



**ECUMENICAL
&
INTERRELIGIOUS
AFFAIRS
HANDBOOK
FOR THE
DIOCESE OF CHARLESTON**

This Handbook has been compiled by members of the Diocesan Ecumenical Commission. Many individuals have contributed to the writing, typing, and editing of this document. Thanks to all who have worked so diligently at this task.

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THE DIOCESE OF CHARLESTON

May 1, 2012

Dear brothers and sisters,

"That they all may be one, even as You, Father, are in Me and I in You; that they may be one in Us." (John 17:21) It is not possible to take the prayer of Jesus seriously without acknowledging the need to work for Christian unity. While there are many ways in which Christians approach God, we all have one common source: the Gospel of Jesus Christ. In addition, we have one common mission: "Go forth therefore, and make disciples of all nations. Baptize them in the name of the Father, and of the Son, and of the Holy Spirit. Teach them to carry out everything I have commanded you! (Mathew 28:19-20)

The Second Vatican Council strongly states, "This sacred Council exhorts, therefore, all the Roman Catholic faithful to recognize the signs of the times and to take an active and intelligent part in the work of ecumenism." (Decree on Ecumenism, p.456, no. 4) Through its "Declaration on the Relation of the Church to Non-Christian Religions," the Council also called upon us to seek new understanding of and cooperation with people of other faiths.

The Diocese of Charleston has long participated in ecumenical dialog and cooperation with other Christian churches and ecclesial communities as well as in interfaith dialogue and cooperation. While the past few years have seen some decline in ecumenical activity, we should be no less committed to this important work of our ministry. This updated edition of the Ecumenical and Interreligious Affairs Handbook should be seen as a guide for ecumenical and interreligious initiatives on a parish level. It is my desire and hope that priests, deacons, religious, and laity will see in this handbook many ways to seize opportunities in which they may become closer to realizing the challenge Jesus has given us: "that they all may be one."

May the Spirit of God grant us wisdom and blessing in all our efforts.

In the Lord's Peace,

Most Reverend Robert E. Guglielmo
Bishop of Charleston

ACKNOWLEDGMENTS

In compiling this Handbook, the Ecumenical Commission for the Diocese of Charleston drew heavily from a variety of resources, quoting and using material extensively with permission. We would like to thank the following for the excellent work that they did and for their generosity in allowing its use, providing us with substantial material with which to construct this Handbook.

Directions for Ecumenical Activity of the Diocese of Charleston
April 1977

Office of Ecumenical and Interreligious Affairs
P.O. Box 2048
Columbia SC 29202-2048
(803) 779-1801

Ecumenical Handbook for the Dioceses of Kentucky
Catholic Conference of Kentucky
1042 Burlington Ln.
Frankfort, Kentucky 40601-8487

Guidelines for Ecumenical and Interreligious Affairs
Archdiocese of Santa Fe
The Catholic Center
4000 Saint Joseph's Place, N.W.
Albuquerque, New Mexico 87120-1709

Province of Chicago Ecumenical Guidelines
Archdiocese of Chicago
Office of Ecumenical and Interreligious Affairs
155 E. Superior St.
Chicago, Illinois 60611

An Introduction to World Religions
The Christophers
12 East 48th Street
New York, NY 10017

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INTRODUCTION

Congratulations on responding to the call to ecumenism. As you will see when you read the chapter on the history of ecumenism, you are involved in an important worldwide spiritual movement. For some of you, this will be a new experience; for others, it is a continuing journey. The Ecumenical and Interreligious Affairs Commission has developed this Handbook to help you be successful in your endeavors.

Pope John Paul II wrote in his Encyclical Letter, *Ut Unum Sint*, "...Christians cannot underestimate the burden of long-standing misgivings inherited from the past, and of mutual misunderstandings and prejudices. Complacency, indifference and insufficient knowledge of one another often make this situation worse. Thus the commitment to ecumenism must be based upon the conversion of hearts and upon prayer."

As described in the chapter entitled, "Ecumenical Etiquette," prayer is one of the key requirements in preparing oneself for ecumenical and interfaith work. Knowledge is also important: knowledge of oneself and one's church, and of the ecumenical movement. The sources of Christian divisions are so complex it is assumed that no one is fully prepared to be successful in all areas of ecumenical and interfaith work. Thus, this Handbook was written. It has been designed for a variety of readers with differing degrees of experience and knowledge. You may find yourself, therefore, focusing on one chapter more than another. However, there are a few chapters that should be read by all: "History," "Ecumenical Etiquette," and "Definitions." A brief description of all chapters follows:

HISTORY

Discusses the origins of the ecumenical movement, primarily from the Roman Catholic Church's involvement. The history is presented at three levels: international, national, and diocesan.

ECUMENICAL ETIQUETTE

Describes for the reader three key elements involved in preparing oneself for ecumenical and interfaith work:

1. Prayer
2. Understanding oneself and one's church
3. Communication

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ECUMENICAL FORMATION

A brief summary that identifies the need for ecumenical formation and the resources available to achieve it.

PRINCIPLES, NORMS, AND DIRECTIVES

A concise summary of the Church's current teachings about sharing in prayer, worship, and the sacraments. This chapter will be particularly helpful to those planning joint services or participating in sacraments where other traditions or denominations are involved.

