

IN SEARCH OF UNITY

**GUIDELINES AND RESOURCES FOR ECUMENICAL
AND INTERRELIGIOUS AFFAIRS IN THE
ROMAN CATHOLIC DIOCESE OF PHOENIX**

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ABBREVIATIONS

DAPNE: *Directory for the Application of Principles and Norms on Ecumenism*.
Washington DC: US Catholic Conference, 1993

LARCO: Lutheran, Anglican/Episcopalian, Roman Catholic, Orthodox Covenant,
November 2, 1993

NA: *Nostra Aetate, Decree on Other Religions*, 1965

UR: *Unitatis Redintegratio, Decree on Church Unity*, 1964

USCCB: United States Conference of Catholic Bishops

UUS: *Ut Unum Sint, That They May Be One: On Commitment to Ecumenism*, 1995

INTRODUCTION

THE UNITY WE SEEK

1. **Ecumenism** The Christian's prayer for unity continues Jesus' prayer to his Father, "May they all be one as we are one." Through Baptism, Christians are called to proclaim the Gospel and, consequently, to promote Christian unity. This concept is known as **ecumenism** [*Glossary*]. The unity of the **Catholic** [*Glossary*] Church and of all Christians is a work of the highest priority and is integral to the mission of the Catholic Church. This goal is clearly set forth in the Second Vatican Council's *Decree on Ecumenism, Unitatis Redintegratio*, "The restoration of unity among all Christians is one of the principal concerns of the Second Vatican Council" (UR n. 1).
2. The full communion of all Christians in one eucharistic fellowship, celebrated in one Eucharist, and involving recognition of ministries and shared decision making, is the goal of the **ecumenical** [*Glossary*] movement as perceived by the Catholic Church.

It is the Holy Spirit, dwelling in those who believe and pervading and ruling over the entire Church, who brings about that wonderful communion of the faithful and joins them together so intimately in Christ that he is the principle of the Church's unity. By distributing various kinds of spiritual gifts and ministries, he enriches the Church of Jesus Christ with different functions, "in order to equip the saints for the work of service, so as to build up the Body of Christ" (Eph 4:12), (UR n. 2).

In his Encyclical Letter *Ut Unum Sint, That They May Be One*, Pope John Paul II wrote:

At the Second Vatican Council, the Catholic Church committed herself *irrevocably* to following the path of the ecumenical venture (n. 3).

Together with all Christ's disciples, the Catholic Church bases upon God's plan her ecumenical commitment to gather all Christians into unity (n. 5).

The Catholic Church embraces with hope the commitment to ecumenism as a duty of the Christian conscience enlightened by faith and guided by love (n. 8).

3. **Spiritual ecumenism** [*Glossary*] is seen by the Catholic Church as the soul of the ecumenical movement. The Holy Spirit develops this desire for unity in the hearts of all men and women of good will. Christian unity is a grace from God. It is the recognition of a unity that already exists through faith and baptism, rather than something new to be created by human effort. In the measure to which Christians draw nearer to one another, they in turn draw nearer to Christ. As the Second Vatican Council clearly stated, the goal of unity is to be achieved through prayer, dialogue and spiritual ecumenism (UR n. 8). This unity that already exists through faith and baptism is enriched and deepened through shared works of charity and justice.

4. Divisions among Christians are complex in their origins, causes, nature, and consequences. Ecumenical relationships are enhanced by familiarity with the history of the ecumenical movement, the nature of the unity sought, the principles outlined by the leadership of the Church, the religious context of ecumenical relations, available resources, and the application of practical norms which guide participation with other Christians in worship and in performing works of charity. The complexity of the historical situation necessitates that clergy, non-ordained professional church workers and lay volunteers be reasonably and adequately formed and educated in the ecumenical context and its particular issues and concerns. In this way, all Catholics can become involved in the Church's mission to support ecumenism.

5. **Interreligious Dialogue and Collaboration.** In addition to ecumenical efforts among Christians, all people of faith are called to support and encourage mutual respect, understanding and cooperation among people of all faith traditions, including those who do not profess faith in the salvific work of Jesus Christ. This broader focus is referred to as **interreligious dialogue** [*Glossary*]. The Church, as articulated in the Council's *Declaration on the Relations of the Church to Non-Christian Religions, Nostra Aetate*, emphasizes the human commonality that exists among all people of faith and all members of the human family. In God's plan, men and women are called to live in solidarity and mutual respect. All people of faith share a common gift from God, namely a common destiny to salvation. The focus of interreligious dialogue is upon mutual respect for all persons. In his Post-Synodal Apostolic Exhortation *The Church in America, Ecclesia in America*, Pope John Paul II writes,

As for non-Christian religions, the Catholic Church rejects nothing in them which is true and holy. Hence, with regard to other religions Catholics intend to emphasize elements of truth wherever they are to be found, while at the same time firmly bearing witness to the newness of the revelation of Christ, preserved in its fullness by the Church" (*Ecclesia* n. 51).

6. These guidelines and resources for ecumenical and interreligious relationships within the Roman Catholic Diocese of Phoenix are written for those who, in the course of their particular ministry, encounter questions, concerns and situations of an ecumenical or interreligious nature. Although this document addresses both ecumenical and interreligious relations, its primary focus is on ecumenical relations among the various Christian faith traditions. Pastors, pastoral associates, catechetical ministers, liturgical ministers, social concerns ministers, those responsible for sacramental preparation, especially marriage preparation, pastoral councils and all the faithful are encouraged to use this resource to promote Christian unity and foster interreligious dialogue and collaboration. References will be made throughout this text to other documents, which also are valuable resources to parishes and those involved in ecumenical and interreligious relations.

CHAPTER I

ECUMENICAL PRINCIPLES AND DIRECTIVES REGARDING PRAYER SERVICES, WORSHIP AND THE SACRAMENTS

7. The goal of the ecumenical movement is the spiritual and visible unity of the Church. Christian unity should be promoted at all levels of the Church - international, national, and local - and in the lives of individual Christians. Ecumenical dialogue is the vocation of every Christian, “that all may be one, as you, Father, are in me and I in you; I pray that they may be one in us, that the world may believe that you sent me” (John 17:21). Ecumenical dialogue occurs every time Christians encounter people of other faiths at work, in school, in the community and most intimately through the relationships established by marriages between Catholics and non-Catholic Christians (hereafter called ecumenical marriages, but canonically called mixed marriages). This is *ecumenism ad extra*. *Ecumenism ad intra* is the personal, inner renewal, which each person undergoes to stay engaged with the ecumenical effort while awaiting the attainment of the ultimate goal of Christian unity.
8. Prayer is essential to the development of spiritual ecumenism and vital to the ecumenical movement. Common prayer among Christians and with people of other faiths is both a means to attain spiritual solidarity and a sign of the desire for unity. Because Christian unity is not yet fully realized, guidelines have been established to assist people who seek opportunities for prayer, worship and other forms of sharing. The Second Vatican Council and subsequent documents of the Catholic Church, especially *The Directory for the Application of Principles and Norms on Ecumenism* [DAPNE], the Encyclical Letter of Pope John Paul II, *Ut Unum Sint, That They May Be One*, and the publication of United States Catholic Bishops Secretariat for Ecumenical and Interreligious Affairs, *Ecumenical Formation of Pastoral Workers*, have established norms and principles to guide Church authorities, individuals, and ecumenical partners in this important yet sensitive area.

A. THE THEOLOGY OF COMMUNION (UNITY)

9. Christian unity is discussed on the theological level as the Theology of Communion, derived from the early Christian understanding of *koinonia*. Rooted in the image of divine love that is found in the shared life of the Blessed Trinity, our communion as Christians is born out of the unity of our mutual profession of faith in Jesus Christ. The theology of communion was given renewed consideration by the Second Vatican Council, and more recently by the International Conference on Faith and Order in 1993 in Santiago de Compostella. As interpreted by these two assemblies, Christians are in real though imperfect communion (unity) because all Christians share faith and baptism in the Risen Lord. The Second Vatican Council further stated that Orthodox Churches are even more closely united to the Catholic Church because they have preserved Apostolic faith and **Apostolic succession** [*Glossary*] of bishops. These historic Churches are in almost full communion with the Catholic Church and are considered **Sister Churches** [*Glossary*] (Ut Unum Sint nos. 55–61).

