

# CADEIO CONNECTION

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## Institute of Ecumenical Leadership Fosters Zeal and Learning

by Julie M. Conroy, Washington (DC)

The 70 acres of the Mercy Center in St. Louis, Missouri, provided a fitting setting for the Initial Institute for Ecumenical Leadership, Aug. 3–10, 2009. Participants studied together, worshipped together, shared meals, and shared stories. Their purpose was to grow in their understanding of the ecumenical vision of the Catholic Church under

the tutelage of veteran ecumenists Brother Jeff Gros, FSC, and Msgr. John Radano.

The institutes for ecumenical and interreligious leadership were begun in the early 1980s by CADEIO and the Secretariat for Ecumenical and Interreligious Affairs (SEIA) of the United States Conference of Catholic Bishops (USCCB). The intensive week-long continuing education

program runs in a three-year cycle, consisting of an Initial Institute for Ecumenical Leadership, an Advanced Institute for Ecumenical Leadership, and an Institute for Interreligious Leadership.

This time, 19 attendees came from 15 states from California to New York. Most were diocesan ecumenical and interreligious officers or

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Participants share a laugh at the Initial Institute of Ecumenical Leadership in St. Louis, Missouri. The institute was led by Brother Jeff Gros, FSC (front row, right), and Msgr. John Radano (second row, right).

# President's Letter

by Father Robert Flannery



Dear CADEIO Members, Associates and Ecumenical Colleagues,

As we look forward to our upcoming **National Workshop on Christian Unity (NWCU) in Tampa, Florida, April 19–22**, I want to encourage those who are able to make an effort to attend. We have an excellent program, both for CADEIO and the NWCU, with some new features that should make for an informative and engaging time together. Please send in your registrations today (NWCU, CADEIO, and hotel) if you have not already done so. We want to thank Father Don Rooney, our present CADEIO secretary, who has been the chair of the National Planning Committee of the NWCU this past year, for doing an excellent job facilitating the many details of planning the workshop.

For those who have attended the Initial Institute for Ecumenical Leadership or its equivalent, please consider attending the **Advanced Ecumenical Institute**, which will be held this year at the Collegeville Institute, on the campus of Saint John's Abbey and University in Collegeville, Minnesota. The dates are from early evening, Sunday, July 25, through mid-morning Saturday, July 31. The cost is \$850, which covers room, board, and tuition for the institute. Brother Jeffrey Gros, FSC, Dr. Michael Root, and Rev. Dr. Cecil "Mel" Robeck will be the presenters along with Fr. Kilian McDonnell, OSB, and other monks from Saint John's. Current ecumenical topics and updates will be covered during the week.

After soliciting nominees from the entire membership of CADEIO for the Association's **James Fitzgerald Award**, the names of three individuals surfaced: Father Thomas Baima from the Archdiocese of Chicago; Father Raymond Burton from the Diocese of Richmond; and Edward Idris Cardinal Cassidy, president-emeritus of the Pontifical Council for Promoting Christian Unity. The CADEIO Board of Directors (the 15 regional representatives, the 11 committee chairs, and the 4 executive officers) then took a weighted vote to avoid the ties that occurred last year. Although all three candidates received a good number of votes, **Cardinal Cassidy** received both the most first-choice votes and the highest total count. I contacted Cardinal Cassidy by telephone and e-mail to inform him that he was selected as the recipient of this year's James Fitzgerald Award. He was extremely pleased and honored with the news. I had been led to believe from the staff at the Archdiocese of Sydney that he might be able to attend our meeting at the National Workshop. However, because of his age of nearly 86 and near-death experiences of traveling abroad four years ago, the cardinal regretfully had to decline accepting the award in person. He promptly sent me his acceptance speech of gratitude, which I will read at our CADEIO luncheon on Tuesday, April 20, in Tampa. I will then send the award plaque to His Eminence after our meeting. We can thank Cardinal Cassidy for his leadership following the tenure of Cardinal Willebrands (who also was given the Fitzgerald Award), which finalized the **Joint Declaration on the Doctrine of Justification** and the Ecumenical Directory, to name just two of his many accomplishments. We also thank the Awards Committee Chair, Father Charlie Parr, for his excellent work in carrying out this annual task.

