

CADEIO CONNECTION

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National Workshop on Christian Unity 2013: Assessing the Past and Looking Ahead

by Julie M. Conroy, Archdiocese of Washington

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“The youth are *not* the future of the Church,” Bishop Elizabeth A. Eaton of the Northeastern Ohio Synod (ELCA) told participants at the opening worship of the National Workshop on Christian Unity (NWCU) 2013. “*Jesus* is the future of the Church.”

The 41st NWCU took place April 8–11 in Columbus, Ohio. About 200 people attended, one-third of them Catholics. Following up on the previous year, the NWCU looked at the progress of Christian unity in light of the 50th anniversary of Vatican II. Some new things were tried, and some hard questions were raised.

Speaking on the theme of the Workshop, “What Does God Require of Us?” (Micah 6:6–8), Bishop Eaton challenged the way that churches sometimes try to maintain the status quo, even as their numbers dwindle. Micah had delivered difficult words, while other prophets told the Israelites that nothing bad would befall them. “Are we teaching students to be willing to suffer for Jesus?” the bishop asked.

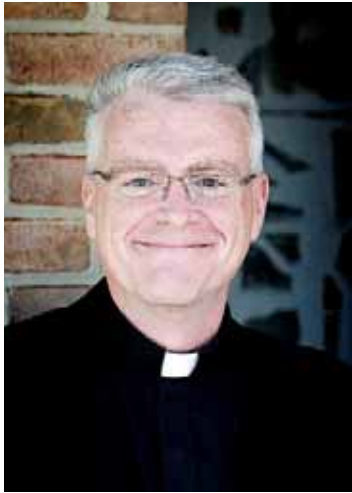
In the opening plenary, April 9, Dr. Karen Westerfield Tucker (United

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Procession for Evening Prayer opening the National Workshop on Christian Unity 2013 in Columbus, Ohio, April 8–11.

Letter from the CADEIO President



Again, [amen,] I say to you, if two of you agree on earth about anything for which they are to pray, it shall be granted to them by my heavenly Father. For where two or three are gathered together in my name, there am I in the midst of them (Matthew 18:19–20).

Jesus said to them, “I am the bread of life; whoever comes to me will never hunger, and whoever

believes in me will never thirst” (John 6:25).

We tried something new at our National Workshop for Christian Unity in Columbus, Ohio last month—at least, it was something I know we hadn’t tried in a while. Instead of splitting up to attend our respective churches to celebrate our individual Eucharists as we have done in recent years, we decided to gather intentionally at two Eucharists, one evening at the Catholic Cathedral and the following night at the nearby Episcopal Church. Everyone at the Workshop would attend both; we would participate in each other’s liturgies as much as we were able, as servers, choir members, lectors, prayer leaders, but when the moment of Communion came we would be starkly aware that this was the one moment that we could not be together. Part of the group would receive, the other part would not. It was our hope that our prayer to God in our work toward unity would take on a new intensity in the awareness of our lack of unity at the Table of the Lord, a banquet where all should be invited . . .

For Roman Catholics, we believe that the Eucharist forms *us* as the assembly, our community, the Body of Christ in the world of which we are all members, much as we don’t deserve it. Roman Catholics are not alone in this belief. All of us *also* know on some level that it is the synergy of God’s free will and that of the assembly gathered that brings forth the Eucharist, *totus Christus*, head and members, who makes his offering to the Father: by the power of active memory (*anamnesis*: “*the Mystery of faith*”) on the part of the assembly (members), the calling forth of the Holy Spirit upon the gifts and the assembly (*epiclesis*) by the priest/presider (head), and the words and gestures of Christ himself in the retelling of the institution narrative of the Last Supper, “*this is my Body given for you; do this in memory of me.*”

We know not *how*, only *that* it is so.

Such is the fact of faith, a reality that seeks understanding, which later in process becomes *theology*. For us, faith in the real Presence of Christ is everything. Eucharist is our origin and our end, as God’s people in Christ. And yet, while I was standing as our non-Catholic Christian brothers and sisters received Communion at the Episcopal Church, I realized that, in our faith, our Sunday obligation is to *attend Mass*, not necessarily to *receive* Communion. Most people today seem to dismiss their obligation to attend Mass if they



SEIA Director Father John W. Crossin, OSFS, celebrated the Catholic Eucharist April 9 at the National Workshop on Christian Unity 2013.

know it isn’t possible for them to *receive* Communion, misunderstanding the requirement of faith as a Catholic. We are *obligated* to *gather*, not necessarily to receive.

I wrestled with this idea. Could the gathering of the Body actually be more important than my personal reception of Holy Communion? We live in a culture that places so much emphasis on getting what we want, on personal piety and devotion: this whole idea of a personal relationship with Christ—almost as a personal

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President's Letter (Continued from [page 2](#))

possession—to the detriment of the intention of liturgy. Could it be more than just my choice of Jesus as my personal Lord and Savior? Maybe he isn't just for *me*.

There was a time not too long ago when frequent reception of Communion was not the norm. Though this seems strange to modern perspectives where we value frequent Communion above all things, it was, nevertheless, common. In more ancient history, perhaps at our most primitive, it was common that reconciliation from our sins was only a one- or two-time event in a lifetime. The rest was left to the mercy of God.

So, back to my experience in Columbus. I found that I was able to pray with equal intensity at both churches, even though I was able to receive Communion on Tuesday and not on Wednesday. I found, interestingly, that I prayed more intently for my non-Catholic brothers and sisters at the service in which I could not receive Communion. It was the confusing awareness of revealed truth: where two or three of us (or 220 of us) are gathered in his name, there he is . . . and he is the bread of life. My faith in the Real Presence of Christ in the Eucharist remains firm. But I have to say, still, that I know not *how* but *that* he was also there.

The experiment of our liturgies in Columbus cast a harsh light on our lack of unity, and this was painful. But it also, for me, underlined our absolute *obligation* to gather together in prayer. It is not just a nice thing that we do together. It is not even enough for us just to pray for each other. It is the witness of our faith in Jesus Christ, that the world might believe.

We all believe that the unity of the Church is the proof of its divine origin. Man did not create the Church; it has its origin in Christ, the Son of God. For this reason the chicken-and-egg situation—“*The Eucharist makes the Church; the Church makes the Eucharist*”—has its resolution only if Christ *is* the Eucharist and we can say that this complex relationship has a beginning in him, and he is its end (goal), the alpha and the omega.

Our world will continue to resist understanding: this witness does not make any sense through the filters of materialism, or secularism, or individualism. These are all denials of truth, limited self-centered interpretations of

faith, if you don't regard faith as a reality which seeks understanding. Jesus is here, and we are gathered in him. On some level we all know that if the Eucharist were not really Jesus, then the best we could possibly hope to accomplish would be just the best of Country Clubs, mere human institutions. I believe that this is why, in many circles, there is a rejection of the sacredness of religion as a virtue of human activity.



**Sister Dr. Lorelei Fuchs, SA,
participated in the NWCU 2013
Protestant Worship, April 10.**

It is for this reason that, for me, the popular “*I'm spiritual, not religious*” statement is simply not logical. Religion is the practical acknowledgment that God's presence makes our life sacred and requires a ritual expression because it *requires a shared interaction* of the faithful with God. The *sacred* demands something outside our everyday experience, an invention of God who has intervened in our everyday experience and changed it. That is religion, and it is the instrument by which we gather. It is, then, the means of unity and fulfillment. It cannot be reduced to personal piety without changing its nature and robbing it of its transformative ability.

