: www.romaniancatholic.org

Contact:

voice: 330/492-4086

fax: 330/493-1416

e-mail: omarginean@romaniancatholic.org

3. THE (RUTHENIAN) BYZANTINE CATHOLIC CHURCH

Arcbishopric of Pittsburgh

66 Riverview Avenue

Pittsburgh, PA 15214

Serving Byzantine Catholics with parishes in Louisiana, eastern Ohio, Oklahoma, western Pennsylvania, Tennessee, Texas, and West Virginia.

Website: www.archeparchy.org

Contact:

voice: 412/231-4000

fax: 216/742-9356

e-mail: viscom@parma.org

Eparchy of Passaic

445 Lackawanna Avenue

West Paterson, NJ 07424

Serving Byzantine Catholics in the eastern United States, with parishes in Connecticut, Florida, Georgia, Massachusetts, Maryland, New Jersey, New York, North Carolina, eastern Pennsylvania, and Virginia.

Website: www.dreamwater.org/edu/passaic

Contact:

voice: 973/890-7777

fax: 973/890-7175

Eparchy of Van Nuys

8105 North 16th Street

Phoenix, AZ 85020

Serving Byzantine Catholics in the western United States, with parishes in Alaska, Arizona, California, Colorado, Nebraska, New Mexico, Oregon, and Washington.

Website: www.eparchy-of-van-nuys.org

Contact:

voice: 602/861-9778

fax: 602/861-9796

e-mail: evnsecretary@qwest.net

Slovak Eparchy of saints Cyril and Methodius

223 Carlton Road

Unionville, Ontario L3R 3M2

Serving Slovak Byzantine Catholics throughout Canada, with parishes in Alberta, British Columbia, Manitoba, Ontario, Quebec, and Saskatchewan.

Contact:

voice: 905/477-4867

fax: 905/479-9629

e-mail: byzslovakeparch@sympatico.ca

4. THE UKRAINIAN GREEK CATHOLIC CHURCH

Archeparchy of Philadelphia

827 North Franklin Street

Philadelphia, PA 19123

Serving Ukrainian Greek Catholics in the east central United States, with parishes in Delaware, the District of Columbia, Maryland, New Jersey, eastern Pennsylvania, and Virginia.

Website: www.ukrarcheparchy.com

Contact:

voice: 215/627-0143

fax: 215/627-0377

e-mail: ukrmet@catholic.org

Eparchy of Saint Josaphat in Parma

P.O. Box 347180

Parma, OH 44134

Serving Ukrainian Greek Catholics in the central and southern United States, with parishes in Florida, Georgia, Ohio, western Pennsylvania, and West Virginia.

Website: www.stjosaphateparchy.ort

Contact:

voice: 216/888-1522

fax: 216/888-3477

Eparchy of Saint Nicholas in Chicago

2245 West Rice Street

Chicago, IL 60622

Serving Ukrainian Greek Catholics in the western United States, with parishes in Arizona, California, Colorado, Hawaii, Illinois, Indiana, Kansas, Mississippi, Minnesota, Missouri, Nebraska, North Dakota, Oregon, Texas, Washington, and Wisconsin.

Website: www.stnicholaseparchy.org

Contact:

voice: 773/276-8080

fax: 773/276-6799

e-mail: sneparchy@iols.com

Eparchy of Stamford

14 Peveril Road

Stamford, CT 06902

Serving Ukrainian Greek Catholics in the eastern United States, with parishes in Connecticut, Massachusetts, New Hampshire, New York, and Rhode Island.

Website: www.stamforddio.org

Contact:

voice: 203/324-7698

fax: 203/967-9948

e-mail: stamfordeparchy@optonline.net

Archeparchy of Winnipeg

233 Scotia Street

Winnipeg, Manitoba R2V 1V7

Serving Ukrainian Greek Catholics with parishes in the province of Manitoba.

Website: www.archeparchy.ca

Contact:

voice: 204/338-7801

fax: 204/339-4006

Eparchy of Edmonton

9645 108th Avenue

Edmonton, Alberta T5H 1A3

Serving Ukrainian Greek Catholics with parishes in the province of Alberta.