PRACTICAL SUGGESTIONS

An easy-to-read chapter which offers practical suggestions for activities at the parish level, including recommendations for a Parish Ecumenical Representative and for all the faithful. In addition, a brief summary of current diocesan activities is presented.

APPENDICES

Finally, the Appendices provide the reader with definitions, general background information regarding religious demographics of South Carolina, and suggested additional resources for ecumenical and interfaith activities.

We trust that you will find this Handbook, along with the additional resources listed in the Appendix, to be helpful to you in this most important and holy work. One note of caution though: *the call to ecumenism is a call to unity, not uniformity*. We must recognize and respect our differences as we seek to understand them. Yet, we must never underestimate the power of the Holy Spirit working among us in bringing healing to Christ's divided body.

May God bless you in your work!

CHAPTER 1

A BRIEF HISTORY of THE ECUMENICAL & INTERRELIGIOUS MOVEMENT

As they are known today, the ecumenical and interreligious movements are a twentieth century development. It is impossible to pinpoint the exact beginning of these movements, but some major events can be identified as contributing to the growth of interest in promoting unity among Christians and harmony with other faiths.

INTERNATIONAL

The Second Vatican Council (1962-65) was the major and defining event for Catholics in the modern ecumenical movement. That movement had been in existence for over fifty years and had already involved over 300 denominations and churches in the World Council of Churches (WCC), founded in Amsterdam, Netherlands, in 1948. The WCC was the result of the conviction of Orthodox, Protestant, and Anglican Christians that unity among all Christians was required by the Gospel and essential to the mission of the Church in the world.

During the first half of the Twentieth Century, the Catholic Church moved from outright prohibition by Pope Pius XI in 1928 of participation in the early ecumenical conferences to a formal recognition of the ecumenical movement. In 1949, the Vatican issued the "Instruction on the Ecumenical Movement," which acknowledged the need for ecumenism to "assume a more significant place within the church's universal pastoral care" and encouraged Catholics to pray for its success and participate actively in it.

When the Second Vatican Council was convened by Pope John XXIII, one of its principal purposes was the restoration of unity among Christians. Protestant, Anglican, Orthodox, and WCC representatives were present as observers at the council sessions. From the work of the council emerged two documents of paramount importance for the ecumenical and interreligious movements. The Decree on Ecumenism, *Unitatis Redintegratio*, treated the

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The Declaration on the Relation of the Church to Non-Christian Religions, Nostra Aetate, urged that "the Church...enter with prudence and charity into discussions and collaboration with members of other religions." (Nostra Aetate No.2)

principles and practices of ecumenism, making clear the essential place of ecumenism in our Catholic Christian faith. At the same time, the promulgation of the Declaration on the Relation of the Church to Non-Christian Religions, *Nostra Aetate*, together with the Guidelines on Religious Relations with the Jews, provided a significant step in the history of Jewish-Christian relations. The council urged that "the Church...enter with prudence and charity into discussions and collaboration with members of other religions." (*Nostra Aetate*)

At the close of the council, Pope Paul VI set a papal precedent by participating in prayer with the non-Catholic observers. The Secretariat for Promoting Christian Unity (now the Pontifical Council for Promoting Christian Unity) was established by the council to carry out the Church's commitment to pursue the goal of unity among Christians; and, as Blessed Pope John Paul II would often remind us, the Catholic Church is irrevocably committed to that goal. In 1986 Blessed John Paul II startled the world by inviting religious leaders to join him in Assisi, Italy for a global day of prayer for peace. Twenty-five years later in 2011, Pope Benedict XVI in the "Spirit of Assisi", invited world religious leaders to once again gather in Assisi at the Basilica of St. Francis of Assisi to commemorate Blessed John Paul II's call for world peace.

World War II and the Holocaust also influenced the ecumenical movement. The atrocities of the Holocaust convinced countless thoughtful persons of the absolute necessity of breaking down barriers caused by prejudice and bigotry. Responding to the ravages of World War II required the cooperative efforts of all concerned.

Additionally, the development of Jewish-Christian and Jewish-Catholic conversations and dialogues laid the groundwork for interreligious dialogues between Christians and a growing number of world faiths. In recent years, broad based interreligious or interfaith dialogues and partnerships can be found in many communities, for example, among Muslims, Buddhists, Jews, and Christians.

Today, the Catholic Church is a voting member of the WCC's Faith and Order Commission, which studies, dialogues, and reports on the theological, hierarchical, and structural underpinnings of the various Christian churches and ecclesial communities. It also collaborates with the work of the WCC through a working group made up of representatives of the Vatican and the WCC. The Catholic Church participates in many other official dialogues involving other Christian churches and other faith traditions.

NATIONAL

At the national level, the Catholic Church is a member of the Faith and Order Commission of the National Council of Churches of Christ in the U. S. A. This is the largest ecumenical organization in the United States.