It is interesting how many churches today claim a faith in the Real Presence of Christ in the Eucharist, perhaps even despite their historic denominational foundations or the witness of their previous generations. In the same way, let us respond and acclaim his presence among us who are gathered together! In the spirit of this seeming convergence of faith around the pres-

ence of Christ, let us, without distinctions or barriers, consider it an *obligation* to gather, all of us, where we can do together what we are able to do: to listen actively to the Word of God, to serve, to sing and to pray. Then, perhaps in the ancient wisdom of the Church, we will realize that our primary obligation of *attendance* will lead us ultimately to the unity of full Communion in God's time.

God bless you.

DM

Father Don Rooney

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Methodist) evaluated the influence of Vatican II on Christian unity in terms of the liturgy: Great efforts have been made toward a common lectionary. Protestants are using prayers from the early church. Catholics and Protestants have recognized each other's baptism. Dr. Westerfield Tucker explained that Protestants had been increasingly adopting the language of Pope Paul VI's missal, but the new English translation of the Mass stopped that trend abruptly. Dr. Jared Wicks, SJ, gave the response.



SEIA Director Father John Crossin, OSFS, and President of the National Council of Churches Kathryn Lohre met over breakfast.

Among the nine NWCU seminars that were offered, "Mary in Ecumenical Perspective" also showed how dialogue had progressed since Vatican II. The seminar was led by Rev. Dr Maxwell Johnson (ELCA), who spoke of Martin Luther's respect for Mary and how the *Formula of Concord* upheld the doctrine of the *Theotokos*, although Protestants until recently had largely neglected it. Now, Protestant hymnals contain Marian hymns, her feast days are on their liturgical calendars, and the rosary has found greater acceptance. Moreover, Lutherans are no longer insisting that Marian doctrines pose an obstacle to full communion.

In another seminar, three panel members explained their tradition's approach to religious freedom, revealing different views about how extensive religious liberty should be. Dr. Yvonne Zimmerman (Mennonite) voiced opposition to flying the American flag in a religious setting, where God alone should be revered. She said that the history of the Mennonites compelled them to defend any persecuted people, even those persecuted for nonreligion. Director of the SEIA Father

John Crossin explained the position of the U.S. bishops that religious freedom is being defined too narrowly in the case of the HHS mandate. In turn, Rev. Dr. James Childs (ELCA) voiced concern that ideology can divert the Church's attention from those in need.

The CADEIO seminars at the NWCU took place April 10. ELCA Bishop Don McCoid presented models of unity by explaining the ELCA's various full-communion agreements with the Reformed, Episcopal, United Methodist, and Mennonite Churches. Father Leo Walsh (Anchorage, AK) gave a well-received presentation on Muslim-Catholic marriage.

At past Workshops, Catholics and Protestants held their communion services on the same evening, but this year, the Catholic Eucharist was held Tuesday, and the Protestant Eucharist Wednesday. All were encouraged to attend both services, although to respect one another's position on refraining from communion in the other tradition. Another new offering was a sponsored breakfast on the third morning of the Workshop. CADEIO had originally intended to sponsor the breakfast, but the other denominational networks joined in.

In the closing plenary, the 36-year-old President of the National Council of Churches USA, Kathryn Lohre, asked for discussion about how the ecumenical movement had fallen short of expectations. She further broached the question of whether the movement was being picked up by young people. There were few under 35 in the crowd. Still, their answer was "yes." Young people were working together beyond church boundaries; they just didn't call it "ecumenism."

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The CADEIO general assembly convened Tuesday afternoon.

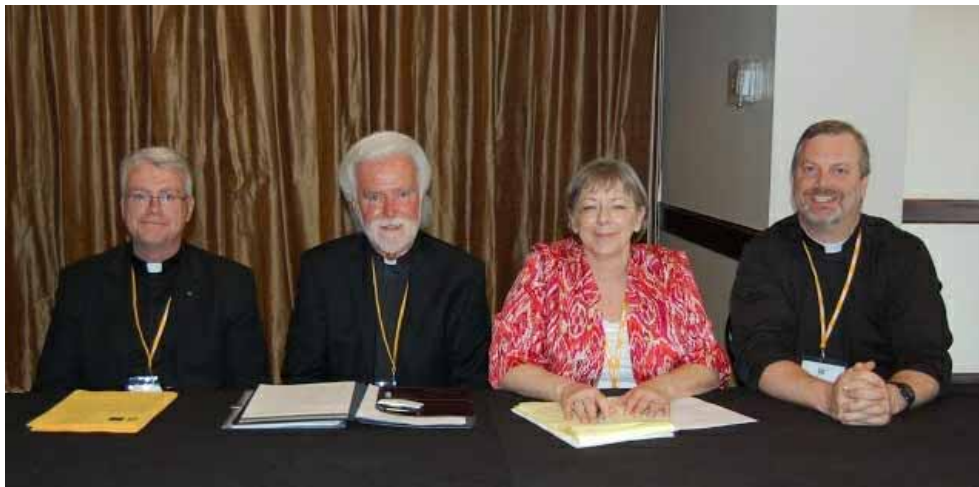
New Officers Elected at CADEIO General Assembly

CADEIO welcomed a new Executive Committee at its general assembly in Columbus, Ohio, April 9. The general assembly takes place each year at the National Workshop on Christian Unity.

Father Don Rooney (Arlington, VA) was reelected as CADEIO president, and Rt. Rev. Alexei Smith (Los Angeles, CA) was reelected as vice president. Father Leo Walsh (Anchorage, AK) was elected to the position of treasurer, a role he had already been filling on an interim basis. All three ran unopposed.

In addition, Ms. Jan Skrehot (Galveston-Houston, TX) was elected to the position of CADEIO secretary. CADEIO also recognizes Father Joseph Arsenault, SSA, who ran for secretary of CADEIO as well.

The term for all Executive Committee members is three years. The positions of president and vice president have a two-term limit. The assembly voted on and approved a measure to amend the CADEIO *Constitution* and *Bylaws* to remove the term limits for secretary and treasurer because of the skill and experience these roles require.



The newly elected CADEIO Executive Committee (from left): Father Don Rooney (president), Rt. Rev. Alexei Smith (vice president), Ms. Jan Skrehot (secretary), and Father Leo Walsh (treasurer).

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Ideas about future Workshops were discussed at the beginning and ending CADEIO Board of Directors meetings and during the General Assembly, April 9. Topics included sponsoring more seminarian participation in the NWCU and preparing now to commemorate the 500th anniversary of the Reformation in an ecumenical way. It also became clear to CADEIO members during the Workshop that the Catholic position on politically and morally divisive issues needed to be presented and explained at a future NWCU.

Father Charlie Parr Recognized as Fitzgerald Award Recipient

Congratulations to Father Charles James Parr, recipient of the 2013 James E. Fitzgerald Award for outstanding contribution and service in the work of Christian unity and interreligious understanding and cooperation.

Father Parr was present in Columbus to attend the Workshop, but was prevented from attending the CADEIO Assembly to receive the award because of health concerns. The award was presented to him before he departed Columbus to return home.

More Highlights from Columbus



A popular seminar sponsored by the NWCU was “Mary in Ecumenical Perspective,” led by the Rev. Dr. Maxwell Johnson, ELCA.

Tuesday plenary speakers Dr. Karen Westerfield Tucker and Dr. Jared Wicks, SJ, answer questions after the luncheon. Dr. Westerfield Tucker spoke about Vatican II from a Protestant Perspective, and Dr. Wicks gave the response.



Monday’s board of directors meeting in the undercroft of St. Joseph Cathedral.



Graymoor Ecumenical and Interreligious Institute continued the tradition of generously sponsoring Tuesday's breakfast.



Voting for officers at the CADEIO General Assembly.



CADEIO seminars on Wednesday afternoon featured ELCA Bishop Emeritus Don McCoid (left) who explained the various full-communication agreements between the ELCA and other churches, and Father Leo Walsh (right), who spoke on Muslim-Catholic marriage.