Website: www.edmontoneparchy.com

Contact:

voice: 780/424-5496

fax: 780/425-2333

e-mail: chancery@edmontoneparchy.com

Eparchy of New Westminster

502 Fifth Avenue

New Westminster, British Columbia V2L 1S2

Serving Ukrainian Greek Catholics with parishes in the province of British Columbia, the Yukon Territory, and the Northwest Territories.

Website: www.vcn.bc.ca

Contact:

voice: 604/524-8824

fax: 604/521-8015

e-mail: bsy.osbm@telus.net

Eparchy of Saskatoon

866 Saskatchewan Crescent East

Saskatoon, Saskatchewan S7N 0L4

Serving Ukrainian Greek Catholics with parishes in the province of Saskatchewan.

Website: www.skeparchy.com

Contact:

voice: 306/653-0138

fax: 306/665-2569

e-mail: Admin.skeparchy@sassktel.net

Eparchy of Toronto and Eastern Canada

940 the East Mall, Suite #201

Toronto, Ontario M9B 6J7

Serving Ukrainian Greek Catholics in eastern Canada with parishes in the provinces of Nova Scotia, Ontario and Quebec.

Website: www.ucet.ca

Contact:

voice: 416/746-0154

fax: 416/746-6003

e-mail: eparchto@bellnet.ca

THE SYRIAC CHURCHES

5. THE CHALDEAN CATHOLIC CHURCH

Eparchy of Saint Peter

1627 Jamacha Way
El Cajon, Ca 92019

Serving Chaldean Catholics in the western United States, with parishes in Arizona, California, and Nevada.

Contact:

voice: 619/579-7913
fax: 619-588-8281

Eparchy of Saint Thomas the Apostle

25585 Berg Road
Southfield, MI 48076

Serving Chaldean Catholics in the eastern United States, with parishes in Illinois and Michigan.

Website: www.chaldeandiocese.org

Contact:

voice: 248/351-0440
fax: 248/351-0443
e-mail: secretary@chaldeandiocese.org

6. THE MARONITE CHURCH

Eparchy of Our Lady of Lebanon

1021 South Tenth Street
St. Louis, MO 63104

Serving Maronite Catholics in the western United States, with parishes in Alabama, Arizona, California, Colorado, Illinois, Michigan, Minnesota, Nevada, Ohio, Oklahoma, Oregon, Texas, Utah, Washington, and West Virginia.

Website: www.usamaronite.org

Contact:

voice: 314/231-1021
fax: 314/231-1418
e-mail: joan@usamaronite.org

Eparchy of Saint Maron of Brooklyn

109 Remsen Street
Brooklyn, NY 11201

Serving Maronite Catholics in the eastern United States, with parishes in Connecticut, the District of Columbia, Florida, Georgia, Maine, Massachusetts, New Hampshire, New Jersey, New York, North Carolina, Pennsylvania, Rhode Island, South Carolina, and Virginia.

Website: www.stmaron.org

Contact:

voice: 718/237-9913

fax: 718/243-0444

7. THE SYRIAC CATHOLIC CHURCH

Eparchy of Our Lady of Deliverance

502 Palisade Avenue

P.O. Box 8366

Union City, NJ 07087

Serving Syriac Catholics throughout the United States and Canada, with parishes in the states of Arizona, California, Florida, Michigan, New Jersey, Pennsylvania, and Rhode Island, and in the provinces of Ontario and Quebec.

Website: www.syriac-catholic.org

Contact:

voice: 201/683-1067

fax: 201/683-0212

e-mail: frsyriac@aol.com

8. THE SYRO-MALABAR CATHOLIC CHURCH

St. Thomas Diocese of Chicago

3009 South 49th Avenue

Cicero, IL 60804

Serving Syro-Malabarese Catholics in thirty-three parishes throughout the United States and Canada.

Website: www.stthomasdiocese.org

Contact:

voice: 708/656-3362

fax: 708/656-8663

e-mail: kaduppilroy@yahoo.com

9. THE SYRO-MALANKARA CATHOLIC CHURCH

Mar Ivanios Malankara Catholic Center

905 Hillside Avenue

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Coordinating the activities of Syro-Malankarese Catholics throughout the United States and Canada, with parishes in the District of Columbia, in the states of Georgia, Illinois, Michigan, New Jersey, New York Pennsylvania, and Texas, and in the province of Ontario.