10. The ecclesial Communities of the Reformation are in real though imperfect communion with the Catholic Church by virtue of baptism and the common commitment to Christ's life of service in ministry (UR n. 22). The *Decree on Ecumenism* states, "Baptism, therefore, constitutes the sacramental bond of unity existing among all who through it are reborn" (UR n. 22). The Anglican/Episcopal tradition shares a unique communion with the Catholic Church through a common doctrinal and liturgical history. While recent decisions made by the Anglican/Episcopal Communion in the United States and in other countries on issues of ordination, the election of bishops and the issues of redefining the traditional understanding of marriage to include homosexual relationships and the acceptance of homosexual acts have raised significant obstacles to the prospect for visible unity, there remains guarded hope that these relationships may evolve towards a more perfect communion through theological dialogue, mutual agreements and shared prayer and worship at local, national and international levels. Examples of our growing unity are reflected in the document released in 1982 by the World Council of Churches, *Baptism, Eucharist and Ministry*, and in the Vatican's recent Joint Declaration with the Lutheran Church in October 1999, on the Doctrine of Justification.

B. PRINCIPLES UNDERLYING ECUMENICAL SHARING

11. As a result of the ecumenical movement, Catholics are encouraged to interact more extensively with other Christians. However, the Catholic understanding of Eucharistic sharing differs considerably from that of some other Christian **denominations** [*Glossary*]. Occasions may arise when the Catholic position on the Eucharist, if not correctly understood, could seem to contradict the spirit of unity, which the ecumenical movement engenders. Therefore, pastorally sensitive instruction should be provided so that the members of our congregations are knowledgeable about the nature of the Church, Catholic teaching on the Eucharist, rights of conscience, and the sacramental beliefs of other Christians. Neglect or disregard for Catholic teaching in this area can lead to confusion or indifference, which also undermine the efforts of ecumenism. The ultimate goal of Christian unity has not yet been attained. The theological, ecclesial and cultural differences, which divide Christians, are painful and very real. There are no easy solutions.
12. Two principles, visible unity and spiritual need, provide the theological framework upon which the norms regarding sacramental sharing are based. Both principles are important and must be balanced one with the other. The first principle, visible unity, holds that the Eucharist is "a visible manifestation of full communion in faith, worship and community life of the Catholic Church" (*Directory for the Application of Principles and Norms on Ecumenism* [DAPNE] n. 104e). "Thus, Eucharistic communion is inseparably linked to full ecclesial communion and its visible expression" (DAPNE n. 129).
13. The second principle, spiritual need, holds that the "Eucharist is, for the baptized, a spiritual food 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 n. 129). Prayerful discernment of both principles must guide all decisions regarding ecumenical sharing of this sacrament.
14. The Catholic understanding of Eucharist carries certain consequences, one of which is that a Catholic priest may not concelebrate with a minister of another church or **ecclesial**

Community [*Glossary*], or he will incur a **delict** [*Glossary*] reserved to the Holy See, resulting in the suspension of faculties. Such concelebration would violate the principle that the Eucharist is a visible manifestation of full communion in faith, worship and community. Another consequence is that a general or open invitation to receive Holy Communion in a Catholic Church may not be extended to persons who are not Catholic. Such an unrestricted invitation, by ignoring the unresolved divisions, which still exist between the Catholic Church and other Christian churches and ecclesial Communities, violates the principle that the Eucharist is a visible manifestation of full communion in faith.

C. PRAYER SERVICES, LITURGICAL AND NON-LITURGICAL SHARING

15. The Catholic Church has developed significantly its understanding of *communicatio in sacris* (sharing holy things). With the phrase *communicatio in sacris*, the Code of Canon Law of 1917 referred to any **spiritual sharing** [*Glossary*], including prayer, and forbade all Catholics to join people of other Christian Churches or people of other faiths in prayer. Through the theological and ecumenical developments articulated by the Second Vatican Council, the Church has come to understand that people of faith have more in common than might be apparent when considering just the sources of division that exist. Praying with other Christians and with people of other religions is a legitimate and essential part of Catholic faith, as explicitly stated in *The Code of Canon Law* of 1983 (Canons 755 & 844). The *Directory for the Application of Principles and Norms on Ecumenism* in 1993 encourages ecumenical and interreligious prayer in both private prayer and personal devotions, as well as in shared **liturgical** [*Glossary*] services, whether held in a Catholic church or in another church. Sharing in such services is ecumenically correct and praiseworthy.
16. While promoting shared prayer, the Church places limitations on the reception of the Eucharist. Another area of concern in shared ecumenical worship is the necessity of avoiding indifference or confusion about various roles pertaining to ordained ministers and lay participants. This issue is directly related to non-Catholic Christian ecclesial Communities' differing theologies of ministry, ordination and Apostolic Succession. Distinctions in roles of the ordained and non-ordained lay participants should be kept in mind when preparing ecumenical services of prayer, sacramental and non-sacramental celebrations. **Pulpit sharing** [*Glossary*] may be done only in accordance with ecumenical norms, and governed by Canon Law. If special circumstances indicate a need for other arrangements, the permission of the bishop should be sought.
17. The *Directory for the Application of Principles and Norms on Ecumenism* gives detailed information about the appropriateness of ecumenical sharing. The *Directory* and the appropriate sections of the Code of Canon Law referenced in the *Directory* should always be consulted as the definitive source of information. The Bishop of a particular diocese has the authority to interpret the guidelines according to the needs of his diocese. This document highlights some of the more practical and frequently occurring pastoral applications of the norms, provides a brief commentary on selected points and interprets the norms of the universal Church for the Diocese of Phoenix.

D. EUCHARIST

18. The mutuality in faith and the spiritual ecumenism fostered through common prayer and liturgical services do not extend to the sacraments of Eucharist, Penance and Anointing of the Sick. The *Code of Canon Law* and the *Directory for the Application of Principles and Norms on Ecumenism* clearly state that under normal conditions Christians are to receive the sacraments of Eucharist, Penance and Anointing of the Sick in their own Church or ecclesial Community. Christians of other ecclesial Communities normally may not receive Communion (Eucharist) in the Catholic Church. Normally Roman Catholics may not receive Communion (Eucharist) at the services other Christian Churches or ecclesial Communities.
19. Catholics and other Christians occasionally may receive these Sacraments in each other's Churches under certain circumstances and by way of exception. The *Code of Canon Law* (1983) Canon n. 844 stipulates:
 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 Canon 844 n. 3 and n. 4, and canon 861 n. 2.
 2. Whenever necessity requires or genuine spiritual advantage suggests, and provided that the danger of error or **indifferentism** [*Glossary*] 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 a non-Catholic minister 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 nos. 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.
20. The *Directory for the Application of Principles and Norms on Ecumenism* gives the following interpretation of Canon n. 844:

Between the Catholic Church and the Eastern churches not in full communion with it, 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.' 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 of the Eucharist, with these Churches, 'given suitable circumstances and the approval of church authorities.' It is recognized, however, that Eastern churches, on the basis of their own ecclesiological understanding, 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 in this connection (DAPNE n. 122).

21. The *Directory for the Application of Principles and Norms on Ecumenism* further explains the Church's position on sharing sacramental life with Christians of other Churches and ecclesial Communities:

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, worship and community life. As well as being signs, sacraments - most specially the Eucharist - are sources of the unity of the Christian community and of spiritual life, and are means for building them up. Thus Eucharistic communion is inseparably linked to full ecclesial communion and its visible expression.

At the same time, the Catholic Church teaches that by baptism members of other Churches and ecclesial Communities are brought into real, even if imperfect, communion with the Catholic Church and that 'baptism, which constitutes the sacramental bond of unity existing among all who through it are reborn...is wholly directed toward the acquiring of fullness of life in Christ.' The Eucharist is, for the baptized, a spiritual food 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.

It is in the light of these two basic principles, which must always be taken into account together, that in general 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. For the same reasons it 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 churches and ecclesial Communities (DAPNE n. 129).

In case of danger of death, Catholic ministers may administer these sacraments when the conditions given below (n. 131) are present. In other cases, it is strongly recommended that the diocesan Bishop, taking into account any norms which may have been established for this matter by the Episcopal Conference or by the Synods of Eastern Catholic Churches, establish general norms for judging situations of grave and pressing need and for verifying the conditions mentioned below (n. 131). In accord with Canon Law, these general norms are to be established only after consultation with at least the local competent authority of the other interested Church or ecclesial Community. Catholic ministers will judge individual cases and administer these sacraments only in accord with the established norms, where they exist. Otherwise they will judge according to the norms of this directory (DAPNE n. 130).