STMIC Is Born

by Rabbi Anson Layton, Program Manager, STM Interreligious Initiative

Thanks primarily to a three-year grant from the Henry Luce Foundation, Seattle University School of Theology and Ministry (STM) is beginning to transform itself into an interreligious institution. In many ways this is an extension of its already ground-breaking role as an ecumenical seminary, which brought Catholic, Protestant, and Unitarian students together to prepare for careers in the ministry.

Under this grant, now in its second year, the faculty is deepening its study about how to inject interreligious content into their research and syllabi, students are being exposed to speakers from different faiths, and the community at large is being offered lectures by prominent scholars from around the country, such as Karen Armstrong, Ray Suarez, and Mary Boys.

Guiding our efforts is a reformed committee comprising local Catholic, Protestant, Unitarian, Jewish, and Muslim clergy and lay leaders, including Sister Joyce Cox, BVM, director for ecumenical and interreligious dialogue, Archdiocese of Seattle. The Interreligious Council—or STMIC as we like to call it—was created to advise the school on interreligious matters by providing input from individuals, both faith and community leaders with diverse spiritual and religious perspectives, beginning with those of the Abrahamic tradition. Its

purpose is to foster greater understanding and respect among faith communities by sponsoring learning opportunities both on campus and in the community.

STM's interreligious activities have both an internal and external component:

1. STM provides resources as well as a gathering place where students from diverse backgrounds can freely explore and develop their views on any issue, whether in classes or extracurricular programs or informally.

2. STM also serves as a convener, facilitator, and venue for dialogues, conversations, and programs among members of different religious traditions, especially, but not limited to, the Abrahamic traditions.

STMIC guides STM as it seeks to fulfill both these mandates by providing multifaith perspectives and resources for both campus and community activities and events.

One of STMIC's first programs was to host a program during Interfaith Harmony Week. After gathering for dinner together, a group of clergy and lay leaders heard a panel composed of a pastor, a rabbi, and a sheik discuss "What are the barriers to the harmony we seek?" The program sought to move interfaith dialogue beyond the point of platitudes to address real issues.

Next Offer Date for Online Course in Ecumenism: October 2013

Are you looking for a way to educate those working in parishes about Christian unity? The University of Dayton Virtual Learning Community for Faith Formation provides a course on ecumenism for deacons, directors of religious education (DREs), and catechists that they can take online from their location.

The next time that "Ecumenism and Parish Life" will be offered is Oct. 20 to Nov. 23, 2013. Registration opens Sept. 10. The course lasts 5 weeks and operates on a message-board format in which participants submit discussion questions and exercises to the facilitator. The time commitment is usually about one hour per day. A complete description is at https://vlc.udayton.edu/courses/course_details.php?course=159.

The course, which was designed by Brother Jeff Gros, FSC (Archdiocese of Chicago), and Joyce Donahue (Diocese of Joliet), uses Brother Jeff's book for DREs (*That They May All Be One—Ecumenism*, Loyola Press, 2001), with supplements to most chapters regarding recent dialogues and agreements. Several links to ecumenical resources on the Internet are provided. *Ut Unum Sint* is presented as optional reading for those who want to dig deeper.

The cost is \$40 for those who live in a member diocese (see <https://vlc.udayton.edu/partnership/partners.php>); otherwise the cost is \$90.

Those who successfully complete the course can earn 2.5 continuing education credits.

What is Pope Francis' Ecumenical Track Record?

by Father Thomas Ryan, CSP

In the short time since Pope Francis' election he has evidenced a genuine concern for the poor of the world and a willingness to give the papacy a less regal image. Both tendencies are entirely consistent with the style and orientation of his prior ministry in Argentina.

What of his ecumenical track record? Given not only the historic enmity between Evangelicals and Catholics generally but also the deep divisions between the two constituencies in Latin America, one might not expect to find the bar raised very high.

However, the selection of Cardinal Jorge Mario Bergoglio is receiving a glowing response in Evangelical circles throughout the Americas. *Christianity Today*, the flagship publication of Evangelicalism in America, has run three high-profile pieces detailing the reaction of leading Evangelicals who have worked with or are familiar with Bergoglio's decades of ministry in Latin America. The cumulative effect of these reports is nothing short of historic. Here is a sampling of the response:

In *Christianity Today's* interview with Luis Palau, a leading Evangelical preacher, Palau spoke of Bergoglio's openness toward Evangelical Christians: "With the Evangelical community, it was a very big day when we realized that he really was open, that he has great respect for Bible-believing Christians, and that he basically sides with them.... They work together. That takes courage. That takes respect. It takes conviction. So the leaders of the Evangelical church in Argentina have a high regard for him, simply because of his personal lifestyle, his respect, his reaching out and spending time with them privately...." (Melissa Steffan, *Christianity Today*, March 14, 2013, <http://www.christianitytoday.com/ct/2013/march-web-only/luis-palau-pope-francis-drinks-mate-evangelicals-bergoglio.html>).

"One day," continued Palau, "I said to him, 'You seem to love the Bible a lot,' and he said, 'You know, my financial manager [for the Archdiocese of Buenos Aires] ... is an Evangelical Christian.' I said, 'Why would that be?' And he said, 'Well, I can trust him, and we spend hours reading the Bible and praying and drinking maté [an Argentine green tea].' People do that with their friends.... To me, he was making a point [about his relationship with Evangelicals] by telling me that: trust and friendship."

Prayer came up frequently as several of Argentina's leading Evangelicals, known for their unity efforts in

Buenos Aires, described in other interviews their thoughts on the new pope.

Juan Pablo Bongarrá, president of the Argentine Bible Society, recalled when Bergoglio once attended a weekly worship meeting organized by Buenos Aires's charismatic pastors. "He mounted the platform and called for pastors to pray for him," said Bongarrá. "He knelt in front of nearly 6,000 people, and [Protestant leaders] laid hands on him and prayed" (Jeremy Weber, *Christianity Today*, March 14, 2013, <http://www.christianitytoday.com/ct/2013/march-web-only/argentine-evangelicals-say-bergoglio-as-pope-francis-is-ans.html>).

"We Evangelical leaders that know him are very happy with his election," said Bongarrá. "We have had a good relationship with him for many years. We think that a new time is coming for the Catholic Church, because our brother wants to promote evangelism."

"His election has been an answer to our prayers," said Norberto Saracco, rector of Buenos Aires's Evangelical seminary and co-leader of the capital city's Council of Pastors. "Bergoglio is a man of God. He is passionate for the unity of the Church—but not just at the institutional level. His priority is unity at the level of the people."

Ecumenical leaders present at the Pope Francis' installation included Bartholomew I, the first Ecumenical Patriarch of Constantinople to attend a papal installation since the schism of 1054.

Pope Francis' reference to himself as the "Bishop of Rome" was music to the ears of Orthodox leaders for whom the question of papal primacy has long been a problem for reunion. Their attendance at the new pope's inaugural Mass was a sign of their hopes for closer communion.

A statement on the patriarchate website indicated the need for "a profoundly bold step ... that could have lasting significance.... After such a long division ... the Orthodox and the Roman Catholic traditions have a renewed opportunity to work collectively on issues of mutual concern...." (George E. Demacopoulos, "The Extraordinary Historical Significance of Ecumenical Patriarch Bartholomew's Presence at Pope Francis's Installation as Bishop of Rome," *Our Faith*, March 19, 2013, <http://www.goarch.org/ourfaith/patriarch-present-at-pope-francis-installation/>).

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Models for the Future

by Father John W. Crossin, OSFS, Director of the Secretariat of Ecumenical and Interreligious Affairs, USCCB

As some of you know, the Secretariat for Ecumenical and Interreligious Affairs has begun to work on low-cost models for the future of ecumenical and interreligious dialogue.

On our website we have a model for a day-long, inexpensive interreligious dialogue entitled **Generations of Faith**. We made this model available so that CADEIO members and the members of diocesan ecumenical councils might have a place to start in designing their own programs.