The National Conference of Catholic Bishops established the Bishops' Committee for Ecumenical and Interreligious Affairs to give guidance and assistance to dioceses and bishops in the United States in ecumenical and interreligious affairs. The Committee also establishes and maintains dialogues and consultations with leaders and ecumenical councils of other churches and religious communities in the United States. There are over twenty ecumenical institutes and centers in the U. S., six of which are related to or under Roman Catholic sponsorship. Several of these centers are listed in Appendix II.

After the tragic events of September 11, 2001 with the destruction of the World Trade Center buildings, there have been significant efforts by the Catholic Church and other Christian faith communities to reach out in love and to promote interfaith dialogue with various Islamic religious groups.

DIOCESAN

Ecumenical and Interreligious Affairs have long been an integral and vital part of the life of the Diocese of Charleston. The 1995 Synod Document describes the history of this movement in the diocese:

"Our diocese has shared in God's plan to gather up all things in Christ, things in heaven and things on earth. We have already begun to claim our inheritance in Christ through the presence and action of our faithful. Bishop John England pioneered dialogue with other Christians. In our time, Bishop Ernest Unterkoefler continued that ecumenical spirit and aligned the diocese with the South Carolina Christian Action Council. Many of our Catholic faithful have long since taken 'an active and intelligent part in the work of ecumenism' so that a budding network of cooperation has already begun to flourish. Not surprisingly, in 1987 Pope John Paul II chose to speak in South Carolina to exhort Catholics everywhere to 'go forward' in the mission of 'Christian reconciliation and unity' without prejudging the future inspiration of the Holy Spirit.

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"Great religious diversity is a hallmark of the State of South Carolina, and Catholics are daily compelled to be ecumenically and interreligiously sensitive."

“On May 3, 1992, Bishop Thompson set a precedent by gathering Jews and Christians in our Cathedral to mourn the brutal tragedy of the Shoah (Holocaust); together, we prayed to continue moving from desolation to shared hope. It is as we 'sound the depths of the mystery which is the Church,' that we rediscover and reclaim the foundation of faith which we share with the Jewish people. We are drawn to strengthen 'the spiritual ties which link the people of the New Covenant to the stock of Abraham'.”

In its concluding remarks on this subject the Synod Document says:

... "great religious diversity is a hallmark of the State of South Carolina, and Catholics here are daily compelled to be ecumenically and interreligiously sensitive - in social settings, in the work place, in schools, and, importantly, in the family. Indeed, about one third of our married Catholics are wed to persons who are not Catholic. Catholics, in fact, make up a relatively small proportion of our state's population. But to these tasks - the tasks of ecumenism and interreligious dialogue - we, Catholics of the Diocese of Charleston, bring a richness and strength that belie our numbers. We draw on the great wealth of Catholic resources and traditions. So, we reclaim our heritage, seek the path of renewal, and find hope for the restoration of unity among Christ's followers and the establishment of harmony among all people."

Since the Synod Document was promulgated, our diocesan bishops have continued to reach out to the Christian and non-Christian churches and faith communities by participating in ecumenical and interfaith dialogues. The Diocese of Charleston is a member of the South Carolina Christian Action Council, which is a statewide ecumenical partnership in the state that has 16 denominations as members with over 4,500 congregations.

Bishop Thompson was a founding signer of a covenant in 1995 to establish a special ecumenical relationship between the five bishops of the Lutheran, Anglican (Episcopal), Roman Catholic, and United Methodist (LARCUM) Churches in South Carolina. Bishops Baker and Guglielmone, along with the successor bishops of our partner churches, have reaffirmed the covenant relationship of LARCUM since then.

The Office of Ecumenical and Interreligious Affairs for our diocese is headed by the Vicar for Ecumenical and Interreligious Affairs, and it is staffed by an Administrator. As “Ecumenical Officer” for the diocese, the Vicar for Ecumenical and Interreligious Affairs is authorized to represent the bishop when appropriate and to assist the bishop in promoting the engagement of the Catholic Church in South Carolina in ecumenical and interreligious activity.

The Diocesan Ecumenical and Interreligious Affairs Commission supports the planning and implementation of ecumenical and interreligious activities by the Catholic Diocese of Charleston. It assists in state-wide initiatives as well as promotes regional, local, and parish-based activities. The Vicar for Ecumenical and Interreligious Affairs serves as its convener.

The Office of Ecumenical and Interreligious Affairs encourages parishes to be involved in local ecumenical and interfaith programs and outreach. Every parish is asked to have a parishioner to serve as a “Parish Ecumenical Representative” (PER) to assist the pastor and the parish-at-large in carrying out ecumenical and interfaith initiatives.

CHAPTER 2

ECUMENICAL ETIQUETTE: PREPARING ONESELF FOR DIALOGUE

*The context of dialogue
and ecumenical activity
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prayer and a humble
placing of self at
God's disposal.*

*We must respect
our partners in
ecumenical and
interfaith activities
with the dignity
due all God's people.*

Preparing oneself for ecumenical work involves prayer, understanding one's self and one's church, and developing communication skills.

PRAYER

Ecumenical and interfaith activities ought to begin with the recognition that what we seek to do in these activities is to cooperate with God's desire for "all to be one" (John 17:21). It is foremost a matter of conversion of heart. Recognition of the fractured relations among Christians and the peace and unity to which God calls us will require of us an openness to change. The context of dialogue and ecumenical activity must always be that of prayer and a humble placing of self at God's disposal.