The conditions under which a Catholic minister may administer the sacraments of the Eucharist, of penance and of the anointing of the sick to a baptized person who may be found in the circumstances given above (n. 130) are that the person be unable to have recourse for the sacrament desired to a minister of his or her own Church or ecclesial Community, ask for the sacrament of his or her own initiative, manifest Catholic faith in this sacrament and be properly disposed (DAPNE n. 131).

22. *Grave and pressing need* is understood to mean a condition in which being deprived of the Eucharist would, in the judgment of a reasonable person, cause someone to experience a significant sense of deprivation (DAPNE nos. 130, 131). *Grave and pressing need* refers to situations more serious than a casual desire to receive the Eucharist. Therefore, offering Communion (Eucharist) to persons who are not Catholic should always be by way of exception and not as routine. As the *Directory* indicates, even in the case of persons in ecumenical marriages, "Eucharist sharing can only be exceptional" (DAPNE n. 160).
23. Some occasions require particular ecumenical sensitivity. The celebration of the Eucharist in certain pastoral situations, such as at weddings, baptisms, First Communions, retreats, ministry to the sick and dying, funerals and ecumenical celebrations, often elicit ecumenical concerns because non-Catholics are likely to be present as guests or even participants. When a number of persons from other Christian Churches or ecclesial Communities, or of other non-Christian faith traditions are present at the celebration of the Eucharist in a Catholic Church, it would be prudent for the celebrant to respectfully announce that the Catholic Church does not practice inter-Communion and only those who are baptized Catholics without any impediment may receive Holy Communion. The practice of encouraging non-Catholics who are present to come forward for a blessing when Holy Communion is being distributed is to be discouraged.
24. As noted in paragraph 21 above, quoting from (DAPNE n. 129), "Eucharistic communion is inseparably linked to full ecclesial communion and its visible expression." However in that same referenced paragraph the Catholic Church "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 Churches and ecclesial Communities." Therefore, Holy Communion should not be withheld at the time of

distribution from a person known by the minister of Holy Communion not to be Catholic and who has not previously consulted the celebrant to request permission to receive the sacrament. If Communion is given at a public event at which the person is commonly known not to be Catholic, care should be taken lest this action be interpreted to represent common practice rather than exception. When another Christian requests communion from a Catholic minister prior to the start of the Eucharistic celebration, efforts should be made to determine that his or her beliefs are substantially the same as Catholics regarding the nature of the Eucharist, the person asks for the sacrament of his or her own initiative and is unable to have recourse for the sacrament from a minister of his or her own Church or ecclesial Community. (See DAPNE n. 131)

25. While the present level of ecumenical agreement gives hope for future sharing of the Eucharist as Christians identify substantial agreement on specific points of doctrine, the pain of division remains acute as Christians gather around the Table of the Lord, but still are unable to share the gift Christ makes of Himself. Christ calls all Christians to become one Body in the Spirit. Catholics in the Diocese of Phoenix are encouraged to pray fervently that the day of mutual sharing may be realized.

E. EUCHARISTIC SHARING WITH CHURCHES RETAINING THE HISTORIC EPISCOPATE

26. The Roman Catholic Church deals somewhat differently with Christians of Eastern Churches who, although not in full communion with the Catholic Church, have retained ordained ministry in apostolic succession through the **historic episcopate** [*Glossary*].

‘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...’ 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 of the Eucharist, with these Churches, ‘given suitable circumstances and the approval of church authorities’ (DAPNE n. 122).

27. Catholics may receive Communion in Eastern churches under specific circumstances. The directive reads:

Whenever necessity requires or a genuine spiritual advantage suggests, and provided that 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 Church (DAPNE n. 123).

28. The discipline of a particular Eastern Church must be respected. Eastern Orthodox Churches, Syrian Orthodox Churches and the Assyrian Church of the East are generally more restrictive regarding reception of the sacraments by someone who is not Orthodox. Given the large number of Catholic churches in the Diocese of Phoenix and the small number of Orthodox churches, the conditions for applying this norm do not occur often.

F. RECONCILIATION AND ANOINTING OF THE SICK

29. The sacraments of Reconciliation and Anointing of the Sick may be given to any baptized person in danger of death who is “unable to have recourse for the sacrament desired to a minister of his or her own church or ecclesial Community, [provided that the person] ask for the sacrament of his or her own initiative, manifest Catholic faith in this sacrament and be properly disposed” (DAPNE n. 131). Manifesting Catholic faith in the sacrament means that approximately the same knowledge and faith should be required of the person in these exceptional circumstances as would be required of a Catholic in similar circumstances. Being properly disposed means being in a good relationship with God. Other grave reasons besides danger of death, in which being deprived of the Eucharist would, in the judgment of a reasonable person, cause someone to experience a significant sense of deprivation, may justify the administration of the sacraments of Reconciliation and Anointing of the Sick to any baptized person. Ministers of the sacraments who have questions regarding these conditions may direct their inquiries to the Diocesan Director for Ecumenism and Interreligious Affairs.

G. BAPTISM

30. In the *Decree on Ecumenism*, the Second Vatican Council highlighted a fundamental principle of the ecumenical movement that baptism incorporates the newly baptized person into Christ and His Church. Therefore, all baptized persons are in real, although sometimes imperfect, communion with all other baptized persons. Ceremonies in which Catholics, Orthodox and members of other ecclesial Communities renew their baptismal promises together are to be encouraged.
31. The Catholic Church recognizes Christian baptisms conferred with the proper intention and “with water and with a formula which clearly indicates that baptism is done in the name of the Father, Son and Holy Spirit” (DAPNE n. 93). Proof that a baptism has been validly conferred is obtained through reviewing the prescriptions of the rituals, liturgical books, or established customs of a Church or ecclesial Community. Sufficient intention to baptize is to be presumed unless there is evidence to the contrary. If genuine doubt exists regarding the baptism of a person seeking entrance into the Catholic Church, baptism is to be administered conditionally in a private ceremony.

H. MINISTER OF BAPTISM

32. Catholic liturgical and theological tradition requires that baptism be celebrated by only one celebrant. Baptism may not be conferred jointly by two ministers belonging to different Churches or ecclesial Communities. For pastoral reasons in particular circumstances, the local Ordinary may give permission for a minister of another church or ecclesial Community to take part in the celebration by reading a lesson, offering a prayer or other ecumenically appropriate gesture (DAPNE n. 97).

I. SPONSORS / GODPARENTS AND WITNESSES

33. The *Directory for the Application of Principles and Norms on Ecumenism* clearly distinguishes between a godparent and a witness, particularly regarding the responsibilities of each. A godparent (interchangeable with sponsor) assumes specific responsibilities.

[G]odparents, in a liturgical and canonical sense, should themselves be members of the Church or ecclesial Community in which the baptism is celebrated. They do not merely undertake a responsibility for the Christian education of the person being baptized (or confirmed) as a relative or friend; they are also there as representatives of a community of faith, standing as guarantees of the candidate's faith and desire for ecclesial communion (DAPNE n. 98).

34. The ministry of sponsorship has been renewed along with the Rite of Christian Initiation of Adults (R.C.I.A.). A sponsor assumes an active role in representing the Church and guiding the candidate through the initiation process and beyond. Frequently the sponsor becomes godparent to the candidate, although another qualified person may be selected instead to be the godparent.

35. A witness, on the other hand, assumes no responsibility for the Christian education of the person being baptized or confirmed. His or her presence as witness at the conferral of the sacrament permits that person to testify to the event and contributes to the solemnity and joy of the occasion. The following guidelines are to be observed:

- Members of Eastern Orthodox churches may act as additional godparents.
- Baptized members of other ecclesial Communities (Protestant churches) may participate as witnesses, together with a Catholic godparent.
- Catholics may act as witnesses at baptisms of other ecclesial Communities.
- If invited, a Catholic may act as godparent in an Eastern Orthodox Church.

J. MARRIAGE

36. The *Directory for the Application of Principles and Norms on Ecumenism* deals with marriages only between Catholics and baptized Christians who are not in full communion with the Catholic Church. The *Directory* refers to such marriages as *mixed marriages*, although the terms *interchurch marriage* or *ecumenical marriage* are preferred in the United States, since mixed marriage is a term often used in reference to interracial marriages.