This year, at the beginning of the General Assembly, we will hold **elections** for our four new officers. Those voting must be full dues-paying members for 2010 (\$200), so please send your dues to our present treasurer, Msgr. Patrick Halfpenny, as soon as possible. Msgr. Halfpenny has received a new position in his archdiocese, and unfortunately will not be able to continue as treasurer or attend our meeting. Therefore, **please send in**

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## President's Letter

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**your dues as soon as possible**, so we will have accurate information regarding who is eligible to vote in the elections.

After nominations were sought for the four executive offices of CADEIO, which were to be received by March 15, five names were sent to the chair of the **Nomination Committee**, Garland Pohl, and they therefore are formally nominated. The candidates for the respective offices are as follows: for President—Father Don Rooney, Diocese of Arlington; for Vice-President—Father Alexei Smith, Archdiocese of Los Angeles; for Secretary—Msgr. George Appleyard, Eparchy of Parma; also for Secretary—Sister Judith Kreipe, IHM,

Archdiocese of Philadelphia; and for Treasurer—Father Erich Rutten, Archdiocese of Minneapolis/St. Paul. A separate communication will be send to the membership in the near future with brief biographies and photographs of these five nominated candidates. According to our CADEIO bylaws, other nominations for the four officers may be made by any voting member of the association, and they must be made in writing (with the consent of the individual) and presented to any member of the board of directors not later than noon of the Tuesday of the Workshop. I take this opportunity to thank the candidates for their willingness to be nominated, and I especially thank Garland Pohl and the other members of the nomination committee—Msgr. Charles King; Sister Joyce Cox, BVM; Father Joe Loya; and Father Ernie Falardeau—for their efforts in putting into place our new nominating process.

**“Other nominations for the four officers may be made by any voting member of the association, and they must be made in writing (with the consent of the individual) and presented to any member of the board of directors not later than noon of the Tuesday of the Workshop.”**

and for whom I have served during these past six years. It has been a blessing for me to serve with you in this important ministry.

In closing, I wanted to mention that the National Planning Committee of the NWCU, with the approval of the National Ecumenical Officers Association, has asked me to serve as **national chair** for the NWCU to be held in 2012 at a location to be determined. Please seriously consider hosting the National Workshop in your diocese, and let me know if this is a possibility for you and your local ecumenical colleagues.

God’s peace,

**Father Bob Flannery**  
CADEIO President

## Trialogue's Second Symposium Is Outstanding

by Perilla A. Wilson, Mobile (Alabama)

The second coming together of Muslims, Jews, and Christians in the Mobile, Alabama, area for discussion and fellowship as a Trialogue (three-way dialogue) was held June 16, 2009, at Spring Hill College in Byrne Memorial Hall (the old library). The gathering drew 125 participants. The relaxed atmosphere was enhanced by an assortment of halal and kosher foods suitable for the dietary restrictions of all three Abrahamic faiths.

Under the able leadership of Meme Finnorn, the food committee offered hummus and pita; an assortment of cheeses and crackers; fresh fruit platters of strawberries, grapes, pineapple and cantaloupe; homemade cakes and cookies; chocolate candies and Turkish delight; pecans and cashews; dates and dried apricots; coffee, hot tea, water, and orange juice. Assistants included Caroline and Jim Philpot, Nan Costello, Phyllis Feibelman, Priscilla Gold-Darby, Rhoda Herzog, and Courtney Pritchard. Donations additionally came from Umit Gunebir, Sedat Kacar, John Switzer, and Perilla Wilson.

Rabbi Steve Silberman and Myra Evans prepared the new questions:

1. If you had one minute to explain the most important element of your tradition to someone who knew nothing about it, what would you say?
2. Share two aspects, concepts, or items about your tradition—one you love and one you cringe over or are embarrassed about. Explain why.
3. Describe a holy place. Why it is holy to your tradition and why or how does it matter to you?
4. Have you ever lost a loved one? How does your tradition respond to death? Did these rituals and ceremonies help you?