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ECUMENICAL PRAYER AND STUDY

OPERATION NEIGHBORHOOD ECUMENISM

From the Catechism of the Catholic Church

Christ always gives his Church the gift of unity, but the Church must always pray and work to maintain, reinforce, and perfect the unity that Christ wills for her. This is why Jesus himself prayed at the hour of his Passion, and does not cease praying to his Father, for the unity of his disciples: “That they may all be one. As you, Father, are in me and I am in you, may they also be one in us, ...so that the world may know that you have sent me.” (CCC820)

Certain things are required in order to respond adequately to this call:

- *a permanent renewal of the Church in greater fidelity to her vocation; such renewal is the driving-force of the movement toward unity;*
- *conversion of heart as the faithful “try to live holier lives according to the Gospel”; for it is the unfaithfulness of the members to Christ’s gift which causes divisions;*
- *prayer in common, because “change of heart and holiness of life, along with public and private prayer for the unity of Christians, should be regarded as the soul of the whole ecumenical movement, and merits the name ‘spiritual ecumenism;’”*
- *fraternal knowledge of each other;*
- *ecumenical formation of the faithful and especially of priests;*
- *dialogue among theologians and meetings among Christians of the different churches and communities;*
- *collaboration among Christians in various areas of service to mankind. “Human service” is the idiomatic phrase. (CCC821)*

Concern for achieving unity “involves the whole Church, faithful and clergy alike.” But we must realize “that this holy objective—the reconciliation of all Christians in the unity of the one and only Church of Christ—transcends human powers and gifts.” That is why we place all our hope “in the prayer of Christ for the Church, in the love of the Father for us, and in the power of the Holy Spirit.” (CCC822)

Vatican II has challenged us all to foster ecumenism that leads toward true unity. Every baptized Christian participates in what Cardinal Arinze of the Pontifical Council on Inter-religious Dialogue has called the “Spirituality of Dialogue”. Operation Neighborhood Ecumenism is meant to be a grass roots ecumenical dialogue. The simple steps below are a way to live Jesus’ prayer “that they may all be one.”

If you wish to start a *ONE* ministry in your parish contact your pastor and the Ecumenical Office in your diocese. Here in the Archdiocese of Santa Fe you can reach the Ecumenical Office by phone at 505.831.8243 or by e-mail at ecumenical@archdiocesessantafe.org.

1. Gather a core group of Catholics from your parish who want to foster greater ecumenical understanding and who are willing to commit themselves to prayer, study, and dialogue. (Groups should

be at least 12 people and no more than 20. A parish could have several groups as numbers grow.) Fill out form below and send to your parish pastor and the Ecumenical Office in your diocese.

2. Explore your parish's territory. Ask your parish office for the parochial boundaries north, south, east, & west (these will usually be streets). Have your group survey the parish's territory for various churches, temples, synagogues, and mosques that might be in your parish territory. Identify the major Christian denominations. [In the ecumenical dialogue we find there are different levels of commonality or agreement. Some denominations the Catholic Church earnestly works toward full communion, while others we work toward greater understanding at this time. You may find that some "churches" are not Christian.]
3. Learn about each denomination in your parish. Libraries, parish resource centers, and the internet are great ways to find out about different denominations. Check out the link to "Ecumenical Resources" on the Ecumenical Offices homepage. Take care to use good resources, those published or sponsored by the denomination itself. Some, like the Episcopalians, Presbyterians, Lutherans, Methodist, share many things in common with the Roman Catholic Church while others do not. Study the Church's teaching on these important differences. See how your core group now understands ecumenism. Once you have fostered a healthy understanding in your core group begin to reach out to other denominations in genuine ecumenical dialogue. [See the paragraph #821 of the Catechism of the Catholic Church to see what it says about *renewal, conversion of heart, prayer in common, fraternal knowledge of each other, ecumenical formation, dialogue, and collaboration.*]
4. Visit the other churches. Arrange to meet regularly with members of the various denominations. It is easier to dialogue with one denomination at a time. This is called bi-lateral dialogue and is very helpful.
5. Pray with and for one another. Hold a regular day of prayer for Christian Unity and invite all denominations to gather as those baptized in Christ. These kinds of gatherings are multi-lateral and convey a sense of our common heritage. [A format for such a day might be: Start with a gathering song, followed by a communal recitation of the Creed, silence, followed by a song of praise, shared spontaneous prayer, followed by the Our Father and Sign of Peace, concluded with a song of mission.]