Another increasingly successful national model is that of Christian Churches Together (CCT). CCT itself developed from the Global Christian Forum (GCF). Both GCF and CCT have participants from the full spectrum of Christian communities.

I am saying this because in a time when some no longer have state councils of churches and when inter-religious groups are numerous, CADEIO members may be looking for a new way to relate to the diverse churches of our ecumenical friends. You may discern together that a local version of CCT is a possibility.

Of course, ecumenism depends on relationships. I recall that several years ago a few friends and I considered the advantages of having a CCT-like organization in our region but decided that the time was not right. Discernment would certainly be the first step.

The CCT model is firmly rooted in praying together and in getting to know each other more deeply. Getting to know members of a variety of churches takes some time and cannot be rushed. CCT is a long-term model.

The advantages include collaborative decision making—a consensus model—and wide diversity. Questions of social justice are considered, but statements require a consensus of all the members to be approved. (Note: A church can stand aside in the consensus-building process.) The recent CCT statement on immigration and CCT's *Response to Dr. Martin Luther King Jr.'s "Letter from Birmingham Jail"* have both been noticed because this diverse body of churches agreed on them.

This model is also relatively inexpensive. Staffing is limited, in line with today's budgets. More information is available on the CCT website <http://christianchurchestogether.org>.

This model will not be for everyone but can be a possibility.

Pope Francis (Continued from page 9)

But such work requires a first step, and it would appear as though Ecumenical Patriarch Bartholomew is willing to take such a step. *The Tablet* in England fittingly framed the historic moment with these words: "In one of those seemingly informal but resonant gestures that we are beginning to expect from Francis, the response was immediate and commensurate. The successor of Peter greeted the successor of the other Galilean fisherman as 'my brother Andrew.'" (Mark Woodruff, "My Brother Andrew," *The Tablet*, March 30, 2013, <http://www.thetablet.co.uk/article/163991>).

The moderator of the World Council of Churches (WCC) Central Committee, Rev. Dr. Walter Altmann, a Lutheran pastor from Brazil, identified the election of Pope Francis as a "transition in Christianity."

"My expectation is that his mandate can be marked by intense and deep ecumenical dialogue and cooperation," said Altmann (WCC, "Latin American Ecumeni-

cal Leaders React to New Pope," <http://www.oikoumene.org/en/press-centre/news/latin-american-ecumenical-leaders-react-to-new-pope>).

In his March 20 audience with religious leaders, Francis' chair was on the ground—the same level as all the other religious leaders—and not on a raised platform.

For pastor Nestor Paulo Friedrich, president of the Evangelical Church of the Lutheran Confession in Brazil, "This election could mean surprise, change and opportunity."

The Lutheran leader said he prayed that the election of Pope Francis would "contribute to the development of the Roman Catholic community and the world, working and encouraging renewed ecumenical partnerships, and strengthening dialogue towards common witness to the vibrant gospel of Jesus Christ" (WCC).

Fr. Thomas Ryan, CSP, directs the Paulist North American Office for Ecumenical and Interfaith Relations in Washington, DC. This article is reprinted with permission from paulist.org.

Bernardin Jerusalem Lecture Continues an Honored Tradition

by Gregory Krohm, Assistant Director, Office for Ecumenical and Interreligious Affairs, Archdiocese of Chicago

The annual Joseph Cardinal Bernardin Jerusalem Lecture is now in its 18th year. The event has uniformly been of the highest caliber both in terms of relevance to current issues and the intellectual rigor of the presentation. The sophisticated and challenging question-and-answer period after the lecture clearly shows the audience engagement.

Each year, the Jewish and Catholic sponsors alternate the roles of selecting a venue and organizing a program. This year's program was on Feb. 20, at DePaul University's Lincoln Park Campus. As has been the custom in recent years, Francis Cardinal George delivered the opening remarks followed by a presentation by Rabbi Dr. Meir Y. Soloveichik. A popular speaker and writer, Rabbi Soloveichik serves as the director of the Strauss Center for Torah and Western Thought at Yeshiva University. He has his doctorate in religion from Princeton University.

Rabbi Soloveichik's remarks were a vigorous and thoughtful defense of religious liberty, as guaranteed by the first amendment. The core of his thesis was that a "just society allows everyone to engage in society and still keep his or her religious ideals." This loyalty to ideals is constructive and actually brings us together in a human way.

Rabbi Soloveichik used interesting historical events and a great sense of humor to make his case about the importance of religious liberty.

The rabbi made very supportive remarks about Jewish-Catholic dialogue and Cardinal George's leadership in this important work. He offered the view that discussing differences in dogma or faith traditions would not be as fruitful as working together on common peace and social justice issues.

The event is heavily promoted by the Jewish sponsorship partners and tends to have an audience that is very heavily represented by that community. Attendance is typically around 250 persons. Each year, the lecture is transcribed and widely disseminated. A compilation of previous lectures

was published in 2012 as a book of readings. In the opinion of Stephanie Sklar writing in the *Jewish United Fund News*, "[the lecture series] is now recognized internationally as the premier encounter between our communities."

First begun in 1995, the Joseph Cardinal Bernardin Jerusalem Lecture series has clearly enhanced understanding and a spirit of cooperation between Catholics and Jews. The program commemorates the late Cardinal Bernardin's lecture delivered in Jerusalem titled, "Anti-Semitism: The Historical Legacy and the Continuing Challenge for Christians." The Bernardin Jerusalem series is sponsored by the Archdiocese of Chicago's Office for Ecumenical and Interreligious Affairs, the American Jewish Committee, the Jewish Federation of Metropolitan Chicago, the Chicago Board of Rabbis, and the Spertus Institute.



Rabbi Dr. Meir Y. Soloveichik, who delivered the Cardinal Bernardine Jerusalem lecture, Feb. 20, greets Archbishop of Chicago Francis Cardinal George.

Committee, Liaison, and Region Reports

Faiths in the World Committee

Rev. Phil Latronico, Diocese of Camden

The minutes of our annual working meeting of 10.06.2012 at the Chicago Cenacle serve as an excellent summary of this past year.

In attendance: Jason Renken; Judi Longdin; Rita George-Tvrtkovic; Fr. Phil Latronico (chair); and Scott Alexander (recording)

I. Prayer

The morning meeting began with prayer with special concerns for Prof. Don Mitchell and his family, who are experiencing serious health crises.

II. What's Happening?

We discussed recent developments in our respective ministries.

Fr. Phil mentioned the elimination of the OEIA in the Archdiocese of Philadelphia, as part devastating fiscal circumstances. He also discussed a firebombing of a local synagogue in the Newark area.

Judi shared insights from her experience responding to the crisis at the Gurdwara in Oakton, WI; focusing particularly on being sensitive to how the Sikh community itself—both nationally and locally—wanted to handle the situation.

Rita discussed emerging problems with anti-Semitic attitudes on the campus of Benedictine University. She discussed how important it is for her, for a Catholic theologian on a Catholic campus, to reintroduce the critical Catholic-Jewish element into the dialogic life of the campus.

Scott called attention to some of the issues on the Chicago scene, including: the Islamophobia of Congressman Joe Walsh (and the Daoud Ali arrest); the DuPage County Mosque saga (dome and minaret zoning hearing and the zoning board's deliberate misconstrual of Scott's testimony on the normativity of the dome and minaret in mosque architecture).

III. FITW and the National Catholic-Muslim Dialogue

The group decided that we should approach Anthony Cirelli regarding a closer resourcing relationship between CADEIO/FITW and the National Catholic-Muslim Dialogue.