However, each table was free to discuss any topic that was agreeable to all at that table. The flyer promoting the evening carried a message by Dr. John Switzer, Director of the Trialogue, from the planning committee that it had “chosen to concentrate on dialogue topics that encourage mutual understanding of participants at this early stage.” The committee has

intentionally avoided emotionally charged topics for the time being so that participants can begin to know each other as friends. The more thorny issues can be taken up later among “friends.”

The 93 evaluations that were turned in showed a desire to continue with the same format three or four times a year. Many participants experienced genuine bonding and appreciated the opportunity to learn about the faith of the others. “I was taken by the love each faith tradition member had of their faith,” said one. Commenting on the “open discussion,” another said, “Each one felt free to express themselves.” Still

*“One of the main desires expressed by many of the participants is the wish that more Jews and Muslims will join the discussions.”*

another pointed out “that we all have the same needs, wants, and desires.” One person said that it was helpful “hearing the frustrations other people might, and do, have about their faiths.”

Many expressed a real satisfaction with the format, saying, “It’s great getting to know others in more depth.” One participant very accurately expressed the overall feeling of many in stating, “Everyone listened and began to feel enough trust to ask questions of individuals’ faiths.” The possibility was mentioned of having future gatherings take place on a rotating basis in other venues such as a synagogue, mosque (there are no large mosques here), or church.

One of the main desires expressed by many of the participants is the wish that more Jews and Muslims will join the discussions. At this time, Christians comprise 75% of the attendees, so it is

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# New Catholic-Muslim Expert at USCCB Is Man of Many Hats, Many Firsts by Nancy Frazier O'Brien, Catholic News Service

WASHINGTON (CNS)—Father Leo A. Walsh might be the first Alaskan to work at the U.S. bishops' headquarters in Washington. He also might be the first licensed rugby referee and the first nationally certified beer judge.

Father Walsh brings a variety of skills to his new post as associate director of the Secretariat of Ecumenical and Interreligious Affairs at the United States Conference of Catholic Bishops (USCCB), specializing in Catholic-Muslim relations. He also brings a lifelong interest in things ecumenical and interreligious, prompted first by the large number of Orthodox Christians in Alaska.

"They were there first," he said of the Orthodox. Eight Russian Orthodox monks brought Christianity to Alaska's Kodiak Island more than 200 years ago.

In an interview with Catholic News Service Aug. 10, 2009, just two weeks into his new job, Father Walsh talked about other influences on what has become his life's work—among them his friendships in Rome with fellow seminarians at the Pontifical Ukrainian College next door to the Pontifical North American College and a 1993 visit to the Holy Land, where the Abrahamic religions coexist side by side, not always without conflict.

"Their interactions were very poignant, the conflicts very stark," he said of the Christian-Jewish-Muslim interactions in Jerusalem.

Now 44, Father Walsh was born and raised in Anchorage, a city he described as the third most diverse in the United States, with 70 languages spoken in the schools.

His parents and the eight Walsh children were one of the founding families of Our Lady of Guadalupe Parish in Spenard in 1972.

In 1987 he earned a degree in business administration, with a concentration in organizational behavior and labor relations, from the University of Notre Dame in Indiana. After working in the private sector for a few years, he began seminary studies in Rome and was ordained a priest of the Anchorage Archdiocese in 1994.

Soon after ordination Father Walsh returned to Rome to earn a licentiate in ecumenical theology at the University of St. Thomas Aquinas, also known as

the Angelicum. Twelve years later he went back to earn his doctorate in ecumenical studies from the Angelicum with a dissertation called "Encounter in Magadan—A Critical Historical Analysis of Issues Related to Proselytism as They Manifested Themselves in the Russian Far East, 1989–1992."

Frequently cited in that dissertation, he noted in the interview, was Paulist Father Ron Roberson, who now occupies the office next to Father Walsh's as the other associate director of the USCCB ecumenical and interreligious secretariat.

In Anchorage, Father Walsh wore many hats. He was vicar general, vicar for clergy, vocations director, ecumenical and interfaith officer, and pastor of St. Andrew Parish in Eagle River. He also served at various times as chairman of the board of Catholic Social Services of Alaska, president of the local interfaith council, and treasurer of the national group now known as the Catholic Association of Diocesan Ecumenical and Interreligious Officers.