37. Ecumenical couples require pastoral sensitivity from those who minister to them. Ministers of the church who assist an ecumenical couple preparing for marriage should discuss with the couple whether it is appropriate to contact the pastor of the other church. "Mutual consultation between Christian pastors for supporting such marriages and upholding their values can be a fruitful field of ecumenical collaboration" (DAPNE n. 147).

38. Care and sensitivity are required when planning the wedding ceremony of an ecumenical couple to honor the wishes of both partners as best as possible, yet to respect the distinct differences of the respective church rites, traditions and regulations. The couple must choose to be married according to the rite of one of the two faith traditions. If the couple desires to be married in the non-Catholic church, a dispensation from canonical form must be obtained. The two traditions may not be combined or concelebrated, nor may a Catholic priest or deacon be the principal celebrant or presider at a wedding in a non-Catholic church.

To emphasize the unity of marriage, it is not permitted to have two separate religious services in which the exchange of consent would be expressed twice, or even one service which would celebrate two such exchanges of consent jointly or successively. (DAPNE n. 156).

39. If the wedding has been arranged outside the Catholic church, a priest or deacon may assist at an ecumenical wedding in another Christian ecclesial Community after the appropriate dispensation from canonical form has been obtained. The priest or deacon, if invited to do so, may offer prayers, read from the Scriptures and bless the couple.
40. The pastoral care of ecumenical couples requires that the religious freedom and conscience of the party who is not Catholic be recognized and respected, and that the unity and permanence of the marriage be held paramount (DAPNE n. 151). The consciences of both spouses must be respected. The non-Catholic marriage partner is to be encouraged in the practice of his or her own faith.

The priest or deacon, and those who assist him, 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. Each party, while continuing to be faithful to his or her Christian commitment and to the practice of it, should seek to foster all that can lead to unity and harmony, without minimizing real differences and while avoiding an attitude of religious indifference (DAPNE n. 148).

41. The *Directory for the Application of Principles and Norms on Ecumenism* explains that an ecumenical “marriage celebrated according to the Catholic form ordinarily takes place outside the Eucharistic liturgy” (DAPNE n. 159) in order to avoid “problems concerning Eucharistic sharing which may arise from the presence of non-Catholic witnesses and guests...” (DAPNE n. 159). In the Diocese of Phoenix, the Bishop grants permission for an ecumenical wedding to be celebrated within the context of a Eucharistic liturgy, when pastorally appropriate. Sensitivity to the Catholic Church’s norms for Eucharistic sharing should be seriously considered when making the decision to celebrate the marriage within the Mass.
42. The Catholic partner in an ecumenical marriage will be asked to promise to raise the couple’s children in the Church.

The Catholic party will be asked...to promise to sincerely do all in his/her power to see that the children of the marriage be baptized and educated in the

Catholic Church.... At the same time, it should be recognized that the non-Catholic partner may feel a like obligation because of his/her own Christian commitment. It is to be noted that no formal written or oral promise is required of this partner in Canon Law (DAPNE n. 150).

43. The Catholic marriage partner who makes this promise will not fall subject to censure by Canon Law if the couple's children are not baptized and brought up in the Catholic Church (DAPNE n. 151). That same Catholic parent is expected, however, to continue to pray "with the family for the grace of Christian unity as the Lord wills it" (DAPNE n. 151). Christian parents can encourage religious education and Christian practice that focuses on their shared beliefs, rather than emphasize denominational differences. "Diversity in liturgical life and private devotion can be made to encourage rather than hinder family prayer" (DAPNE n. 152). The Church's stance regarding ecumenical marriages underlines the significance and centrality of ecumenism since the Second Vatican Council.
44. Paragraphs 153 and 154 of the *Directory for the Application of Principles and Norms on Ecumenism* elaborate upon particular issues of validity and canonical form regarding marriages between Catholics and members of Eastern Churches. The booklet, *A Guide on Catholic-Orthodox Marriages for Catholic Clergy and Other Pastoral Ministers*, published in 1997 by the United States Conference of Catholic Bishops (USCCB), may also be helpful.
45. The *Directory for the Application of Principles and Norms on Ecumenism* does not deal with marriages between Christians and Jews or between Christians and persons of other faith traditions. Those responsible for marriage preparation must ensure that the appropriate dispensation(s) are obtained.

K. OTHER FORMS OF ECUMENICAL SHARING

46. Catholics are permitted and encouraged to share with baptized Christians of other Churches or ecclesial Communities in numerous ways. Some forms of this sharing include:
 - In the Diocese of Phoenix, the Bishop has granted permission for the funeral rites of the Catholic Church to be given to baptized persons who are not Catholic, "unless it is evidently contrary to their will and provided that their minister is unavailable, and that the general provisions of Canon Law do not forbid it" (DAPNE n. 120).
 - Permission is granted in the Diocese of Phoenix for members of other Churches or ecclesial Communities to "take on the task of reader" during a Eucharistic celebration (DAPNE n. 133). This permission does not extend to the reading of the gospel, which is reserved to a Catholic priest or deacon. At non-sacramental liturgical celebrations taking place in other Churches and ecclesial Communities, Catholics may, if invited by their hosts, read a lesson or preach. (DAPNE n. 118)
 - Members of other Churches may be witnesses at weddings in Catholic churches and Catholics may be witnesses at weddings in other Churches or other ecclesial Communities (DAPNE n. 136).

- In the Diocese of Phoenix, members of other Churches and ecclesial Communities may be granted permission to use Catholic churches with permission of the Bishop (DAPNE n. 137).
- In the Diocese of Phoenix permission is granted to members of other Churches and ecclesial Communities to be interred in Catholic cemeteries, according to the established guidelines of the Catholic Cemeteries Office (DAPNE n. 137).

47. Opportunities for ecumenical sharing arise frequently in the daily operation of Catholic schools, hospitals, nursing homes and similar institutions. The religious values and the conscience of all participants must be respected, and accommodations must be made where feasible to honor these traditions. With the permission of the bishop, these accommodations should include making the chapel available for use by non-Catholic Christians.

In Catholic schools and institutions, every effort should be made to respect the faith and conscience of students or teachers who belong to other Churches or ecclesial Communities.... [T]he authorities of these schools and institutions should take care that clergy of other Communities have every facility for giving spiritual and sacramental ministrations to their own faithful who attend such schools or institutions (DAPNE n. 141).

In hospitals, nursing homes and similar institutions conducted by Catholics, the authorities should promptly advise priests and ministers of other Communities of the presence of their faithful and afford them every facility to visit these persons and give them spiritual and sacramental ministrations under dignified and reverent conditions, including the use of the chapel (DAPNE n. 142).

CHAPTER II

THE ECUMENICAL MOVEMENT

A. A BRIEF HISTORY OF THE ECUMENICAL MOVEMENT

48. The ecumenical movement, as it is known today, is a twentieth century development, arising out of the First World Missionary Conference held in Edinburgh, Scotland, in 1910. This meeting brought together 1200 delegates from the Anglican and Protestant churches. Delegates to this meeting realized that divisions among Christians were hampering missionary efforts.
49. Nine years later, in January 1919, participants in the Holy Synod of the Church of Constantinople decided to invite all Christian churches to form a league of churches. The following year the Ecumenical Patriarch, Metropolitan Dorotheus of Brussa, issued an encyclical letter in which he spoke of his convictions regarding 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 Söderblom, published an article in *The Contemporary Review*, advocating the formation of a common or ecumenical council whereby the unity of Christians might be more fully realized and expressed.
50. The organization of two international bodies during the 1920's further established the ecumenical movement. The first was the *Life and Work* movement, which held its first world conference in Stockholm in 1925. The second was the *Faith and Order* movement, which held its first world conference in Lausanne in 1927. The first movement focused upon cooperative action on the part of the churches for disaster relief, while the second movement sought to promote unity of belief among Christians. After about twenty years, the Life and Work and the Faith and Order movements joined forces to form the *World Council of Churches* and held the first General Assembly in Amsterdam in 1948. Since then, six more General Assemblies of the World Council of Churches have been held: in Evanston (1954), New Delhi (1961), Uppsala (1968), Nairobi (1975), Vancouver (1983), Canberra (1991) and Harare (1998).
51. The Second World War and the Holocaust had a significant impact upon the ecumenical movement. The atrocities of the Holocaust convinced countless thoughtful persons of the absolute necessity of breaking down the barriers caused by prejudice and bigotry. The ravages of World War II required the cooperative efforts of all concerned persons, regardless of religious affiliation, to rebuild cities and reconstruct a more humane society. The ecumenical movement is concerned with promoting unity among Christians. The religious dialogue with non-Christian faith traditions flows naturally from the desire to promote goodwill, cooperation and respect among all people.
52. The *Second Vatican Council* (1962-1965) also was a major event in the modern ecumenical movement. Prior to the Second Vatican Council, the Catholic Church had observed the growing ecumenical movement with great caution and had refrained from direct involvement. However, one of the principal purposes of the Second Vatican Council, as expressed by Pope John XXIII, was the restoration of unity among Christians. The Council thus marked the formal entrance of the Catholic Church into the ecumenical movement.