"We should, therefore, pray to the Holy Spirit for the grace to be genuinely self-denying, humble, gentle in the service of others, and to have an attitude of generosity towards them." (from Decree on Ecumenism) In short, we must respect our partners in ecumenical and interfaith activities with the dignity due all God's people, and we must come together as equals.

UNDERSTANDING SELF & ONE'S CHURCH

A goal of ecumenical and interfaith activities is to begin to understand one another's beliefs and traditions. As Catholic partners, we should strive to present what we believe as authentically as possible. Good preparation for this entails study and review of Catholic teachings. It is also important to realize that there may be times when we are not fully prepared. In those instances, we should be honest about it and continue to seek further knowledge.

The Church's vision for ecumenism and interfaith relations is presented in the *Decree on Ecumenism* and the *Declaration on the Relation of the Church to Non-Christian Religions* (both are Second Vatican Council documents). They are short and easy to understand and should be read prior to engaging in any ecumenical or interfaith activities.

COMMUNICATION

In ecumenical and interfaith dialogue, the purpose is not to convince or persuade, but to learn. Dialogue is not done in a spirit of debate. In order to learn about our partners, we must first listen to them. Good or active listening involves some key principles. It is important to demonstrate respect for the speaker and give full attention to what is being said. This means being open to understanding the other's perspectives and beliefs. The listener should seek clarification of what has been said through questioning and paraphrasing. Each dialogue partner should be allowed to define his or her own tradition, rather than have it defined by the partner not of that tradition. In dialogue, we also must not compare our ideals with our partner's practice, but rather our ideals with our partner's ideals, our practice with our partner's practice. The speaker should have the opportunity to confirm that perception or correct it. In this process, the speaker should be able to see his or her traditions accurately reflected in the listener's interpretation.

In theological dialogue, it is best to begin by identifying the areas of commonality before turning to areas of difference. In this way we start with what unites us. In discussion of differences, it can be very helpful to seek understanding of why these differences developed and the values or concerns that underlie them. As one learns more from dialogue partners and the ecumenical movement, it is also important to share the fruits of one's knowledge and experience with members of one's own faith. Finally, faith can be a sensitive issue to discuss, and one may feel personally challenged by others' comments. It is best to assume that comments are never personally directed but are expressed in good faith.

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CHAPTER 3

ECUMENICAL FORMATION

To be formed and informed has been emphasized by the Catholic Church and others as the most important ingredient in promoting unity among Christians.

It should not be assumed that being sympathetic to the ideals of the ecumenical movement is sufficient.

It has become increasingly clear that progress in promoting unity among Christians requires serious attention to ecumenical formation for people at all levels. This includes those engaged in leadership positions in the Church as well as others, both adults and children. Twenty pages are devoted to ecumenical formation in the Vatican Document *1993 Directory For The Application of Principles and Norms on Ecumenism (DAPNE)*; see especially chapter III). To be formed and informed has been emphasized by the Catholic Church and others as the most important ingredient in promoting unity among Christians.

DAPNE deals with the formation of those engaged in pastoral work, specialized formation, and permanent formation (continuing education). It is clearly intended that every formation program, whether at the diocesan level, the parish level, in universities, colleges and seminaries, in religious houses of formation, should have an ecumenical dimension. It should not be assumed that being sympathetic to the ideals of the ecumenical movement is sufficient. Formal training and conscious attention to this dimension of formation are needed.

Regarding the ecumenical formation of the faithful, five principal means are discussed (see DAPNE, paragraphs 58-64):

1. Hearing and studying the Word of God
2. Preaching
3. Catechesis
4. Liturgy
5. Spiritual Life

In addition, the *Directory* lists four particular appropriate settings for ecumenical formation (see DAPNE, paragraphs 65-69):

1. Family
2. Parish
3. School
4. Groups, associations and ecclesial movements

As clearly suggested by the need to begin with internal conversation, the study of the Word of God and a deepening of spiritual life through prayer and the sacraments are foundational to any process of formation. Preaching, catechesis, and liturgy are equally important. DAPNE is an invaluable resource for the details in the work of formation, just as the Catechism of the Catholic Church is now the primary reference for catechesis.

Formation must begin in the family and continue in the school, the parish, and the various organizations and associations of the faithful. In essence, ecumenical formation should permeate all the rich variety of groups, associations, and organizations which are part of the life of the Church in each diocese. To this end, it is necessary to establish a core group of persons in each parish who will receive a solid formation and can be active, in turn, in the process of the formation of others.

The formation of those engaged in pastoral work requires a serious process of continuing education. This formation should go beyond sympathy with ideals of the ecumenical movement. It requires study and careful consideration to avoid both proselytizing and violating the conscience of others. However, differences in beliefs and the divisions they may cause should not be carelessly skimmed over.

In South Carolina, other resources for ecumenical formation are available from the following organizations:

1. Office for Ecumenical and Interreligious Affairs of the Diocese of Charleston
2. South Carolina Christian Action Council
3. Interfaith Partners of the Carolinas
4. Lutheran Theological Southern Seminary

Address and phone numbers for these organizations and a bibliography of helpful resources can be found in Appendix II of this Handbook.