IV. Suggested Workshops for CADEIO or NWCU

- *The Chancery and the Campus: How Can We Resource One Another?* (ideally a campus minister and EIA officer who work together

- *Interreligious Responses to Hate Crimes and Crises* (Judi Longdin)
- *Panels or Soup Kitchens?: Reinvigorating a Holistic Understanding of Dialogue*
- *Internal Division in Our Partner Communities*
- *Perils and Pitfalls in the Holy Land Debate* (a Palestinian Muslim leader, a Palestinian Christian leader, and a Jewish leader): Allison Gall (retired director of AJC New Jersey); Muhammad el-Filali (President of the Islamic Center of Passaic County) and Phil facilitating
- *Christians Engaging in "Eastern" Practices?* (Tom Ryan)

Awards Committee

Fr. Charles Parr, Diocese of Paterson

The current focus continues to be the annual presentation of The James E. Fitzgerald Award, within the context of the Annual Meeting.

The current, full-time dues-paid members of the Association were contacted, with the assistance of the President, by e-mail to solicit nominations for this prestigious honor. The persons successfully nominated this year were the Most Reverend Tod David Brown (Bishop Emeritus of Orange), the Reverend Charles J. Parr (Paterson), and the Reverend Joseph W. Witmer (Youngstown).

These three nominations, with appropriate documentation, were forwarded by e-mail to the members of the Board of Directors, the Executive Officers of the Association and the Liaisons and Chairs of the Association's Standing Committees.

This March 2013 e-mail voting, in a "weighed vote," resulted in the selection of Fr. Charles James Parr as the 2013 recipient of CADEIO's James E. Fitzgerald Award, "... for outstanding contribution and service in the work of Christian unity and interreligious understanding and cooperation."

Newsletter Committee

Dr. Julie M. Conroy, Archdiocese of Washington, DC

CADEIO published three issues of its newsletter, the CADEIO Connection, in 2012. These issues were published in March, July, and October.

The March issue of the CADEIO Connection featured celebrations for the 2012 Week of Prayer for Christian Unity. We heard how Palm Beach, Cleveland, St. Cloud, Sacramento, New York, Washington, and

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Chicago observed the week with prayer services, lectures, and shared meals. In addition, Father Sandy McDonald of Charleston reported how LARCUM bishops attended a prayer service outside the Charleston courthouse to pray for undocumented immigrants. Father Tony Bickett of Owensboro provided intercessions for Christian unity for each month of the year.

The July 2012 issue of the newsletter covered the National Workshop on Christian Unity (NWCU) in Oklahoma City. Father Ernest Falardeau, SSS, who has been attending the NWCU for 30 years, shared how the 2012 workshop stood out for being better organized, more substantive, and more collaborative than previous workshops. The July issue also included annual reports from CADEIO committee chairs and liaisons. Father David Tokarz of Mobile wrote about how three denominations celebrated the Ascension together. In addition, Father James Kane of Albany provided an informative article on the Latter Day Saints.

The October 2012 CADEIO Connection reported on the *Oriente Lumen XVI* conference held in June in Washington, DC, and CADEIO's Initial Institute for Ecumenical Leadership held in July at St. John's University in Collegeville, Minnesota. Another article explained the mission of the ecumenical School of Theology and Ministry at Seattle University. Father John Crossin, OSFS, director of the Secretariat of Ecumenical and Interreligious Affairs for the USCCB, encouraged readers to remember why we are working for Christian unity. Also, Brother Jeffrey Gros, FSC, announced a new online course on ecumenism being offered through the University of Dayton. To mark the 50th anniversary of the Second Vatican Council, the issue included a review of John W. O'Malley's *What Happened at Vatican II?* Updates were provided on Portland, Albany, and Dallas. Finally, the October issue shared the results of the 2012 Survey of CADEIO Officers.

Besides all of the above, each issue carried a column by CADEIO President Father Don Rooney and a listing of upcoming ecumenical and interreligious events.

Summer Institute Committee

Rev. Bob Flannery, Diocese of Belleville

Beginning in 1981, CADEIO and the Bishops' Committee for Ecumenical and Interreligious Affairs have sponsored summer Institutes for individuals involved in ecumenical and interreligious ministry. The makeup

and role of the CADEIO Summer Institute Committee is as follows: Fr. Bob Flannery, chair; Brother Jeffrey Gros, FSC, (Initial) Introductory Institute and Advanced Institute for Ecumenical Leadership, facilitator (dean); Fr. Thomas Baima (dean), and the Interreligious USCCB Associate Director, Institute for Interreligious Leadership, facilitators.

Purpose. The purpose of the Summer Institute Committee—besides determining the location each year—is to plan, coordinate, advertise, and solicit applicants for one of the three Institutes held each summer. Sometimes a fourth and specialized Institute has been added to the rotation which was the case the summer of 2002—following the tragedy of September 11, 2001—when the Institute was devoted entirely to Islam.

Budget. The Institute budget is determined by the committee chair in consultation with the location facilitator (dean), the onsite host, and the president of CADEIO. Scholarships are available as well as financial underwriting by the Association.

Goals. • To attract 14–20 registrants for the Advanced Institute for Ecumenical Leadership July 7–13, 2013, to be held at Saint Paul's College in Washington, DC. Presenters will be Fr. John Crossin; Brother Jeffrey Gros, FSC; Rev. Dr. Cecil Robeck; Dr. Michael Root; Fr. Ron Roberson; and others.

• To plan and attract 14–20 registrants for the Institute for Interreligious Leadership, which will hopefully be held the summer of 2014 at the University of Saint Mary of the Lake in Mundelein, Illinois.

• To use the venue for the CADEIO president to do an onsite visit to the Institute each summer to meet the participants and to be part of the evaluation process of that year's Institute.

• To use the venue for the president to inform the attendees of the various purposes, functions, and programs of CADEIO, including the upcoming events of the association.

Last year's Institute for Ecumenical Leadership took place July 1–7, 2012, at The Collegeville Institute, which is part of Saint John's Abbey and University in Collegeville, Minnesota. Eleven participants were in attendance, including presenters Father John W. Crossin, OSFS, Director of the USCCB Secretariat on Ecumenical and Interreligious Affairs, and Monsignor John Radano, past staff member of the Pontifical Council for Promoting Christian Unity at the Vatican.

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Reports (Continued from [page 13](#))**Christian Churches Together / USA Liaison**
Rt. Rev. Alexei Smith Ecumenical and Interreligious
Office, Archdiocese of Los Angeles

This year's Annual Meeting of CCT was held in Austin, Texas, and focused on the challenge of immigration reform. The attendance was as follows: Catholic Family, 14; Evangelical/Pentecostal Family, 15; Historic Black Church Family, 2; Orthodox Family, 7; Historic Protestant Family, 51; Observers, 7; and Visitors, 3.

We heard presentations from Evangelical organizations such as World Relief, immigration experts at the USCCB, legislative advocates serving major Protestant denominations, leaders from the Hispanic Christian community, and Dreamers, among others. Most memorable for me were the following:

- The sermon given by Rev. Dr. Wes Granberg-Michaelson, Reformed Church in America, "A Reflection on Rublev's Icon of the Trinity (the Hospitality of Abraham);

- Bishop Daniel Flores, Diocese of Brownsville, "The Immigration Experience at the Border;"

- Greek Orthodox Father Mark Arey's presentation based on the hymn from the Good Friday Service "Give me that Stranger;"

- The video presentation featuring leading Evangelical pastors each reciting a verse from Matthew 25.

- The insistence of Rev. Dr. Angelique Walker-Smith of the Historic Black Church that mention be made in any statement issued by CCT on immigration reform that we are celebrating the 150th Anniversary of the Emancipation Proclamation and that there are those in our country whose forebears were brought here involuntarily through the unjust institution of slavery.

Agreement was reached on a statement, which can be downloaded from www.christianchurchestogether.org.

The Opening Worship at St. Mary Roman Catholic Cathedral witnessed the signing of the Common Agreement on Mutual Recognition of Baptism, Roman Catholic-Reformed Church Dialogue, Round VII.