Since the Council, the Church has confirmed its commitment to the pursuit of Christian unity and interreligious cooperation through its official statements, dialogues and shared prayer with other Christian Churches and ecclesial Communities.

B. HISTORY OF ECUMENISM IN THE DIOCESE OF PHOENIX

53. In 1969 two significant events took place. The Diocese of Phoenix was established and the Arizona Ecumenical Council was created with the three Catholic Dioceses in Arizona as active participants. Previously there had existed a Council of Churches in Arizona, but the Catholic Dioceses of Tucson and Gallup were not formal members.
54. Prior to 1969, the Catholic Church already had developed significant ecumenical relationships. In fact, one of the most influential ecumenists was Monsignor Robert Donohoe. Active in both civic and ecumenical relationships, he was honored in the Autumn/Fall issue of *Inter Nos*, the newsletter of the Arizona Ecumenical Council (AEC), on his eightieth birthday with the tribute, "No other single individual has contributed more to inter-church harmony and good will in this state than he." That same article reminded the ecumenical community of how, on the occasion of his seventieth birthday, Monsignor Donohoe had made a gift of \$25,000.00 to the AEC to establish the fund which continues to support the annual Donohoe Ecumenical Forum and other ecumenical formation opportunities. The legacy of Monsignor Donohoe will live forever in the ecumenical history of Arizona.
55. Bishop Edward McCarthy established the first Diocesan Commission on Ecumenism in 1972 under the direction of Monsignor Donohoe. In December 1973, the Commission numbered twelve members. Bishop James Rausch reappointed Monsignor Donohoe in 1978 as the Chairman of the Commission and there is a letter from Monsignor Donohoe to the priests, sisters and school officials in the Diocese about reestablishing an Ecumenical Commission. The first meeting of this new commission was held on May 7, 1979.
56. The Reverend Philip Poirier served as the second Diocesan Director of Ecumenism. Father Poirier's time as Diocesan Director was highlighted by developments in the interreligious relationship between the Diocese and the local Jewish Community during the 1980s. In September 1990, the Reverend Michael Diskin was appointed to succeed Father Poirier.
57. On November 2, 1993, the Diocese of Phoenix formally joined the Diocese of Tucson in signing a LARCO Covenant agreement with the Episcopal Diocese of Arizona, the Grand Canyon Synod of the Evangelical Lutheran Church in America and the Council of Eastern Orthodox Clergy in Arizona. This organization has sponsored a number of worship services and educational conferences over the years.
58. In 1997 a process was begun to once again establish an Ecumenical Commission for the Diocese of Phoenix. Father Diskin worked together with Father Charles Kunkel, O.S.C., Deacon John Meyer, Kathy Brown and Mary Ann Ronan to develop the Charter for the Commission. It was immediately apparent that this new body should not be limited to ecumenical concerns but had to be a Diocesan Commission on Ecumenism and Interreligious Affairs.

59. In September 1997, the newly appointed Commission met for the first time with eight members. The first formational months were spent studying the *Directory for the Application of Principles and Norms on Ecumenism* and the Encyclical Letter of Pope John Paul II, *Ut Unum Sint: That They May Be One*. When the Diocese of Phoenix engaged in an extensive planning process, leading to the promulgation of *Vision 2000* in March, 1997, ecumenical and interreligious affairs were included in Goal 4, “The Church of Phoenix will present the Catholic Church as a living, active, and positive force in today’s society.” In the spring of 1998, goals were established. Through the efforts of the Diocesan Commission, the appointment by pastors of Parish Ecumenical Representatives (since 2004 **Parish Ecumenical and Interreligious Representatives [PEIR]**) was initiated and their first meeting was held on March 4, 2000.
60. Under the leadership of Bishop Thomas J. O’Brien, the Diocese of Phoenix continued its commitment to maintaining and developing ever-stronger ecumenical and interreligious relationships. Bishop O’Brien gave personal witness to this through his active participation in the monthly meetings of the Bishops and Executives Round Table and in his role as co-chair for Festival of Faith 2000. He also was honored by the local Jewish Community for his commitment and leadership.

C. ECUMENICAL / INTERRELIGIOUS DOCUMENTS AND DIRECTORIES

61. The Secretariat for Promoting Christian Unity, later renamed the Pontifical Council for Promoting Christian Unity, was established by Pope John XXIII on June 5, 1960, prior to the convening of the Second Vatican Council. The Council issued *The Decree on Ecumenism* on November 21, 1964, the first of numerous documents of an ecumenical nature. The Council then addressed interreligious relations in *The Declaration on the Relation of the Church to Non-Christian Religions*, October 28, 1965. The first ecumenical directory for the entire Catholic Church, designed to apply the principles of *The Decree on Ecumenism* to the day-to-day life of the Church, was published by the Secretariat for Promoting Christian Unity in two parts, in 1967 and 1970, under the title *Directory for the Application of the Decisions of the Second Vatican Council Concerning Ecumenical Matters*.
62. As ecumenical dialogue developed, the Pontifical Council for Promoting Christian Unity issued a revision to its first directory, now entitled *Directory for the Application of Principles and Norms on Ecumenism* [DAPNE], which was approved by Pope John Paul II on March 25, 1993. The Directory covers the theology of ecumenism, the structural organization within the Catholic Church to promote Christian unity, the necessity and purpose of ecumenical formation and its implementation, and collaboration and ecumenical dialogue among Christians.
63. Other Church documents which address issues of ecumenical and interreligious concern include:
- *Catechism of the Catholic Church* (1992), nos. 820 – 822.
 - *Ut Unum Sint: That They May Be One* (UUS) (1995), in which Pope John Paul II reiterates the Church's commitment to ecumenism since Vatican II,

identifies areas in which ecumenical dialogue has progressed and indicates directions for continuing and deepening the dialogue.

- *General Directory for Catechesis* (1997), nos. 74, 86, 99, 139, 197, 198.
- *Ecumenical Formation of Pastoral Workers* (1998), which outlines a suggested course for the ecumenical formation of parish ministers designed to bring all into an understanding of their responsibilities to foster Christian unity.

D. ECUMENICAL AND INTERRELIGIOUS DIALOGUES

64. *Dialogue* is the word used to describe much of the interaction on multiple levels between people of various faith perspectives, both Christian and non-Christian, on regional, denominational and theological levels. Cardinal Walter Kasper, President of the Pontifical Council for Promoting Christian Unity, explains the role of ecumenical and interreligious dialogue:

Dialogue, therefore, is not only dialogue consisting of words and conversations; it is much more than small talk. Dialogue encompasses all dimensions of our being human; it implies a global, existential dimension and involves the human subject in his or her entirety. Of great importance is especially the field of symbolic interaction. Thus, dialogue is communication in a comprehensive sense; it withstands and criticizes our Western individualistic way of life, and means ultimately living together and living in solidarity for one another. Dialogue implies fairness and justice.

Such dialogue is not only essential and necessary for individuals. Dialogue concerns also nations, cultures, religions, each of which has its riches and its gifts, but also limits and dangers (“The Nature and Purpose of Ecumenical Dialogue.” Duddleian Lecture for 2001-02, Harvard Divinity School, November 8, 2001.).

65. The *Directory for the Application of Principles and Norms on Ecumenism* stresses the centrality of ecumenical dialogue in all contemporary encounters. The use of the word *dialogue* indicates a willingness on the part of the participating faith communities to listen respectfully with open mind and heart to the other point of view and to consider prayerfully points of commonality. Dialogue implies an exchange between equal partners seeking a mutual understanding.