Then there was the fun stuff. He home-brews his own beer, and the local home-brew club that was meeting at his church convinced him to become certified to judge beer competitions. After a six-month course of instruction, Father Walsh passed the three-hour exam that he said was among the hardest he's ever taken—second only to defending his doctoral dissertation.

Father Walsh also has had a private pilot's license for 20 years and, when in Alaska, flies a float-equipped bush plane "to many secret fishing holes," he said.

Many challenges lie ahead in his work on Catholic-Muslim relations, which he said is primarily about "relationships and dialogues." Three regional dialogue groups have been meeting since as far back as 1993.

The Sept. 11, 2001, terrorist attacks did not deter Catholic-Muslim dialogue but rather intensified it, Father Walsh said.

"Because of our prior relationships we were able to respond more effectively together," he said. "It showed the need for dialogue on a national level and that it's a blessing to be in dialogue."

Father Walsh, who lives at the USCCB staff

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## Initial Institute

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associate officers. Some served as diocesan commission members or parish ecumenical representatives. A seminarian attended, as well as a director of campus ministry, a university administrator, a former college professor, and a recent Ph.D.

Brother Jeff has been involved in the institutes since their beginnings at Saint John's Abbey and University in Collegeville, Minnesota. A professor of church history at Memphis Theological Seminary, Br. Jeff is the Kenan Osborne Visiting Professor at the Franciscan School of Theology for the 2009–10 academic year. Formerly, Br. Jeff served as Director of the SEIA, and as Director of the Commission on Faith and Order of the National Council of Churches.

Brother Jeff explained that the emphasis of the initial institute is “formation rather than information.” The week began with several hours of participants’ sharing about their ecumenical journey, the challenges to the ecumenical movement that they perceived, and what they hoped to gleam from the institute. The instructors then based the agenda for the week on participants’ interests.

Although several participants said they would have preferred to begin the week with a syllabus, the time spent on faith sharing had immediate positive results. Some participants shared their frustrations of having no budget for ecumenism and no staff. It was eye-opening for them to learn that many other dioceses faced

the same constraints. Several hours were subsequently dedicated to discussing what the ecumenical profile of a diocese should look like. Brother Jeff encouraged participants to see beyond budget shortages. For example, every office in the diocese could have an ecumenical dimension without adding staff. Representatives from diocesan offices could serve on the diocesan ecumenical commission.

*“Their conviction motivated me to recognize the priority of ecumenical and interreligious efforts in my own diocese and to have a greater enthusiasm for the work at hand.”*  
—Father Joe Culotta

In addition, the institute surveyed some of the important outcomes of the ecumenical movement since the Second Vatican Council. Msgr. Radano, a priest of the Archdiocese of Newark and a professor in Seton Hall University’s Department of Religious Studies, questioned the idea that the church is in an “ecumenical winter.” Msgr. Radano served on the Pontifical

Council for Promoting Christian Unity in Vatican City from 1984 to 2008. For 22 of those years, he edited the Pontifical Council’s **Information Service**. He drew from his experience in ecumenical dialogue with multiple churches and ecclesial communities to give an insider’s perspective on several of the documents that those dialogs have produced.

Msgr. Radano noted what he considered the three greatest milestones of the ecumenical movement: the recognition of the Orthodox and Catholic Churches as sister churches by Ecumenical Patriarch Athenagoras I and Pope Paul VI (1965); the establishment of reciprocal sacramental relations between the Catholic Church and the Assyrian Church of the East (1984); and the **Joint Declaration on the Doctrine of Justification** between the Pontifical Council for Promoting Christian Unity and the Lutheran World Federation (1999).

Father Joe Culotta, vicar for ecumenism for the diocese of Birmingham, Alabama, expressed appreciation for the commitment to Christian unity of the presenters and participants alike. “Their conviction motivated me to recognize the priority of ecumenical and interreligious efforts in my own diocese and to have a greater enthusiasm for the work at hand.” He said further, “I came away with a deeper appreciation of the work that has taken place since the Second Vatican Council in the area of ecumenical and interreligious dialogue. In reading the documents I discovered that they contained a really beautiful and powerful articulation of our Catholic faith and our

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Father Tony Bickett, Owensboro (Kentucky), and Father Mike Nolan, Wichita (Kansas).