The Annual CCT Business Meeting began with the installation by the five family presidents of our new Executive Director, Rev. Carlos Malave. He noted six things CCT needs to do:

- CCT needs to continue to provide a safe space for church leaders to pray and dialogue together and have heart-to-heart conversations

- Annual meetings must not be "just another meeting," but a space to experience all that we have in com-

mon as being greater than that which still divides us.

- CCT must be open to change: we can never shut the door to the Holy Spirit changing us. We must explore fresh ways of being together.

- CCT needs to increase and intensify our outreach to the Historic Black Churches, especially the AME Zion Church. We also need to increase our outreach to Pentecostal and Evangelical Churches.

- Members must continue to be committed to the financial support of CCT.

- CCT members must elevate Jesus Christ among us: we cannot love Jesus Christ and be content to be separated from one another; we are not alone in the work of CCT; it is the work of the Holy Spirit.

Financial review: Rev. Malave noted that even if everyone made their annual contribution, CCT would still be "a bit short." The United Methodist Church and the Reformed Church have contributed beyond their commitment.

We also heard a presentation by Archbishop Vicken Aykazian of the Armenian Church on the situation of Christians in the Middle East.

I was also very pleased to note that the Catholic Bishop of Austin not only attended a number of our sessions but also brought a number of his seminarians to attend our Annual CCT Seminarian and Young Adult Leaders Day.

EDEIO Liaison**Rev. Joe Wallace, Diocese of Camden**

The Episcopal Diocesan Ecumenical and Interreligious Officers (EDEIO) is the national network of those designated by their diocesan bishops with special responsibility for encouraging the search for the wider visible unity of Christ's Church and collegial relationships with members of other religious communities.

Every winter the executive committee of EDEIO meets at the Duncan Conference Center, Delray Beach, Florida. The presidents of CADEIO, EDEIO, LERN, and other ecumenical organizations meet on the first day of the annual meeting to share, discuss, and inform one another of the progress of their respective organizations.

At the meeting for the executive committee the various resolutions with ecumenical/interreligious implications that were surfaced at the Episcopal Church's General Convention this past year were presented and discussed.

A035 – Commit to Continued Interreligious Dialogue. PASSED. It asks EDEIO to survey the church on

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interreligious activities and report to the next General Convention. The board of EDEIO has anticipated this change and has already discussed next steps to be taken.

A036 – Further Dialogue with the Evangelical Lutheran Church in America. PASSED. Originally, this called for the reopening of the bilateral dialogue with the ELCA over issues including lay presidency and the place of the diaconate. After discussion, including input from Bishop Mark Hanson (Presiding Bishop of the ELCA), these issues were instead referred to the Lutheran-Episcopal Coordinating Committee.

A037 – Approve and Commend Guidelines for Ecumenical Shared Ministries. PASSED. This sets up a suggested set of guidelines for shared ministries with churches with whom the Episcopal Church does not have a full-communication relationship with.

A038 – Removal from Ecumenical Dialogues. REFERRED BACK TO THE STANDING COMMISSION ON ECUMENICAL AND INTERFAITH RELATIONS (SCEIR). This was to protest the removal of Episcopal representatives from Communion-level dialogues. It was noted that several of these representatives are now involved again as consultants, that response has been made through other channels, and that too much time had passed.

D081- Dialogue with the Mormons. REFERRED TO SCEIR. This was to open dialogue with the LDS Church. It was felt better to refer this for more discussion.

B005 – Ongoing Commitment to the Anglican Covenant Process. PASSED. This affirms the Episcopal Church's commitment to the "process" of the covenant without speaking positively or negatively to any specific part of it

D008 – Affirm Anglican Communion Participation. PASSED. This reaffirms the Episcopal Church's commitment to participation in the Anglican Communion.

C029 – Access to Holy Baptism and Holy Communion. PASSED. Many associated resolutions had been made to remove the baptismal requirement for communion from the Episcopal canons. This final passed resolution reaffirmed the traditional place of baptism as the entry point to receiving communion in the Episcopal Church.

These and many other executive committee matters were discussed. As always the Roman Catholic guests were treated with great dignity and hospitality by our counterparts in the Episcopal Church.

Lutheran/Catholic Liaison**Ms. Judi Longdin, Archdiocese of Milwaukee**

The LERN (Lutheran Ecumenical Representatives Network) Board meets on a regular basis both by conference call and in face-to-face meetings. These meetings take place at the National Workshop for Christian Unity and at the joint EDEIO, CADIEO, LERN meeting at Delray Beach in February. The Board is represented by the Executive Committee at the latter.

LERN continues to work on structure and governance, with the Executive Committee proposing a nine-member board with 3-year terms. Members are to be elected by the LERN body with emphasis on skills rather than representation from every region. Officers are to be elected by the Board with 3-year terms, renewable once. The Vice-President after serving two terms would move into the presidency. It is also suggested that the former President serve as President Emeritus. It is recommended that the treasurer be an appointed position without a term limit, which may be filled by any qualified member of LERN.

Two suggestions came out of the CADEIO/LERN meeting in Delray this year: first, that time be given at the next National Workshop, 2014, for CADEIO/LERN to focus on our joint relationship, perhaps looking at best practices; second, that we begin to look at how we will observe the 2017 anniversary of the Reformation. The USCCB and the ELCA have already begun work on "A Declaration on the Way (toward Unity)," which would address significant points of agreement in faith that would lay a foundation toward unity. Appointees to the writing committee include from the ELCA: Rev. Dr. Kathryn Johnson, Rev. William Rusch, and Rev. Dr. Joy Schroeder; from the USCCB: Dr. Susan Wood, Rev. Dr. Jared Wicks, and Rev. Brian Daley. It was suggested that since Joy Schroeder is at Trinity Lutheran Seminary in Columbus, OH that it might be possible to arrange an informal conversation with some members of CADEIO and LERN to learn more about the document and any plans that might be under way, nationally and internationally. Since Jared Wicks is one of the presenters at this year's workshop, it may also be possible to have an informal conversation with him about the work of committee. These conversations could be the opening moments in a more detailed conversation between CADEIO and LERN about how we might resource local communities for this landmark event.

The CADEIO/LERN conversation regarding 2017

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was also brought to the full meeting of EDEIO, CADEIO, and LERN, with consensus that time should be given at the 2016 National Workshop for a focus on this event.

The LERN Board continues to receive comprehensive reports from the Ecumenical and Inter-Religious Relations Office of the ELCA regarding the many agreements and dialogues in place. Of note is an initiative coming out of the first-ever joint meeting of the ELCA Consultative Panel for Lutheran-Jewish Relations and the Consultative Panel for Lutheran-Muslim Relations, which took place in the fall of 2012. The group has proposed a joint project entitled “ELCA Case Studies in Inter-Religious Relations: Living as Faithful Christians in a Multi-Religious World.” LERN reps are asked to submit case studies of “challenging and/or fulfilling experiences of inter-religious engagement in various ELCA ministry contexts (synod, congregation, college campus, community, household, etc.) and to identify pressing theological and practical questions that ELCA members are facing.” The study may yield a text that can be used for both congregational and synodical study and engagement.

Region 4

Rev. Jim Gardiner, S.A., Archdiocese of Washington

In conjunction with a presentation Don Rooney was giving on *Unitatis Redintegratio*, part of the monthly “Friars & Friends Revisiting Vatican II” Year of Faith Series at the Franciscan Monastery of the Holy Land, CADEIO members in the region as well as others in the area with an interest in ecumenism and interreligious affairs were invited to a meeting and supper. During the meeting a felt need for better and more frequent communication was expressed; in response to that need, a monthly e-mail update on regional activities has been published.