The context of dialogue and ecumenical activity must always be that of prayer and a humble placing of self at God's disposal.

We must respect our partners in ecumenical and interfaith activities with the dignity due all God's people.

CHAPTER 4

PRINCIPLES, NORMS, & DIRECTIVES REGARDING PRAYER, WORSHIP, & SACRAMENTS

PRAYER

One of the important areas where ecumenical guidelines are needed is in the area of prayer and worship. Because prayer is seen as essential and vital to the ecumenical movement, the question readily comes to mind: what kind of sharing is possible between Christians and people of other faiths?

The Second Vatican Council and subsequent documents of the Catholic Church have established norms and principles to guide Church authorities, individuals, and ecumenical partners in this important yet sensitive area.

The Catholic Church has changed dramatically in its understanding of *communicatio in sacris* (sharing holy things). In the code of Canon Law of 1917, this expression included any spiritual sharing, including prayer. It was expressly forbidden for all Catholics to join people of other Christian Churches or people of other faiths in prayer. In the Second Vatican Council, the Church came to understand that people of faith have more in common than might appear from their divisions. Praying with other Christians or with people of other religions is understood as a legitimate expression of Catholic faith in God. DAPNE clearly encourages such prayer.

What holds true for private prayer and devotions also applies to sharing in liturgical services in both the Catholic Church and other Christian Churches. Sharing in such services is both ecumenically correct and praiseworthy.

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Christians or with people
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When Catholics engage in any ecumenical or interfaith activity or service, they should observe the norms of ecumenical courtesies:

1. *The Norm of Reciprocity:* As a general rule one should neither extend nor accept an invitation to participate in an ecumenical or interfaith activity unless one may extend or accept a similar invitation in return.

2. *The Norm of Collaboration:* In planning any ecumenical or interfaith activity or service, there should be consultation and collaboration of representatives of all the participating faiths or communions from the beginning.

WORSHIP

Official Worship refers to those services conducted according to the approved liturgical books or set order of worship of a particular church or ecclesial community.

Catholics may invite members of other churches or religious communities to attend and to take part in the prayers, responses, and hymns of a Catholic service. Special considerations need to be taken into account, however, in invitations to participate at Mass. In addition to the limitations placed on Eucharistic sharing discussed below, the norm for Eucharistic celebrations in Catholic Churches is that Scripture readings are done by members of that Church and that homilies are reserved to the priests or deacons, subject to waiver by the bishop. (See DAPNE, #133, 134).

Care should be taken when extending invitations to members of other churches or religious communities not to offend against the regulations or sensitivities of their traditions. For example, a Rabbi invited to attend a service may wish to be seated prior to the procession led by the crucifix.

Catholics are encouraged to join in worship with others and take part in their prayers, responses, and hymns. "Participation in such celebrations as morning or evening prayer, special vigils, etc., will enable people of different liturgical traditions ... to understand each other's community prayer better and to share more deeply in traditions which have often developed from common roots." (See DAPNE #117). In doing so, they do not satisfy their Sunday or Holy Day obligation, except when one occasionally attends the Divine Liturgy (Mass) in an Eastern Orthodox Church.

SACRAMENTS

The following pastoral situations deserve consideration:

BAPTISM

It is important to remember the great fundamental ecumenical principle espoused by the Second Vatican Council in the *Decree on Ecumenism* that baptism incorporates us into Christ and His Church. Therefore, all baptized persons are in real, although sometimes imperfect, communion with all other baptized persons. For this reason, ceremonies in which Catholics, Orthodox, and members of other ecclesial communities renew their baptismal promises together are to be encouraged.

All baptized persons are in real, although sometimes imperfect, communion with all other baptized persons.

The Catholic Church recognizes baptism conferred "with water and with a formula which clearly indicates that baptism is done in the name of the Father, Son, and Holy Spirit" (DAPNE, #93). The normal way of knowing if baptism has been conferred validly is by reviewing the prescriptions of the rituals, liturgical books, or established customs of a church or ecclesial community. Sufficient intention is to be presumed unless there is evidence to the contrary. In cases of doubt, seek counsel regarding the recognition of valid baptism from the Bishop or the Ecumenical and Interreligious Affairs Office.

If there is a genuine doubt regarding the baptism of a person seeking entrance into the Catholic Church, baptism is to be administered conditionally, and *this is to be done in a private ceremony*.

The Minister of Baptism: Baptism is not to be conferred by more than one minister much less jointly by ministers belonging to different churches or ecclesial communities. "...the local Ordinary may sometimes permit, however, that a minister of another Church or ecclesial community take part in the celebration by reading a lesson, offering a prayer, etc." (DAPNE, #97).

Sponsors, (regarding Baptism and Confirmation) in a liturgical and canonical sense, should themselves be members of the Church or ecclesial community in which the Sacrament is being celebrated. They do not merely undertake a responsibility for the Christian education of the person being baptized (or confirmed) as a relative or friend; they are also there as representatives of a community of faith, standing as guarantees of the candidate's faith and desire for ecclesial communion." (DAPNE, #98).