## Initial Institute

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common search for truth and God."

Sister Judith, IHM, became assistant director for ecumenical and interreligious affairs for the Archdiocese of Philadelphia in 2008. Whereas her archdiocese already had a strong ecumenical structure, Sister Judith said that the institute gave her "a greater knowledge of and a deeper understanding of the history of and content of the church's many ecumenical dialogues

and resulting documents. I am more aware of and appreciative of the church's ongoing response to Christ's high-priestly prayer for Christian unity. My call to participate in that response has more authenticity and energy as a result of the institute."

Both Father Culotta and Sister Judith have been putting into practice what they brought home from the institute. As a full-time pastor, Father Culotta sees the formation of a diocesan commission as his "primary goal." He said, "In exploring the possibility

of a diocesan commission I will begin by talking with existing diocesan offices and councils—education and ongoing formation, lay ministry, social service, priests' and religious councils. Our network could expand as we learn of other groups engaged in ecumenical and interreligious activities. At the very least, I am confident that we could provide ongoing information and material concerning ecumenical and interreligious activity for our diocesan clergy bulletin and newspaper."

Sister Judith immediately began applying what she learned from the institute through the monthly mailing that her office sends to the priests in her archdiocese. For example, she called their attention to the tenth anniversary of the Joint Declaration in October 2009.

The Advanced Institute for Ecumenical Leadership will be held July 25–30, 2010, at the Collegeville Institute for Ecumenical and Cultural Research at Saint John's University and Abbey in Collegeville, Minnesota. Participation is open to those who have attended the initial institute.

## New SEIA Associate Director

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house with other priests working at the bishops' headquarters, plans to take some time to decide where and how he'll be involved in pastoral ministry in the Washington area.

"A priest's first calling is to the people, of course," he said. "But it's easy to let that eclipse the work here. I'm going to give myself a month."

Father Walsh said he also has been asked how

Archbishop Roger L. Schwietz of Anchorage was able to release him for the USCCB work when the archdiocese only has 12 diocesan priests.

Calling Anchorage a "stewardship diocese," he said, "It's important to remember that we are part of a much larger body of believers.

"There are very few people in the country who do what we do," Father Walsh added. "We all give a little part of who we are to the larger body."

## A Seminarian Shares about His Call to Work for Christian Unity by Aaron Wessman, St. Meinrad, Indiana

Somewhere in the beautiful state of Kentucky...

...Sweat rolling down his brow and zeal pouring forth from his eyes, a Baptist preacher assured his congregation that the end times were rapidly approaching, and that we all must turn to Christ, be covered in the Blood of the Lamb, and give our lives over to him. "Brother Aaron," the preacher said to me with a smile on his face, "Please close us in prayer." I bowed my head and thanked the Lord for the lives that he touched during the service, and asked that we all might be given the grace to further develop our relationship with him...

...Bodies moved, hands were raised, shouts were heard in the heavens, tears were falling, and emotions permeated the air as innocent, melodious voices of young black children sang the praises of a God who offers hope, freedom and salvation through his Son. People filed forward to seek the prayers of the community, some whose bodies gave way under the Spirit and were in need of being covered with white blankets. The Christian Methodist Episcopal Bishop proceeded to pour water over black and brown skin, bringing whiteness to the soul and setting the captive free...

...After two hours of discussion in his office, an Assembly of God preacher thanked me for my visit and insisted that I meet with him for lunch some time later in the week. This was

a graced moment, being that just hours earlier in the same Church, sentiments not quite hospitable toward Catholics were being uttered in my presence. A smile of understanding remained on both of our mouths as new possibilities for the Kingdom of God appeared...

These anecdotes are just a glimpse of my summer assignment as a Glenmary seminarian approaching my second year of theology at St. Meinrad School of Theology. Glenmary priests and brothers serve the church in Appalachia and areas of the South and Southwest where the population of Catholics is less than 3%. By first studying the Catholic Church's teaching on ecumenism, writing a fairly extensive paper on its relation to Glenmary's ministry, and then by visiting more than 15 churches representing at least 10 denominations, meeting with more than 10 non-Catholic pastors one on one, and attending around 25 events hosted by non-Catholic Christians, I attempted to learn more about what it means to be a Roman Catholic working toward Christian unity.