Dialogue is at the heart of ecumenical cooperation and accompanies all forms of it. Dialogue involves both listening and replying, seeking both to understand and to be understood. It is a readiness to put questions and to be questioned. It is to be forthcoming about oneself and trustful of what others say about themselves. The parties in dialogue must be ready to clarify their ideas further and modify their personal views and ways of living and acting, allowing themselves to be guided in this by authentic love and truth. Reciprocity and mutual commitment are essential elements in dialogue, as is also a sense that the partners are together on an equal footing. Ecumenical

dialogue allows members of different churches and ecclesial Communities to get to know one another, to identify matters of faith and practice which they share and points on which they differ. They seek to understand the roots of such differences and assess to what extent they constitute a real obstacle to a common faith. When differences are recognized as being a real barrier to communion, they try to find ways to overcome them in the light of those points of faith, which they already hold in common (DAPNE n. 173).

CHAPTER III

ECUMENISM AT THE DIOCESAN AND PARISH LEVELS

66. Christian unity is promoted in the Diocese through various diocesan structures, such as **Ecumenical Officer** [*Glossary*], the *Diocesan Commission on Ecumenism and Interreligious Affairs*, Parish Ecumenical and Interreligious Representatives, and through participation in ecumenical dialogues, events and other local parish activities. The movement toward Christian unity must be understood, practiced and implemented at all levels of the Church. In the spirit of the Second Vatican Council, the *Directory for the Application of Principles and Norms on Ecumenism* states:

The concern for unity is fundamental to the understanding of the Church. The objective of ecumenical formation is that all Christians be animated by the ecumenical spirit, whatever their particular mission and task in the world and in society (DAPNE n. 58).

A. THE DIOCESAN COMMISSION ON ECUMENISM AND INTERRELIGIOUS AFFAIRS

67. Within the Diocese of Phoenix, the *Diocesan Commission on Ecumenism and Interreligious Affairs* advises the Diocesan Ecumenical Officer and supports the quest for unity by promoting ecumenical and interreligious relations as mandated by Vatican Council II and called for by the Diocesan Mission Statement and Strategic Plan. The *Diocesan Commission on Ecumenism and Interreligious Affairs* seeks to promote, facilitate, and celebrate:

- ecumenical unity among all the followers of Christ, which flows from a common baptism and seeks the fullness of unity, which is a condition for evangelization.
- deepening relations with Jews and Muslims who share, with Christians, a belief in the God of Abraham.
- emerging dialogues with other world religions.
- deeper understanding and appreciation for other faiths through dialogue.
- ongoing work with other religions on behalf of peace, justice, and the betterment of the human condition.

B. PARISH ECUMENICAL AND INTERRELIGIOUS REPRESENTATIVES / ACTIVITIES

68. To promote parish ecumenical development, the *Parish Ecumenical and Interreligious Representative* (PEIR) serves as a liaison between the parish and the Diocesan Ecumenical Officer, the *Diocesan Commission on Ecumenism and Interreligious Affairs* and neighborhood ecumenical and interreligious associations. The PEIR is a parishioner designated by his or her pastor to communicate and coordinate local ecumenical and

interreligious activity within the parish. The PEIR can assist and support the pastor in making the parish a place of authentic ecumenical witness. The PEIR works to foster a deeper ecumenical and interreligious awareness among parishioners and to encourage their participation in local ecumenical and interreligious activities.

69. In the Diocese of Phoenix, the Diocesan Ecumenical Officer and the *Diocesan Commission on Ecumenism and Interreligious Affairs* work with Parish Ecumenical Representatives to assist in the formation of Parish Ecumenical Committees and to keep parishes informed of developments in ecumenism and of regional ecumenical activities. The *Diocesan Commission on Ecumenism and Interreligious Affairs* may also conduct its own programs, engage in dialogues, and provide educational opportunities for the development of parish ecumenism. Other ecumenical programs supported by the Diocesan Commission include the *Arizona Ecumenical Council's* annual *Donohoe Forum* and other conferences. These events bring nationally renowned speakers to assist in developing consciousness and enthusiasm for the ecumenical movement and to educate the church community in various aspects of ecumenism. Additional information on these organizations is available through the *Diocesan Office for Ecumenism and Interreligious Affairs*.
70. In addition to diocesan efforts to promote Christian unity and interreligious understanding, each parish should foster ecumenical and interreligious collaboration.

The parish, as an ecclesial unity gathered around the Eucharist, should be, and proclaim itself to be, the place of authentic ecumenical witness. Thus a great task for the parish is to educate its members in the ecumenical spirit. This calls for a pastoral program which involves someone charged with promoting and planning ecumenical activity, working in close harmony with the parish priest; this will help in the various forms of collaboration with the corresponding parishes of other Christians (DAPNE n. 67).

71. A Catholic parish can foster ecumenism by hosting and/or supporting ecumenical prayer services around Thanksgiving and during the Week of Prayer for Christian Unity, and by hosting and/or participating in ecumenical events with neighboring faith communities. Possible ways to organize the parish ecumenical effort include:

- the appointment by the pastor of a Parish Ecumenical and Interreligious Representative, as described above.
- the establishment of a Parish Ecumenical Committee whose chairperson may be a member of the Pastoral Council of the parish, or is linked in some way to that structure. Responsibilities of the Parish Ecumenical Committee might include the establishment of living room dialogues and parish programs designed to educate parishioners in areas of ecumenical concern.

C. MEDIA

72. The Diocesan newspaper, *The Catholic Sun*, is a resource available to both clergy and laity for their continuing education in ecumenism and interreligious affairs. Pastors, Parish Administrators and Parish Life Coordinators are encouraged to share material of ecumenical and interreligious interest appearing in these publications with their associates, Parish

Ecumenical and Interreligious Representatives and lay leaders. They are equally encouraged to use *The Catholic Sun* to promote their own ecumenical activities.

D. COLLABORATIVE EFFORTS WITH OTHER ORGANIZATIONS

73. The *Arizona Ecumenical Council* is a gathering of Christian denominations and organizations drawn together as a witness to the oneness of the church. It seeks to:

- Provide opportunities for believers to worship and study together.
- Pursue peace and justice through community service and action.
- Enrich and affirm ecumenical life in communities throughout Arizona.
- Promote interreligious dialogue and action.

74. The Arizona Ecumenical Council recognizes five basic principles:

- *The Principle of Christian Unity*: The Gospel of Reconciliation renders the pursuit for Christian Unity a priority, not an option.
- *The Principle of Inclusive Christianity*: All who confess Jesus Christ as divine Lord and Savior are accepted as Christians...without prejudice or favoritism.
- *The Principle of Reconciled Diversity*: After careful study, participants respect each other even if unable to agree.
- *The Principle of Shared Ministry*: Participants share their strengths to help others fulfill their ministries.
- *The Principle of Joint Action*: Anything that can be done jointly should be done jointly.

75. On November 2, 1993, the Lutheran, Anglican / Episcopalian, Roman Catholic and Orthodox Churches in Arizona entered into a covenant relationship, known as *LARCO*, to honor their common tradition and to promote greater unity and collaboration. Sharing an historical emphasis on liturgy and theology, the member Churches explore Christian unity and mission within the context of all ecumenical relationships.

76. The *Arizona InterFaith Movement* was established in 1998 as the *InterFaith Action Coalition* to create a new paradigm of religious harmony. Prior to establishing itself as an independent organization, the *InterFaith Action Coalition* existed as a committee or task force of the *Arizona Ecumenical Council*. The coalition draws its membership from many faith traditions in the metropolitan Phoenix area. In all its activities, the coalition upholds the three principles of understanding, respect and support. Its mission is to bring about a unified effort among representatives of diverse faiths, cultures and socioeconomic backgrounds, to work toward affirming the spiritual values and improving the moral condition of the community with a particular emphasis on youth.

CHAPTER IV

PRACTICAL SUGGESTIONS FOR ECUMENISM

77. The actual implementation of the Second Vatican Council's call to restore unity among Christians and to open dialogue with people of other religious faiths is for some people the most difficult aspect of the ecumenical movement. While the work of ecumenical and interreligious dialogue continues on the level of theological faculties and judicatory heads of denominations and world religions, local church leaders, pastoral ministers, volunteers and lay faithful share in the responsibility to promote this essential vision of the Church. The *Directory for the Application of Principles and Norms on Ecumenism* provides practical suggestions for ecumenical involvement.