Christian Witnesses, on the other hand, testify to the event and also contribute to the solemnity and joy of the occasion. Therefore:

1. Catholics may act as witnesses at baptisms in other ecclesial communities.
2. If invited, a Catholic may act as a sponsor in an Eastern Orthodox Church.
3. There is to be at least one Catholic sponsor at baptisms administered in a Catholic Church.
4. Members of Eastern Orthodox Churches may act as additional sponsors.
5. Baptized members of other ecclesial communities (Protestant Churches) may participate as Christian witnesses, together with a Catholic sponsor.

EUCCHARIST, RECONCILIATION, AND ANOINTING OF THE SICK

May other Christians receive Communion in the Catholic Church? May Roman Catholics receive Communion in other Christian Churches? The general rule given by Canon Law and DAPNE is that normally Christians are to receive the Eucharist (and Reconciliation and Anointing of the Sick) in their own Church.

However, under certain circumstances, by way of exception and occasionally, Christians may receive these Sacraments in Churches other than their own.

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

If the danger of death is present or other grave necessity, in the judgment of the diocesan bishop or the conference of bishops, Catholic ministers may licitly administer these sacraments to other Christians who do not have full communion with the Catholic Church, who cannot approach a minister of their own community and on their own ask for it, provided they manifest Catholic faith in these sacraments and are properly disposed. (Canon 844, para. 4)

It should be noted that there is a difference of wording between the Code of Canon Law # 844, n. 4 (*grave necessity*) and DAPNE #130 (*grave and pressing need*). This difference and the context established by the *Directory* (DAPNE) indicate the occasional Eucharistic sharing may be both permissible and even commended.

"We will use the occasion of our members marrying to encourage each member of the couple to a renewal of commitment to his/her respective church, employing the pastoral involvement of both churches. "

Note the four conditions: (1) Danger of death or a grave and pressing need; (2) The person at that time does not have access to the sacrament in his or her own church; (3) The person requests it on his or her own initiative; (4) The person believes what the Catholic Church believes about the sacrament to be received.

This exception applies equally to Eucharist, Reconciliation, and Anointing of the Sick.

MARRIAGE

INTERCHURCH MARRIAGE

The special needs of interchurch (ecumenical) couples establish a particular claim on their part for pastoral care from all who minister to them. When preparing for marriage, those assisting the couples should attempt to make contact with the pastor of the other church. According to the LARCUM Covenant of 1995, "We shall use the occasion of our members marrying to encourage each member of the couple to a renewal of commitment to his/her respective church, employing the pastoral involvement of both churches."

The Catholic party will be asked to affirm his or her faith in Jesus Christ and his or her intention to continue living that faith in the Catholic Church. The pastor should stress the positive aspects of what the couple share together in the life of grace, in faith, hope and love, along with the other interior gifts of the Holy Spirit. Each party should seek to foster all that can lead to unity and harmony, without minimizing real differences and while avoiding an attitude of religious indifference.

The Catholic party will also be asked to do all in his/her power to see that the children of the marriage be baptized and educated in the Catholic Church. It should be recognized that the other partner may feel a like obligation because of his/her own Christian commitment. It is to be noted that no formal written or oral promise is required of this partner. The couple should be encouraged to discuss the baptism and education of the children they will have. Where possible, they should come to a decision on this question before the marriage. In other words, the consciences of both spouses should be respected.

The principal celebrant or presider witnesses the exchange of vows and should ordinarily be a member of the church tradition in which the wedding takes place.

A visiting minister or priest may, if invited, offer prayers, read from the scriptures, give a homily, and bless the couple. Above all, the marriage ritual of the church in which the wedding takes place is to be followed.

If the marriage is celebrated according to the Catholic form, it ordinarily takes place outside the Eucharistic liturgy. If permission is granted for a Eucharistic liturgy, the norms for intercommunion discussed above would apply.

Members of other Christian churches may be included in the wedding party at a Catholic marriage, and Catholics may be members of the wedding party at marriages in other Christian churches, except when there is reason to believe that the marriage to be witnessed is invalid.

Interchurch families in which each spouse remains faithful to his or her own Christian tradition, and both take part to some degree in the life of both traditions, can provide a very positive Christian environment for the raising of their children, and can be real resources for the benefit of their respective churches and the building of Christian unity. They share two sacraments, baptism and matrimony. They live out in their own family, their domestic church, the building of Christian discipleship and of Christian unity. They provide witness to the world of their united Christian faith in the diversity of their traditions. In the words of Pope John Paul II and Pope Benedict XVI, interchurch families are “laboratories of ecumenism.”

INTERRELIGIOUS MARRIAGE

The Church teaches that salvation is possible to persons of good faith, and that the Holy Spirit uses other religious traditions to bring people to salvation. This teaching of the Catholic Church in *Nostra Aetate* needs to be remembered when ministering pastorally to interreligious couples and their families. Just as the Church seeks to unite all persons of good will and persons of faith in solidarity for the development of all human beings, so should clergy and laity see in interfaith marriage the opportunity for human, religious, and spiritual development.