To be involved in ecumenism, working toward the full, visible unity of Christians, has always been an interest in my heart. Whether it is founded in the Christian diversity in my own family, whether it has been influenced by my closest friends, many of whom are Protestant,

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### Trialogue

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difficult to attain adequate representation of all faiths at each table. The planning committee included Husain Abdulla, Imam Ron Ali, Myra Evans, Phyllis Feibelman, Dora Finley, Umit Gunebir, Rhoda Herzog, Sedat Kacar, Courtney Pritchard, Rabbi Steve Silberman, Rev. Ellen

Sims, Dr. John Switzer, Father David Tokarz, and Perilla Wilson, many of whom served as table facilitators. Additional facilitators included Rev. Chris George, Dr. Zohair Husain, Ruth Kennedy, and John Talmage.

Although two evaluations mentioned having more controversial topics for discussion, the overwhelming number said they would like the present

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Aaron Wessman (right) confers with Father Jim Massart, Green Bay (Wisconsin), at the Initial Institute of Ecumenical Leadership.

### Seminarian

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whether it is because of my experience at a Lutheran Church in Minnesota, or whether it is rooted in my call to serve within the Glenmary Home Missioners, I have always believed that Christ wills unity among his followers, and that working toward this unity must be a priority. Even with this experience, however, I have to admit that I have had tendencies to think that this priority lay in the hands of other people. My summer experience convinced me that the pearl was my own possession.

Closing out my summer ecumenical experience, I attended the 2009 Institute for

Ecumenical Leadership sponsored by the United States Conference of Catholic Bishops (USCCB) and CADEIO. Surrounded by wisdom, witness, and experience, I was able to further deepen my desire to work toward Christian unity and listen to the hopes and dreams, but also the struggles, of people with a similar vision from all across the United States. The relationships fostered and the support gained from this experience were invaluable.

Just days before I begin my next semester of theology, my heart is thankful for my experiences this summer, and hopeful for what the future entails. I truly witnessed metanoia, not only in myself, but also in my Protestant brothers and sisters. Moving across the plains, through the mountains, and around the cities, the Spirit of God continues to impassion the hearts of Christians of all backgrounds to long for unity, to seek understanding, and to manifest the vision Christ has for his Church. Realizing that this vision requires a tremendous effort from the Church, with a slight change of heart, a commitment to prayer, and a shared ability to exchange the gifts of our held traditions, Christians can be assured that they are “not far from the Kingdom of God.”

### Trialogue

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trend to continue while more are drawn into a feeling of true friendship, respect, and understanding of each other.

Since this event, a third Trialogue was held Oct. 8, 2009, to discuss the work of artist Lisa Warren, which portrays people of different

faiths in prayer. In addition, a fourth Trialogue commenced Jan. 14, 2010, featuring Dr. Scott Alexander, a professor of Islamic Studies at Catholic Theological Union, Chicago, who spoke on “To Treat the Stranger as Neighbor: an Abrahamic Imperative.”

For further information about the Trialogue, please call 251-380-4458.

## A Resource for Ecumenical and Interreligious Prayer Services

by Father Michael Diskin, Phoenix (Arizona)

**T**he Ecumenical and Interreligious Prayer Services booklet was developed by the Diocese of Phoenix Commission on Ecumenical and Interreligious Affairs in response to questions that had been raised by some of our Parish Ecumenical and Interreligious Representatives at the meetings that are held for their ongoing formation and support three to four times each year.

A number of commission members had asked for resources to assist them in developing prayer services for various situations. The goal of the booklet was to provide materials that could be used in a variety of ways. From the booklet, a person could lead a prayer service that includes material for reflection or discussion from church documents along with a

reflection from an appropriate short passage from Sacred Scripture. People could also use the booklet for private prayer and reflection or pick out sections to incorporate in a prayer service that they are putting together.