A. ECUMENICAL AND INTERRELIGIOUS OPPORTUNITIES

78. The Diocese of Phoenix supports the work of the *Arizona Ecumenical Council*, the *Arizona InterFaith Movement* and other ecumenical and interreligious initiatives. Attention to the local situation helps to identify effective programs to promote ecumenical and interreligious dialogue, cooperation and common witness. Some suggestions for individual and parish participation which can be implemented in the Diocese of Phoenix are:

- Common prayer services: Prayer, personal and communal, is fundamental to spiritual ecumenism. Sacred times such as Advent and the Christmas Season, the beginning of the New Calendar Year, Lent, Easter and Pentecost are appropriate times for ecumenical gatherings and prayer for Christian unity. Abbe Couturier, a Catholic pioneer in ecumenism, introduced the custom of praying for Christian unity during the nine days between the feast of the Ascension and Pentecost.
- Another especially appropriate time for ecumenical prayer is the Week of Prayer for Christian Unity, which occurs between January 18th and 25th each year, and should be observed by every parish. Efforts to invite other Christians to join Catholics in this prayer, and to join other Christians in their churches are to be encouraged.
- Legal Holidays such as Thanksgiving Day, Memorial Day, Independence Day, Labor Day, Martin Luther King Junior Day and Presidents' Day are especially suitable occasions for interreligious services. These days often carry naturally a religious context, which lends itself to opportunities to pray among Christians and people of other faiths for the nation and its people. Many people are free from work and mark the day with religious observance. Celebrations using music and song are popular ways to commemorate these occasions.
- The Diocese of Phoenix, with its variety of ethnic customs and fiestas, offers additional opportunities to invite others to join Catholics in prayer, pilgrimages and celebrations of Jesus, Mary and patron saints.

- Joint Ecumenical / Interreligious Study Programs: Interreligious dialogues and study programs are greatly encouraged, both at the parish level and at the diocesan level. Some opportunities already are available through the Kino Institute, the Diocesan Commission on Ecumenism and Interreligious Affairs, the Donohoe Forum and the Arizona Interfaith Movement. Living room dialogues and groups who study the Bible are traditional and valuable ecumenical activities. Meeting and socializing with other Christians does much to promote unity. Similar dialogues using the religious texts of other faith communities can be conducted between Jews, Christians, and other interreligious groups to the mutual enrichment of all involved.
- Basic (or Small) Christian Communities (SCC), “Comunidades de Base,” provide opportunities for fruitful dialogue and social action at the parish level, and as such foster ecumenical and interreligious interaction. Basic Christian Communities gather for prayer, the reading of Scripture, and the discernment of the “signs of the times,” leading to social outreach and political action in the local community. The Diocese of Phoenix seeks to promote such Basic Christian Communities through programs such as *Renew*. Small Christian Communities formed through the *Renew* program in parishes are inherently ecumenical / interreligious in nature since non-Catholic spouses are encouraged to participate.
- Social Outreach: Cooperation in providing social services and outreach to the poor and marginalized, joint efforts to promote voter registration, political actions, etc., are important ways to witness to the Gospel and to work in ecumenical / interreligious contexts. Soup kitchens, police and hospital chaplaincies, low-income housing (e.g. Habitat for Humanity), Catholic Social Services and St. Vincent de Paul Society activities on behalf of the poor, and visits to inmates in prisons are only a few of the examples of social outreach that necessarily include ecumenical and interreligious dimensions.
 1. Cooperation in reaching out and ministering to the unchurched.
 2. Cooperation regarding stewardship of the environment.
 3. Cooperation in sharing of facilities, including churches, schools, assembly halls, etc..
 4. Collaboration in marriage preparation and marriage enrichment programs.
 5. Cooperation in Christian education programs.
 6. Cooperation in conducting services in which there is a common renewal of baptismal vows.
 7. Parish covenants with congregations of other Christian churches, as modeled by the LARCO Covenant.

B. ECUMENICAL / INTERRELIGIOUS ETIQUETTE AND PRACTICE

79. In the areas of ecumenical and interreligious dialogue and interaction, one can inadvertently offend others and cause harm to ecumenical and interreligious efforts. Catholics are encouraged to remain current with the teachings and practices of the Catholic Church regarding other Christians and members of other faiths, and to appreciate the unique beliefs and practices of other religious traditions. Much has evolved in these areas during the past few decades. To promote ecumenical and interreligious understanding and good will, and to avoid giving offense whenever possible, this section of the handbook addresses what might aptly be called *ecumenical etiquette*.

80. Ecumenical and interreligious etiquette includes, among other things, the following:

- When planning a prayer service for an ecumenical group, traditional Christian language is appropriate. However, when planning a prayer service, which may include non-Christians, the Supreme Being should be addressed by names which exclude no one.
- Freedom of conscience and religious liberty require genuine respect in both attitude and language for those whose sincerely chosen views differ from one's own.
- When the practices of other Churches or ecclesial Communities differ from one's own, they may mistakenly be viewed as offensive. A fair interpretation should always be given to such practices before any judgments are made. When issues of concern arise, this may provide an opportunity for dialogue at an appropriate time.
- Especially at Catholic services such as weddings and funerals, where persons of other faith traditions may be in attendance, there should be a sensitivity to avoid language, which shows a lack of respect for the faith traditions of other Churches and ecclesial Communities.
- When Catholics are guests in another church and participate in a prayer or worship service, the practices of that church should be respected. Although the practice of the Catholic Church does not generally allow a Catholic to receive the Eucharist at the host church's table, the Catholic should try to make it clear that his/her decision flows from a different perspective on the Eucharist and the nature of the Church and does not represent disdain for the host church's service or theology of communion. In like manner, it should be made clear that while the Catholic Church's inability to extend an invitation to a non-Catholic to receive the Eucharist is not intended to imply an attitude of superiority, the Catholic Church's understanding of the Eucharist is at the very heart of its own self-identity and may never be compromised.
- Disagreements on theological issues, no matter how fervently one holds a truth or a particular doctrinal position, should never be used as an occasion to display anger or disdain for a person who holds a belief that differs from one's own. Rather, one should attempt to listen carefully to other positions in order to discern whether and how two seemingly conflicting views might be brought into harmony, at least to some extent. Even should a concurrence

seem impossible, one still must make every effort to respect the person with whom one is in disagreement.

CHAPTER V

ECUMENICAL FORMATION

81. Progress in promoting unity among Christians requires that people be formed and educated in ecumenism and the ecumenical movement. Ecumenical formation must include the faithful at all levels of the Church, including those in leadership positions, both ordained and non-ordained, lay volunteers, and the adults and children who attend only Sunday liturgy. The *Directory for the Application of Principles and Norms on Ecumenism* explains in detail five means of ecumenical formation:

- hearing and studying the Word of God (DAPNE n. 59)
- preaching (DAPNE n. 60)
- catechesis (DAPNE n. 61)
- liturgy (DAPNE n. 62)
- the spiritual life (DAPNE n. 63)

82. Because the Church recognizes the tremendous importance of ecumenical and interreligious awareness and sensitivity in today's world, the *Directory* addresses the ecumenical formation of those engaged in pastoral work, in specialized formation and permanent formation, and in continuing education (DAPNE nos. 70 – 86). The Pontifical Council for Promoting Christian Unity further elaborated on this concern in the document entitled *Ecumenical Formation of Pastoral Workers* (1998). The ordained clergy, the professional ecclesial minister and the lay volunteer should receive formal education and training in the areas of ecumenism and interreligious dialogue. Every formation program in the Diocese of Phoenix is expected to include an ecumenical component.

83. Ecumenical attitudes are instilled directly or indirectly, consciously or unconsciously, positively or negatively, in virtually every pastoral and every teaching situation. An ecumenical sensitivity to accuracy, content and expression must be emphasized. The choice of teaching materials is especially important, to avoid historical inaccuracies and a careless use of terms and phrases which would hamper, rather than foster, an understanding of and appreciation for the ecumenical movement. Appropriate settings for ecumenical formation include:

- the family (DAPNE n. 66)
- the parish, especially the catechetical and initiation programs (DAPNE n. 67)
- the parish school (DAPNE n. 68)
- groups, associations, and ecclesial movements (DAPNE n. 69)

84. Ecumenical formation provides catechists and pastoral ministers numerous opportunities to work with families of ecumenical and interreligious marriages in ways that draw them closer together in their common beliefs. A child's faith is formed by both of the parents, each of whom has an integral role in the child's religious formation. Sacramental initiation is a particularly formative experience, and both parents should be involved in a

meaningful way to the extent that this is possible. Sensitivity is needed when working with children and adults because of the large number of ecumenical and interreligious marriages.