Persons from other religions must be treated with respect. The marriage of a Christian to a person who belongs to another faith must be seen as something holy and sacred, blessed by God, and

The Holy Spirit uses other religious traditions to bring people to salvation. This...needs to be remembered when ministering to interreligious couples and their families.

promising for the future. In this context of hope and sacredness, the couple should be encouraged to learn as much as they can about the other's tradition by assisting at religious services, celebrating religious holidays, and joining in common prayer. Thus, family life will be established on a firm religious foundation, and children will be nurtured in an atmosphere of faith.

CHAPTER 5

SUGGESTIONS FOR ECUMENICAL AND INTERRELIGIOUS INVOLVEMENT

In addition to the theological and practical activities through which the Catholic Church has expressed its interest in ecumenism on the international and national levels, there is a further participation in ecumenism - a participation essential to its success - which takes place in the local church. Important as the studies and agreements of international and national dialogue may be, the real focus of ecumenism is the participation of Catholics in ecumenical activities on the diocesan, parish, and individual level.

If the vision of the Second Vatican Council concerning Catholic participation in ecumenism is to be achieved, ecumenical dialogue and activity must be woven into the life of the diocese and of each parish. Such expressions of ecumenical initiatives must be adapted to the needs of the local (diocesan and parish) church.

First and fundamentally, as a diocese, as parishes, and as individuals, we should undergo a continuing change of heart to configure ourselves more closely to Jesus Christ, so to promote renewal and healing within the whole body of Christ. "This change of heart and holiness of life, along with public and private prayer for the unity of Christians, should be regarded as the soul of the ecumenical movement and merits the name, 'spiritual ecumenism'." (Decree on Ecumenism, #8). This is essential to our faith; all without exception are called to this inner conversion.

DIOCESAN

The practice of ecumenism by the Diocese of Charleston finds expression not only in the activity of its Commission on Ecumenical and Interreligious Affairs, but also in participation in ecumenical dialogue and activity on the state and

The real focus of ecumenism is the participation of Catholics in ecumenical activities on the diocesan, parish, and individual level.

regional level. This diocesan ecumenical participation has a variety of forms. These include such activities as:

1. Membership in the South Carolina Christian Action Council
2. LARCUM, (Lutheran, Anglican, Roman Catholic, and United Methodist) a statewide dialogue and annual worship service, and other bilateral dialogues
3. Palmetto Project, an organization that promotes unity between the races.
4. Participation in Interfaith Partners of the Carolinas
5. Participation in dialogues with other judicatories on a one-to-one basis
6. Participation in special ecumenical and interreligious events on a state, regional, or local level

To promote growth in Christian and interfaith unity, parishes should create mechanisms to initiate, coordinate, and support ecumenical and interreligious activity.

PARISH

The parish is the basic unit of the diocese. Here also the ecumenical spirit must find true and sincere ex-pression, so that the teachings of the Church on ecumenism may find their way into the minds and hearts of the faithful. At this level, too, the expressions of ecumenism must be adapted to the local situation. It is important that the pastor and his people take seriously the call of the Church to engage themselves both in the education for Christian unity and in the expression of it in ecumenical and interreligious activities.

In each parish, there should be an individual or ecumenical committee that involves the parish as a whole in ecumenical and interreligious events in cooperation with diocesan authority. Such commissions should provide competent pastoral resources for study groups.

To promote growth in Christian and interfaith unity, parishes should create mechanisms to initiate, coordinate, and support ecumenical and interreligious activity. Local needs and circumstances will suggest what form this mechanism will take in a parish. Most parishes already have Parish Ecumenical Representatives. In fact, it is strongly recommended that a parish appoint a Parish Ecumenical Representative (PER). Ecumenical Committees, either as part of the Pastoral Council or independent, are also recommended.

The activities of the PER and Committees might take a variety of forms, such as:

1. Membership in a local council of churches
2. Ecumenical or interfaith groupings of clergy and/or lay ministers
3. Associations to cooperate in addressing local community needs
4. Parish-to-parish dialogues and covenants

As in personal life, the importance of prayer cannot be overestimated. Prayers for church unity should be included frequently in our Masses and in other prayer services, such as bible vigils, scripture services, Lenten devotions, holy hours, retreats, triduum, novenas, etc. With these prayers, we beg the gift of unity from God, educate and dispose ourselves and our people to a spirit of charity and openness toward our brothers and sisters, and express our ecumenical hopes for Church unity. Such prayers will not become routine if the formulas are varied. National and local holidays are excellent occasions for such prayers.

The Week of Prayer for Christian Unity, celebrated annually January 18 - 25, should be an important experience in the public prayer life of each parish. Resources for this annual observance can be found through the work of the Franciscan Friars of the Atonement and the Graymoor Ecumenical and Interreligious Institute (see their website at: www.geii.org) Similar programs of shorter duration may be scheduled at other times during the year, (e.g., Thanksgiving, Holy Week, Pentecost, World Day of Prayer), as devout testimony of our continuing interest and concern. Even when no public prayers are offered, exchange visits by various groups are encouraged. A competent and articulate person should be available on those occasions to explain our church and its appointments in relation to our doctrines and practices as well as to answer questions.