Copies of the booklet, which contains 12 services, can be ordered from the Office of Ecumenical and Interreligious Affairs at the Diocese of Phoenix, 400 E. Monroe St., Phoenix, AZ 85004 for \$2.50 each. The booklet is also available on the Diocese of Phoenix website under the Office of Ecumenism and Interreligious Affairs (<http://www.diocesephoenix.org/chancery/Ecumenism/index.htm>) in two formats: as the booklet is printed and as it would appear on 8½-by-11-inch paper.

## Building Understanding between Catholics and Presbyterians

by Msgr. Richard Olona, Santa Fe (New Mexico)

**A** group of Christians from northern New Mexico—Presbyterians and Roman Catholics—have been meeting together since 2001 in a process of study and dialogue to gain a better understanding of each other's faith. There had been misunderstandings, divisions, and tensions between the two churches. In May 1999, a Covenant of Reconciliation was signed and celebrated between the Archdiocese of Santa Fe and the Presbytery of Santa Fe as a first step toward overcoming past divisions.

There still exist in many communities in northern New Mexico divisions in the face of "mixed" or interchurch marriages and families. To clarify Catholic and Presbyterian beliefs and teachings, we wrote a document entitled **Who Is My Neighbor? A Beginning Guide for Roman Catholics and Presbyterian Neighbors in New Mexico**. The document was published in May 2008.

*"We offer Who Is My Neighbor? as a tool for discussion and as a starting point for in-depth examination of some of the issues that confront us. confront us."*

We offer **Who Is My Neighbor?** as a tool for discussion and as a starting point for in-depth examination of some of the issues that confront us. Small groups of Catholics and Presbyterians may find it useful to gather together in two or three sessions to study the guide. The document may be particularly valuable to interchurch couples who are contemplating or preparing for marriage and to those who are assisting them.

As a result of this publication, Lutherans and Methodists in New Mexico have expressed interest in a similar guide to show their commonality with and differences from Catholics.

**Who Is My Neighbor?** is available on the website of the Archdiocese of Santa Fe at <http://www.archdiocesesantafe.org/Offices/Ecumenical/WhoIsMyNeighbor.pdf>.

# Intercessions and Bulletin Quotes in Regard to Christian Unity

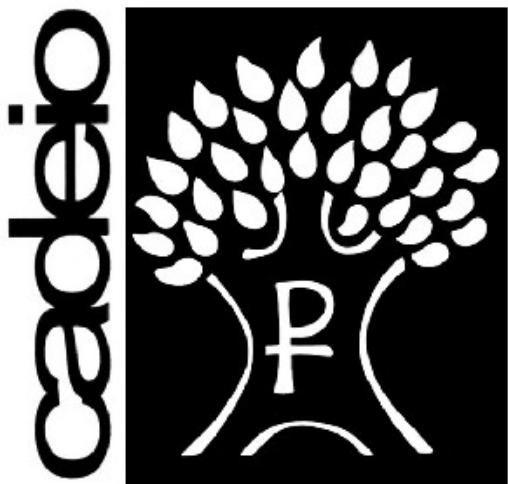
Father Tony Bickett, ecumenical officer for the Diocese of Owensboro (Kentucky), sends monthly intercessions as well as quotes and reflections for bulletins to the parishes in his diocese. The following examples are based on his collection.