85. Organizations such as the Cursillo Movement, Marriage Encounter and Engaged Encounter, Knights of Columbus, St. Vincent de Paul Society, Serra Club, Holy Name Society and the Legion of Mary are among those who can benefit from ecumenical formation. Although such organizations are Catholic groups intended to build up and support the Church, their work may bring them into contact with non-Catholics. Education and formation in ecumenism and interreligious dialogue may help them to better achieve their organization's goals and to fulfill their mission.
86. A key resource for the ecumenical formation of pastoral workers within the Diocese of Phoenix is the **Kino Institute**, the diocesan center for adult religious education and ministry formation. In collaboration with the Diocesan Commission for Ecumenism and Interreligious Affairs, Kino Institute offers classes in the history and pastoral implications of ecumenism, which flow from the teachings of the Second Vatican Council. Kino Institute is fully accredited by the United States Conference of Catholic Bishops. Catholics throughout the diocese are encouraged to avail themselves of this resource.

CONCLUSION

87. The vision of the Second Vatican Council to restore unity among Christians and to honor other religious traditions continues to inspire the people of the Diocese of Phoenix to pray that God's grace may bless our efforts to promote ecumenism and interreligious relations.

*We long for the visible oneness of the body of Christ,
affirming the gifts of all,
young and old, women and men, lay and ordained.*

*We expect the healing of human community,
the wholeness of God's entire creation.*

*We trust in the liberating power of forgiveness,
transforming enmity into friendship
and breaking the spiral of violence.*

*We are challenged by the vision of a church
that will reach out to everyone,
sharing, caring, proclaiming the good news of God's redemption,
a sign of the kingdom and a servant of the world.*

*We are challenged by the vision of a church,
the people of God on the way together,
confronting all divisions of race, gender, age or culture,
striving to realize justice and peace,
upholding the integrity of creation.*

*We journey together as a people with resurrection faith.
In the midst of exclusion and despair,
we embrace, in joy and hope, the promise of life in all its fullness.*

*We journey together as a people of prayer.
In the midst of confusion and loss of identity,
we discern signs of God's purpose being fulfilled
and expect the coming of God's reign.*

(Together on the Way: Official Report of the World Council of Churches.
Diane Kessler, editor. Geneva, WCC Publications, 1999, p. 4)

GLOSSARY

Apostolic Succession: Succession in a continuous line from the apostles to the present day; includes succession in the apostolic faith as well as succession in ordained ministry.

Catholic: The Catholic Church includes different rites, among which are Roman/Latin Catholic Church, Byzantine Catholic Church, Chaldean Catholic Church, Lithuanian Catholic Church, Maronite Catholic Church, Melkite Church, Ukrainian Catholic Church, and others.

Church: “The communion of saints;... accomplished fully in the glory of heaven, but... already realized in the Church on earth as it journeys towards that fullness. Those who live united in faith, hope and love, in mutual service, in common teaching and sacraments, under the guidance of their pastors are part of that communion which constitutes the Church of God” (DAPNE n. 13).

Delict: An ecclesiastical crime. In Canon Law, a crime is any external and canonically imputable violation of a divine or ecclesiastical law, to which is attached at least an intermediate penalty. For example, concelebration of the Eucharist with ministers of ecclesial Communities, which do not have apostolic succession and do not recognize the sacramental dignity of priestly ordination is a grave delict reserved to the Congregation for the Doctrine of the Faith.

Denomination: Although there is no universally accepted definition of a denomination, three things are generally required: regular Sabbath worship in designated places, recognizable criteria for membership, and affiliation with a larger recognized religious association.

Ecclesial Community: A Roman Catholic term, referring to Christian communities that possess many of the gifts of Christ.

Ecumenical / Ecumenism: Referring to relationships and interaction among two or more Christian churches. Strictly speaking, the ecumenical movement has as its purpose promoting unity among and between the Christian churches, and the restoration of unity in the Church founded by Jesus Christ. Ecumenism is a movement by, of and for Christians. The final goal is the unity of the Church of Jesus Christ.

Ecumenical Officer: A competent person in the Diocese appointed by the Bishop to coordinate the activities of the diocesan ecumenical commission. The Ecumenical Officer will encourage prayer for Christian unity, foster the development of ecumenical attitudes within the diocese, represent the Catholic community in its relations with other churches and ecclesial Communities, and facilitate experiences between Catholic clergy and other religious leaders.

Historic Episcopate: In order that the mission entrusted to them might be continued after their death, [the apostles] consigned ... to their immediate collaborators the duty of

completing and consolidating the work they had begun ... in which the Holy Spirit had appointed them to shepherd the Church of God. They accordingly designated such men and then made the ruling that likewise on their death other proven men should take over their ministry. (*Catechism of the Catholic Church* no. 861) “Just as the office which the Lord confided to Peter alone, as first of the apostles, destined to be transmitted to his successors, is a permanent one, so also endures the office, which the apostles received, of shepherding the Church, a charge destined to be exercised without interruption by the sacred order of bishops. (ibid no. 862)

Indifferentism: Not to distinguish differences among various view points and practices; the belief that the differences that separate Christian denominations or Christianity itself from other religions are of no real significance.

Interfaith: In some contexts used to refer to relationships and interactions between Christians and Jews. The term *interfaith* is also used regarding interaction and relationships with Muslims and their faith, Islam. In this document, the term *interreligious* is used in reference to all Christian interaction with non-Christian faith traditions.

Interreligious Dialogue: Referring to relationships and interactions between Christians and members of other world religions.

Judicatory Head: The head of a regional denomination or ecclesial Community; a bishop for many traditions.

Liturgical: In accordance to the books, prescriptions and customs of a Church or ecclesial Community and presided over by a minister or delegate of that Church or community. Liturgical may refer to non-sacramental worship or prayer services, and also to the celebration of the Christian sacraments (DAPNE, n. 116).

Local Churches: A term referring to the numerous churches located or at least based in specific geographical areas, which constitute the Church universal. For Catholics, local church means a diocese, which in turn is made up of individual parishes or congregations. Every local Roman Catholic Church is headed by a bishop ordained in apostolic succession through the historic episcopate. Protestant churches usually refer to the local congregation as the local church.

Mormon: Church of Jesus Christ of Latter-day Saints.

Mosque: A building used for public services by Muslims, whose faith is Islam.

Parish Ecumenical and Interreligious Representatives [PEIR]: a parishioner designated by the pastor, who has a special role in communicating and coordinating local ecumenical and interreligious activity.

Pulpit Sharing: Canon 767 of the 1985 Code of Canon Law states: "Among the forms of preaching, the homily, which is part of the liturgy itself and is reserved to a priest or deacon, is preeminent." This makes preaching by ministers of other ecclesial Communities problematic within Mass. Approval from the Diocesan Bishop is to be obtained before approval can be given for ministers of other ecclesial Communities to preach within Mass. As a general principle in the Diocese of Phoenix, pastors may allow the clergy of other ecclesial Communities to preach at ecumenical services conducted outside of Mass and Catholic clergy may accept invitations to preach at ecumenical services held in the churches of other ecclesial Communities.

Sister Churches: Traditionally, a term used to refer the particular or local Churches gathered around their Bishop; now used to refer to those Eastern and Patriarchal Churches which share with the Catholic Church the Apostolic heritage and historical unity of the first Christian millennium (UUS nos. 55 – 58).

Spiritual Ecumenism: The heartfelt desire for unity, originating in the Holy Spirit and recognizing the unity that already exists through faith and baptism.

Spiritual Sharing: Acknowledgement and celebration of, and joint participation in, a common spiritual heritage. The term includes among other things prayer offered in common, shared liturgical worship and common use of sacred places and objects (DAPNE nos. 102, 103).

Synagogue: A Jewish congregation or a house of worship and communal center of a Jewish congregation.

Temple: A building for religious services. The Reform and Conservative Jews sometimes call a synagogue a temple. The Church of Jesus Christ of Latter-day Saints and other faith traditions also use the term temple to designate buildings sacred to their traditions.

Vision 2000: A strategic planning document, prepared by the Roman Catholic Diocese of Phoenix in consultation with the clergy, religious and lay men and women throughout its parishes, identifying the goals of the diocese and the critical issues facing the diocese over the next decade, and presented March 20, 1997.

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