6. On-going study and dialogue. As your *ONE* ministry develops you can sponsor regular times to get together, study and pray with various denominations multi-laterally. *[Many mainstream Christian churches share a common lectionary which has the readings used on Sundays. You could come together and share the upcoming readings, or talk about last Sunday's readings and what the various messages that were preached on by your different pastors.]*
7. For more ideas go to the link "Things We Can Do" on the Archdiocese of Santa Fe website: www.archdiocesasantafe.org.

SCRIPTURE AND PRAYER:

GUIDES FOR OCTAVE ON CHRISTIAN UNITY

A Week of Prayer & Unity

OVERVIEW

Each January Christians take time to pray for and promote true unity. It is called the week or octave of Christian Unity and always marks the feast of St. Paul's conversion. These eight days call all Christians to follow Christ more fully and to heal our divisions. This year the Ecumenical Commission of the Archdiocese of Santa Fe has a way for you to enter into this time of unity in your home, neighborhood and community. Each day you might try to do something with your fellow Christians that promotes unity and understanding within the Church. The box below gives some ideas of ways to foster ecumenism both in one's self and in the Church, among our friends and neighbors. They are only a help and you can mix them any way you see fit. You can do them at home or in a church. They involve study and prayer, feast and fast, faith and hope.

WHY?

We celebrate an Octave to grow in our understanding of what it means to be the Church. To discover where Christ is calling us to be and how we might one day fulfill His prayer to be one.

Focus

The focus for this Octave is grass-root, home-based things you can do with friends and neighbors. We forget that our homes are the "Domestic Church" and what better place for us to foster ecumenism than with our neighbors and friends.

Day	Theme
I	Study Day: What is the Catholic Church's Teaching on Ecumenism?
II	The Word of God Makes Us One
III	Day of Fast
IV	Sing a New Song to the Lord
V	Christ Be Our Light
VI	Day of Personal Prayer
VII	Ecumenical Prayer and Pot Luck
VIII	We Believe: Creed & Conversion

DAY 1: STUDY DAY

What is the Catholic Church's Teaching on Ecumenism?

DOCUMENTS/SOURCES

Vatican II – *Unitatis Redintegratio*

Directory for Application of Principles and Norms on Ecumenism

John Paul II – *Ut Unum Sunt*

Catechism of the Catholic Church

ACTIVITY:

Individual: After reading and reflecting on the above, write your own thoughts on what ecumenism means to you.

GROUP:

Share your reflection with friends and neighbors, Catholics and other Christians, who have done the same.

PRAYER

Recite the Creed prayerfully and reflect on it in light of your study. (This can be done alone or in a group.)

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.
We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, light from light,
true God from true God,
begotten, not made,
of one Being with the Father;
through him all things were made.
For us and for our salvation
he came down from heaven,
was incarnate of the Holy Spirit and the Virgin Mary
and became truly human.
For our sake he was crucified under Pontius Pilate;

he suffered death and was buried.
On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and the
dead,
and his kingdom will have no end.
We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father [and the Son],
who with the Father and the Son is worshiped and
glorified,
who has spoken through the prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one Baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.

DAY 2: THE WORD OF GOD MAKES US ONE

DOCUMENT/SOURCES

Vatican II – *Dei Verbum*

ACTIVITY

INDIVIDUAL

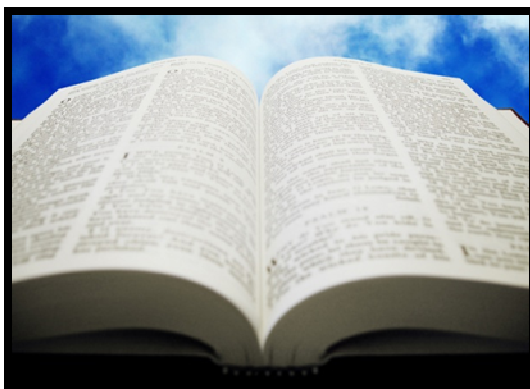
1. Find 2-3 different translations of the Bible (e.g. New American Bible, New Revised Standard Version, Jerusalem Bible, Good News for Modern Man, King James Version, etc)
2. Compare the following passages in each
 - A) Isaiah 7
 - B) Acts 9
 - C) Romans 8
 - D) John 20
3. How is the Bible the Word of God?