## General Intercessions

January	That the week of prayer for Christian unity will draw us closer together in the body of Christ.	April	power to promote the fundamental cause of ecumenism."
February	That Christ, the light of the world, will lead all Christians to greater unity.		In his first Mass with the College of Cardinals, Pope Benedict XVI said, "Each one of us must come before him, the supreme Judge of every living person, and render an account to him of all we have done or have failed to do to further the great good of the full and visible unity of all his disciples."
March	That our Lenten penance will lead to the healing of divisions among Christians.		
April	That our celebration of the risen Lord this Easter will lead the Church in her search for unity among all Christians.	May	Ecumenism is the movement to promote unity among Christians. It was given very high priority by Pope John Paul II. Promoting the cause of Christian unity is the responsibility of all Catholics.
May	That our mother Mary will encourage all her children to seek the reunion of all Christ's followers.		
June	That the Sacred Heart of Jesus will increase our desire for greater unity among all Christians.	June	The concern for restoring unity involves the whole Church, faithful and clergy alike. In fact, all Christians are called to commit themselves to the search for unity. This unity stands at the very heart of Christ's mission. Indeed to be a Catholic is to be ecumenical.
July	That the Precious Blood of Jesus will draw all Christians together in the Body of Christ.		
August	That the Blessed Sacrament, the source of the Church's unity, will lead us to that oneness for which Christ prayed.	July	The Second Vatican Council's Decree on Ecumenism states, "Concern for restoring unity pertains to the whole Church, faithful and clergy alike. It extends to everyone, according to the potential of each."
September	That the Holy Cross will remind us of the sacrifice Christ offered up for us and lead us to seek greater unity among all Christians.		
October	That our devotion to Mary, the mother of Christ, will lead us to greater unity among the children of God.	August	The Second Vatican Council teaches that the restoration of full visible communion among all Christians is the will of Christ and essential to the life of the Catholic Church.
November	That the Catholic Church will lead the way in the restoration of unity among all Christians.	September	Christian unity is the task of all the laity as well as those ordained. All the faithful are called upon to make a personal commitment toward promoting increasing communion with other Christians.
December	That our celebration of the birth of Christ our Savior will draw all Christians closer together.		
Any Time	That all Christians will work together to achieve the full communion desired by Christ.	October	The first reason for Catholics to be ecumenical is because it is the will of Christ that we all be one. The ultimate aim of ecumenism is the restoration of full visible unity among all Christians.

## Quotes and Reflections for Parish Bulletins

January	Pope Benedict XVI said in his first message after being elected, "Peter's current Successor takes on as his primary task the duty to work tirelessly to rebuild the full and visible unity of all Christ's followers."	November	Spiritual ecumenism is the heart and soul of the whole ecumenical movement. Prayer must be first and foremost. Just as Jesus prayed for us to be one, so we must pray for one another and for the conversion of our hearts.
February	John Paul II, in his encyclical <i>That All May Be One</i> , said, "The quest for Christian unity is not a matter of choice, but a duty which springs from the very nature of the Christian community."	December	The Second Vatican Council's Decree on Ecumenism states that "prayer for the unity of Christians, should be regarded as the soul of the whole ecumenical movement."
March	In his first Mass with the College of Cardinals, Pope Benedict XVI said, "The current Successor of Peter ... is disposed to do all in his		



**"One Lord, One Faith, One Baptism."** Eph. 4:5

Catholic Association of Diocesan Ecumenical and Interreligious Officers  
[www.cadeio.org](http://www.cadeio.org)

#### Executive Officers

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#### The Purposes of CADEIO

- To stimulate the exchange of ideas, experiences, and networking among the ecumenical officers of the dioceses in union with Rome.
- To promote programs which further the work of Christian Unity and interreligious cooperation.
- To cooperate with the Bishops' Committee for Ecumenical and Interreligious Affairs of the United States Conference of Catholic Bishops, and other ecumenical and interreligious agencies.

#### Upcoming Events

- National Workshop on Christian Unity  
**April 19–22, 2010, Tampa, FL**
- Orientale Lumen XIV North, June 7–10, 2010  
 Seton Hall University, South Orange, NJ
- Orientale Lumen XIV East, June 21–24, 2010  
 Pope John Paul II Cultural Center, Washington, DC
- Orientale Lumen EuroEast III, July 5–8, 2010  
 Constantinople (Istanbul), Turkey
- Advanced Institute of Ecumenical Leadership  
**July 25–30, 2010, Collegeville, MN**
- North American Academy of Ecumenists  
 Sept. 24–26, 2010, Montreal, Canada
- Week of Prayer for Christian Unity, Jan. 18–25, 2011
- National Workshop on Christian Unity, May 2011  
 Pittsburgh, PA

#### Membership Application

- Enclosed is \$10 (payable to CADEIO) for an associate membership.  
 Enclosed is \$200 (payable to CADEIO) for a full membership  
 (see criteria at [http://www.cadeio.org/index\\_files/Page338.htm](http://www.cadeio.org/index_files/Page338.htm)).

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