Another happening is the restructuring of the Archdiocesan Holy Land Advisory Committee, which is bringing together every two months representatives of the Commissariat of the Holy Land (Holy Land Franciscans), the Holy Land Christian Ecumenical Foundation, the Knights and Ladies of the Holy Sepulchre, and the Knights of Malta (Holy Family Children’s Hospital). Representation from Bethlehem University has also been invited.

To mark the 50th anniversary of the publication of *Pacem in Terris* (April 11th, 1963), Georgetown University is presenting a conference on “Human Dignity

and World Affairs: Celebrating *Pacem in Terris* and its Legacy” on Friday, April 12th, 10:00 a.m.–3:00 p.m. J. Brian Hehir is the keynoter; other presenters include Alberto Melloni, Manyann Cusimano Love, Gerard Mannion, Paula J. Dobrianski, Drew Christiansen, SJ, and Anthony Arend. The event is free and open to the public.

The Archdiocese of Washington is holding its annual Social Ministries and Life Issues Conference on Saturday, April 27th. One of the workshops offered is “Ecumenism and Interfaith Relations in Social Ministries and Life Issues—Benefits and Challenges” with Fr. Avelino Gonzales, pastor of St. Joseph’s Church and archdiocesan ecumenical and interreligious office, and Fr. James Gardiner, SA, director of special projects at the Franciscan Monastery of the Holy Land.

Region 8

Rev. Erich Rutten, Archdiocese of St. Paul & Minneapolis

Region 8 includes the states of Minnesota, North Dakota, and South Dakota. The dioceses of this area are MN: Crookston, Duluth, New Ulm, Saint Cloud, Saint Paul and Minneapolis, Winona; ND: Bismark, Fargo; and SD: Rapid City, Sioux Falls. Of these 10 dioceses, 5 have an active ecumenical and interreligious officer, and 2 have a commission or similar body.

Region 8 hosted a regional gathering for CADEIO officers from the entire upper Midwest in May. Representatives from New Ulm, St. Cloud, St. Paul and Minneapolis, Winona, and Kansas City attended, along with CADEIO President Fr. Don Rooney. All felt that it was helpful to get together, get to know each other a bit, and share best practices. Discussion was given to increasing communication through sharing of commission meeting minutes and possibly hosting quarterly conference calls.

A strong feature of Region 8 is a large percentage Catholic and Lutherans in our population. Of the Lutherans, ELCA dominates. The Catholic and ELCA Lutheran Bishops of Minnesota have shared an annual overnight retreat for 36 years.

Of significant note in 2012 was a proposed amendment to the state constitution of the State of Minnesota to define marriage as the union of one man and one woman. This was an occasion of significant tension throughout the state and indeed throughout our country. It was especially felt in the Archdiocese of St. Paul

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and Minneapolis, home to the state capitol.

The campaign about the proposed amendment led to significant estrangement with our traditional partners, especially the ELCA. It is questionable whether or in what form the annual retreat will continue. However, the campaign also helped forge new possibilities for relationships with Missouri Synod Lutherans and Evangelical leaders. While the Jewish community was highly critical of the Catholic position, Muslims were silent supporters.

News from the Diocese of St. Cloud includes the significant ongoing work of the Ecumenical Center at St. John's Abbey and University in Collegeville. The Abbot, Fr. John Klassen, has strongly supported and been part of a Catholic-Mennonite dialogue that is working especially on the healing of memories. The Diocesan Commission is studying Walter Cardinal Kasper's book, *Harvesting the Fruits*. They are also hosting speakers on the ecumenical and interreligious implications of providing pastoral ministry. In addition, the diocese is preparing for the announcement and installation of a new bishop. The commission there is already preparing for ecumenical and interreligious invitations to be extended.

The Archdiocesan Commission for Ecumenical and Interreligious Affairs of the Archdiocese of St. Paul and Minneapolis has the benefit of two academic centers at the University of St. Thomas. One is the Jay Phillips Center for Interreligious Learning and the Muslim-Christian Dialogue Center. Both of these have proven very helpful for relationship building and for programming aimed at greater reception of *Nostra Aetate*. The Archdiocesan Commission is also engaged in ongoing efforts to reach out to various Lutheran communities. Interestingly, there may also be some opportunity to reach out to leaders from communities of the Society of St. Pius X.

Region II

Rev. Al Baca, Diocese of Orange County

Monthly dinners with Orthodox/Catholic Priests continued. My Office has sponsored for years a monthly dinner for the gathering of all the Orthodox priests in Orange County. Eastern Catholic priests and Latin priests are also invited. We meet at an Armenian restaurant and my Office picks up the bill. This has been hugely successful. We enjoy our friendships, we have no set agenda. Walls fall.

Once a month meetings with Catholic/Orthodox group to

plan Pentecost Ecumenical Service. Every year we have a joint celebration of prayer around Pentecost. At least four Catholic and Orthodox choirs are invited. Each church representative takes part. We especially plan a youth piece in the service to help young people engage the ecumenical world.

Meetings with Jewish Rabbis to discuss revamping Jewish/Catholic Dialogue. A study piece will be added each year to be published. The Orthodox Jewish community will be invited to sit on the dialogue. One Orthodox rabbi has agreed to join. The dialogue will be officially recognized by the Board of Rabbis in Orange County.

Muslim/Catholic 2-Day Conference. The Office supports the conference held usually in the Diocese of Orange. The Vicar attends and participates.

Ordinariate—July 3, 2012. Ongoing formation of candidates as Chaplain that has led to the reception of over 60 Episcopalians into the Catholic Church and the ordination of an Episcopal priest. I continue to be the Bishop of Orange's representative to the Ordinariate community.

Orange County Interfaith Network (OCIN)—ongoing. I am one of the founders of the OCIN. This is a network that includes leaders from all religions in Orange County. We meet four times a year and if there is a special need, crisis, etc. This is to encourage friendship and understanding between us as people of faith.

OC Human Relations. Meetings with Rusty Kennedy, director. Usually, when there is tension between religions or if there is a way that I can assist.

Meeting with Rick Warren, Pastor of Saddleback Community Church and Bishop Brown. This was the first meeting we had with the head of a megachurch community in OC. It was very cordial and has begun what is today a warm and respectful relationship between Pastor Warren and Bishop Vann.

Orthodox Priest Dinner with Bishop Brown. this was to help Bishop to meet Orthodox priests from various branches and to create a more comfortable relationship between all parties.

Installation of Bishop Vann. Interfaith partners were invited to the Installation Vigil, which was an evening of prayer. Ecumenical partners were invited to the Installation Mass. Pastor Rick Warren of Saddleback Church Community, Father Steve Tsichlis of the Greek Orthodox Church, and Father Joseph Boules of the Coptic Orthodox Church formally greeted Bishop Vann in the Mass when representatives of the local Church come forward. There were three Orthodox

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and Oriental Orthodox bishops present, 14 Orthodox priests from various branches seated behind the Catholic priests, Christian representatives including the Lutheran (ELCA) bishop, Dr. Schuller of Crystal Cathedral Ministry, and others.

January Priest Study Day. Presentation to full presbyterate and bishops. I gave an hour PowerPoint presentation to the presbyterate on the *Decree on Ecumenism* with time for questions.

Ordinariate Anniversary in Texas with Bishop Vann. I traveled with Bishop Vann to Texas for the first year celebration of the Ordinariate in the United States.

Orthodox Priest Dinner with Bishop Vann. Bishop Vann hosted a dinner for the Orthodox priests; 14 attended. The evening followed the pattern of Bishop Brown's dinner with time for prayer. The Bishop invited them to be present at the Mass in honor of Benedict XVI and the election of the new pope. Twelve attended, including three representatives from the Jewish Community, LDS representatives, and Muslim representatives.

Commission Meetings Monthly. I meet with the full commission (21 members) made up of Catholic priests, women religious, and lay people. We plan out events, study days, outreach.