GROUP

Gather an ecumenical group together to discuss the Bible in your life.

PRAYER

Take time for silent prayer together with the Bible placed in a central place and a candle burning by it.



DAY 3: DAY OF FAST

DOCUMENT/SOURCES

Dominus Iesus

ACTIVITY

Fast for Christian Unity, pray that as you fast the Church's hunger to be one with Christ will increase.

INDIVIDUAL

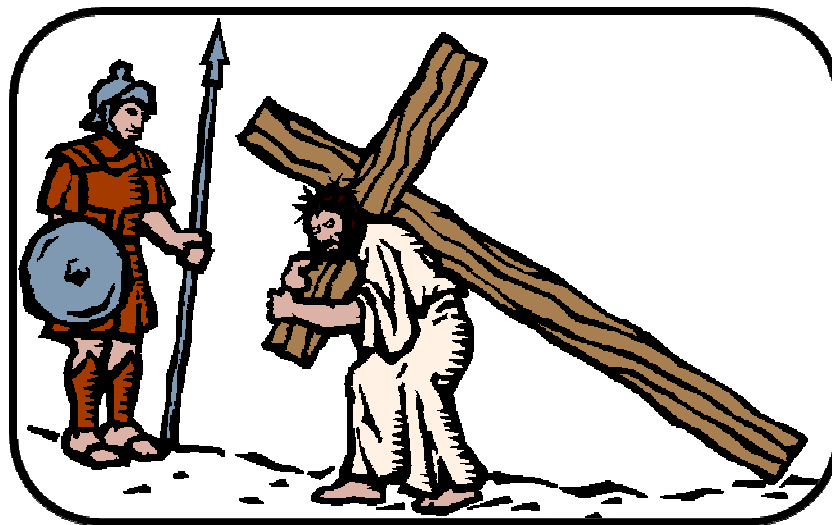
Write a journal entry on what this day of fasting has meant for you.

GROUP

Gather with others who have fasted for a simple soup supper.

PRAYER

Set aside some time during the day for personal prayer.



DAY 4: SING A NEW SONG TO THE LORD

DOCUMENT/SOURCES

Vatican II – *Sacrosanctum Concilium*

ACTIVITY

INDIVIDUAL AND GROUP

Organize a Christian sing-a-long in your home or get your parish/church/congregation to put on an Ecumenical Choral Concert

MUSIC WEBSITES

WWW.OCP.ORG

WWW.GIAMUSIC.COM

WWW.JSPALUCH.COM

PRAYER

Conclude the Concert/Sing-a-long with the Our Father.



DAY 5: CHRIST BE OUR LIGHT

DOCUMENT/SOURCES

Ecclesia de Eucharistia

ACTIVITY

INDIVIDUAL & GROUP

Organize an evening prayer service in your church/parish or a neighboring congregation.

Great resource for how to do a prayer service

TAIZE

www.taize.fr/en_article337.html

- Have people bring candles to the service
- At the end of the prayer service pass the flame from an altar candle to the candles brought by people. Slowly dim the church lights and chant Taizé hymn *Ubi Caritas*.
- Process the candles to the front of the church and place together as a sign of unity in the light of Christ.

PRAYER

End with the Creed.

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.
We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, light from light,
true God from true God,
begotten, not made,
of one Being with the Father;
through him all things were made.
For us and for our salvation
he came down from heaven,
was incarnate of the Holy Spirit and the Virgin Mary
and became truly human.
For our sake he was crucified under Pontius Pilate;

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he suffered death and was buried.
On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.
We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father [and the Son],
who with the Father and the Son is worshiped and glorified,
who has spoken through the prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one Baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.

DAY 6: DAY OF PERSONAL PRAYER

DOCUMENT/SOURCES

Catechism of the Catholic Church

Part Four: The Revelation of Prayer

Article 2: In the Fullness of Time

ACTIVITY

Set aside time in your day to pray in your church or in a neighboring church or congregation or a place of pilgrimage, the mountains, the Cathedral, the Santuario de Chimayo

PRAYER

Sing Psalm 27: I Believe I Will See (John Foley, composer)

Silent Prayer

Our Father

Kiss of Peace



DAY 7: ECUMENICAL PRAYER AND POT LUCK

DOCUMENT/SOURCES

John 13

ACTIVITY & PRAYER

3 course pot luck with prayer

<i>1ST COURSE</i>	<i>2ND COURSE</i>	<i>3RD COURSE</i>
Soup or Salad	Potluck main dish	Potluck dessert
Baptism	Christ Our Light	Mission & Ministry
Sing: One Bread on Body	Sing: Christ Be Our Light	Sing: City of God
Water sprinkling	Light table candles	Hold up Bible
Glory Be...	Our Father	Creed

Pre-Arrange who will provide which course (if you do a progressive potluck determine where each course will take place, someone's home or a church).

POSSIBLE DISCUSSION QUESTIONS

COURSE 1

- Why does your church baptize people? What does Baptism achieve?
- Have you ever attended a Baptism in another church? How did it compare with the celebration of Baptism in your church in terms of its wording, participants, setting?
- What is the importance of Baptism for Christian unity? Into which Church is a person baptized? Is there more than one Church?
- What are the controversies you have come across on the subject of Baptism? What position does your church take on these?

COURSE 2

- How is Christ the source of our Unity?
- What unites us as Christians?
- What does the passage from John say to you about Christian Unity?

COURSE 3

- What can we do to foster ecumenism and grow in our understanding of one another?

- How can we work together to bring God's compassion to our community?

DAY 8: WE BELIEVE: CREED & CONVERSION

DOCUMENT/SOURCES

Creed

Acts 9

ACTIVITY

INDIVIDUAL

Self reflection on areas for personal conversion that opens you to Christ and a greater understanding of Ecumenism.

GROUP

Plan with others 2-3 activities you can do in the coming year to foster ecumenism. Some suggestions can be found on the Archdiocese Santa Fe Ecumenism Website, such as *ONE: Operation Neighborhood Ecumenism*

PRAYER

Meditate on St. Paul's conversion (Acts 9), his faith and love of Christ.

CONCLUDING PRAYER

*God our Father,
you taught the gospel to all the world
through the preaching of Paul your apostle.
May we who celebrate his conversion to the faith
follow him in bearing witness to your truth.
We ask this through Christ, Our Lord.
Amen.*

CREED

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.
We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,

God from God, light from light,
true God from true God,
begotten, not made,
of one Being with the Father;
through him all things were made.
For us and for our salvation
he came down from heaven,

was incarnate of the Holy Spirit and the Virgin Mary
and became truly human.
For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living
and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the
giver of life,
who proceeds from the Father [and the Son],
who with the Father and the Son is worshiped
and glorified,
who has spoken through the prophets.
We believe in one holy catholic and apostolic
Church.
We acknowledge one Baptism for the
forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.

CANON LAW 844

The Code of Canon Law (1983) Canon #844 states the matter thus:

1. Catholic ministers may licitly administer the sacraments to Catholic Members of the Christian faithful only and, likewise, the latter may licitly receive the sacraments only from Catholic ministers with due regard to #3 and 4 of this canon, and canon 861 #2.
2. Whenever necessity requires or genuine spiritual advantage suggests, and provided that the danger of error or indifferentism is avoided, it is lawful for the faithful for whom it is physically or morally impossible to approach a Catholic minister, to receive the sacraments of penance, Eucharist, and anointing of the sick from non-Catholic ministers in whose churches these sacraments are valid.
3. Catholic ministers may licitly administer the sacraments of penance, Eucharist and anointing of the sick to members of the oriental churches which do not have full communion with the Catholic Church, if they ask on their own for the sacraments and are properly disposed. This holds also for members of other churches, which in the judgment of the Apostolic See are in the same condition as the oriental churches as far as these sacraments are concerned.
4. If the danger of death is present or other grave necessity, in the judgment of the diocesan bishop or the conference of bishops, Catholic ministers may licitly administer these sacraments to other Christians who do not have full communion with the Catholic Church, who cannot approach a minister of their own community and on their own ask for it, provided they manifest Catholic faith in these sacraments and are properly disposed.
5. For the cases in #2, 3, and 4, neither the diocesan bishop nor the conference of bishops is to enact general norms except after consultation with at least the local competent authority of the interested non-Catholic church or community.

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