Presentations on Ecumenists by Fr. Al: St. Juliana parish, St. Martin de Porres parish, St. John Neuman parish, St. Nicholas parish, and Serra Club.

Seminarian Presence at National Workshop. Each year I am able to bring two seminarians to the National Workshop. Air flight cost is paid by my Office and registration and hotel costs are paid by the Office of Vocations. These are seminarians who are on their Pastoral Assignment in the Diocese. After the workshop, they write up a reflection paper that is given to my office, the vocation director, the bishop, and the seminary. This has been my attempt at exposing soon-to-be-ordained priests to the Ecumenical and Interfaith world.

Note. I am very fortunate that I had so much support from Bishop Brown until his retirement. I am given a budget, and stipend for my work, I have a part-time secretary, an office at the chancellor's office, and three years ago I was appointed Episcopal Vicar for Ecumenism and Interfaith Relations. I am blessed that Bishop Kevin Vann has continued to keep all these facets of the Office in place. As with Bishop Brown, I meet with Bishop Vann once a week. Bishop Vann has been very supportive and enthusiastic about the work of ecumenism and inter-religion. He has been very frontline with the ministry. I

could not have asked for two bishops more supportive and engaging, which is why, in great part, we have a very successful ministry and Office in the Diocese of Orange.

Region II (continued)

Rev. Michael Kiernan, Diocese of Sacramento

The following is a partial list of Ecumenical and Inter-religious activities in the past year:

- Coordinated the annual service for the Week of Prayer for Christian Unity
- Promoted a prayer service by Interfaith Council of Greater Sacramento at the Cathedral of the Blessed Sacrament
- Participated in a variety of Jewish activities
- Participated in a variety of Muslim events
- Participated in Mormon events
- Participated in events of the Order of the Holy Sepulchre
- Participated in meetings of the Catholic/Jewish dialogue; Priest/Rabbi dialogue; Christian/Muslim consultative group; Hindu/Catholic dialogue; Buddhist/Catholic dialogue; Sikh/Catholic dialogue; Evangelical/Catholic dialogue; North State Ecumenical Conference; Interfaith Council of Greater Sacramento
- Lunch with Eastern Orthodox priests
- Celebrated a splendid Vespers service with Orthodox for Sts. Peter and Paul
- Successful pulpit exchange with Eastern Orthodox priests
- Served as President of the North State Ecumenical Commission
- Served as Board member of the Interfaith Council of Greater Sacramento
- Promoted the evening of music and song at the Cathedral, which had a large turnout from many faiths

In 2014, it is hoped these can continue and others be added as follows:

- Have each parish name an Ecumenism and Interfaith representative (PEIR)
- Visit parishes to promote Ecumenism and Interfaith
- Visit each deanery to discuss Ecumenism and Interfaith
- Promote Ecumenism and Interfaith in Clergy Study Days
- Hold evenings of information on the Catholic faith at synagogues, mosques, or other faith locations.
- Meet with the Board of Rabbis
- Study what is taught in Jewish education centers

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regarding Catholicism

- Provide a booklet to Hispanic priests on the Jewish community written by the Jews and in Spanish
- Provide same booklet in English to all English-speaking pastors
- Host an evening on the development of the Bible at a local museum, if possible. Invite interreligious leaders.
- Seek two priests, one educated in Jewish studies and the other in Islamic studies, to be a resource for the priests of the diocese.

Region II (continued)**Rev. Dennis Mikulanis, Diocese of San Diego**

The Annual Anglican/Roman Catholic Day of Dialogue took place in January with the topic, “Welcoming the Strangers; How our churches respond to immigration in our community.” About 50 people attended. A/RC/SD continues to meet bimonthly to discuss issues pertinent to the day and how our two communities can best respond.

Msgr. Dennis Mikulanis and Imam Taha Hassane meet for lunch regularly and this year made a Catholic/Muslim presentation on what we hold in common to the Middle School students of St. Michael’s Parochial School.

The San Diego Interreligious Cooperative is forming to provide a clearing house for the area of all of the services and activities offered by different Faith communities. This will also help to have a forum where issues arise that demand an interreligious response.

The Interreligious Leaders Forum meets bimonthly to simply to meet, get to know one another better, and develop growing trust between us, which we, in turn, can bring back to our communities.

Temple Beth Israel sponsored its annual Interfaith evening with an open forum on future challenges for people of faith. What challenges do we see for each of our communities and how can we respond to the growing secularism in society. Panel members were Msgr. Dennis Mikulanis (Roman Catholic), Rev. Jim Standeford (United Methodist), Imam Taha Hassane (Muslim), and Rabbi Michael Berk (Jewish).

On Holy Thursday, Bishop Cirilo Flores, Coadjutor Bishop of the Roman Catholic Diocese of San Diego, met with Bishop James Mathes, Episcopal Diocese of San Diego, at an early morning prayer service at the

Episcopal Church Center in Ocean Beach where they washed the feet of dozens of people—be they established, wealthy, poor, or street people—as a sign of solidarity in reaching out in service to the people of San Diego.

Bishop Cirilo Flores was invited to bring greetings on behalf of the Roman Catholic Diocese to the Assembly of the ELCA, which meets in June in San Diego. This was preceded by a meeting of the bishops a few months back that began their time together in a prayer service at the Old Mission San Diego, the first of 21 missions in California, established in 1769. Mission San Diego is an active parish in the Diocese of San Diego, and it graciously received the bishops and their wives.

The Society of St. John Chrysostom continues to meet and provide educational fora on matters of interest to Western and Eastern Christians. Though the number of participants is relatively small, there is great interest on the part of those who attend.

Upcoming Regional Meetings

In the coming months, CADEIO will host the following regional meetings with President of CADEIO Father Don Rooney and Director of the SEIA Father John Crossin, OSFS:

- Lafayette, Louisiana, June 14–15, 2013
- Los Angeles, October 18–19, 2013
- Washington, DC, October 25–26, 2013
- Chicago, Illinois, March 14–15, 2014

The meetings begin on Friday afternoon with a gathering for clergy. In the evening, all meet for dinner and prayer. Saturday consists of presentations on many aspects of our work as well as on forming diocesan and parish commissions and teams.

Who should attend? Ecumenical and interreligious officers and commission members, clergy and lay people who are involved in any kind of interchurch or interfaith ministry, and all who are involved in work that requires a deeper understanding of the Church’s participation in ecumenical and interreligious relationship. Cost is \$75.



“One Lord, One Faith,
One Baptism.” Eph 4:5

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 Bishop’s Committee for Ecumenical and Interreligious Affairs of the United States Conference of Catholic Bishops, and other ecumenical and interreligious agencies.

The *CADEIO Connection* is a publication of the Catholic Association of Diocesan Ecumenical and Interreligious Officers.
www.cadeio.org

Executive Officers

President: Father Don Rooney
Vice President: Rt. Rev. Alexei Smith
Secretary: Ms. Jan Skrehot
Treasurer: Father Leo A. Walsh

Please send your articles and photos for publication to Julie M. Conroy, Ph.D., *CADEIO Connection* editor, at
jmtconroy@gmail.com.

Upcoming Events (for regional meetings, see p. 19)

- *Oriente Lumen XVII*, “Vision of a Reunited Church,” June 17–20, 2013, Washington Retreat House, Washington, DC, www.olconference.com
- Advanced Institute of Ecumenical Leadership, July 7–13, 2013, St. Paul’s College, Washington, DC, frrooney@stmaryfred.org
- North American Academy of Ecumenists, “The Emerging Face of Being One,” Sept. 27–29, 2013, Chicago, IL, www.naae.net
- Week of Prayer for Christian Unity, Jan. 18–25, 2014

Membership Application

- I would like to become an associate member of CADEIO.
Enclosed is \$10 for one associate membership.
- Please send information about full CADEIO membership.

Mail to

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