Ecumenical awareness can also be demonstrated in our schools or by parish study clubs on the history and theology of ecumenism or by an occasional ecumenical lecture or study day. A qualified person may accept invitations to explain the Roman Catholic doctrine and practices to groups and societies of other churches. The responsible person should clear the matter with the Bishop, however, before agreeing to enter into any formal public debate on matters of Church doctrine or practice.

Qualified clergy and/or lay persons of other religious traditions may be invited to explain the beliefs and practices of their churches to parish societies and organizations.

Prayers for church unity should be included frequently in our Masses and in other prayer services.

The Week of Prayer for Christian Unity, celebrated annually in January, should be an important experience in the public prayer life of each parish.

The one who prays should have a sensitive awareness to the composition of the audience which, in our pluralistic society, may well include Jews and members of other faith traditions.

Every lay person, through those gifts given to him/her, is at once the witness and the living instrument of the mission the Church.

Tolerance and sensitivity toward those who believe differently from us should become paramount virtues.

Joint prayers for the blessing of God are permitted in public or private places including, of course, churches and synagogues on national or local holidays, and on such occasions as may from time to time call for the public invocation of God and /or His blessing on a particular person, place, or thing. Baccalaureate and commencement exercises are included. On all such occasions, the one who prays should have a sensitive awareness to the composition of the audience which, in our pluralistic society, may well include Jews and members of other faith traditions.

ALL THE FAITHFUL

The practice of ecumenism is the concern of the faithful, the laity, as well as the pastors. The laity share in the mission of the whole Christian people in the Church and in the world. They "make the Church present and fruitful in those places and circumstances where it is only through them she can become the salt of the earth. Thus, every lay person, through those gifts given to him/her, is at once the witness and the living instrument of the mission of the Church itself 'according to the measure of Christ's bestowal.'" (Dogmatic Constitution on the Church Vatican II document n. 33. Cf. EPH. 4:7) Pastoral Ministers should be actively involved in lay ecumenical undertakings, offering them help and guidance.

For the adult Christian, the response to ecumenism is ordinarily manifested in work and neighborhood life, marriage, and the rearing of children, as well as in social, political, cultural, national, and international life. Tolerance and sensitivity toward those who believe differently from us should become paramount virtues. Respectful listening and speaking are vital. We must avoid language that demeans or diminishes others.

Although the variety and number of possible forms of local ecumenical activity are considerable, three types seem best to promote local ecumenism. These are:

1. Doctrinal study and dialogue
2. Joint social action
3. Prayer, worship, and pastoral care

Some Christians engage in local ecumenism through informal groups of a spontaneous kind arising from common environment, social condition, or response to needs in these areas. These may result in groups for action, prayer, community building, reflection, dialogue, and evangelizing. These can be the source of original and

inspiring ideas and of new insights of importance for the future growth and direction of the ecumenical movement. Catholics participating in such groups should be in communication with the more formal ecumenical structures and with diocesan authorities to insure success of their efforts and to maintain full communion with the local bishop.

Living room dialogues and groups who study the bible are another traditional and valuable ecumenical activity. Meeting and socializing with Christians of other churches has long promoted the unity of Christians. Such dialogues can fruitfully be conducted among Christians or even interreligiously.

Outreach to the poor and marginalized, joint efforts to promote voter registration, political actions, etc., can be important ways to witness to the Gospel mandate of caring and loving relations to others. Soup kitchens, police chaplaincies, low-income housing (e.g., Habitat for Humanity), Catholic Social Services, St. Vincent de Paul Society activities on behalf of the poor, and visits to inmates in prisons are only a few of the examples of social outreach that can be done ecumenically.

In evaluating invitations to participate in joint social action, care should be taken that the norms of reciprocity and collaboration have been observed. A fully developed or planned program does not become "ecumenical" by the inclusion of another Christian group at the end-point of planning. Rather, it should be considered more fully ecumenical to participate from the outset in the definition of the problem to be addressed, doing so in cooperation with the respective local church agencies or authorities in the social field. In this way an organic cooperation of the local church may be present in the joint social action to be undertaken.

Catholics who participate in ecumenical dialogue should always remember their responsibility to give a clear explanation of their faith and their Church. They must not, however, seek to proselytize or engage in argument, nor may they gloss over or minimize doctrinal differences.

Catholics who participate in ecumenical dialogue should always remember their responsibility to give a clear explanation of their Faith and their Church. They must not, however, seek to proselytize or engage in argument.

APPENDIX I - DEFINITIONS

Familiarity with and the correct use of terminology can be beneficial in ecumenical and interfaith activities and conversations. The following is a brief list of the most commonly used terms and their generally accepted meanings at this time. This section will help the reader interpret formal Catholic documents as well as this handbook. However, in everyday use and conversations, the meaning may vary in the immediate context.

Apostolic Succession: Succession in an unbroken line from the apostles to the present day. This includes succession in the apostolic faith as well as succession in ordained ministry.

BCE / CE (Before the Common Era / Common Era): Out of deference to other world religious traditions these designations are used in place of the Christian designations of BC / AD (Before Christ / Anno Domini - the Year of the Lord).

Church: (Latin: *ecclesia*): The word "church" refers to the assembly of God's People called together by its founder, Jesus Christ. It has a wide variety of possible nuances and uses in discourse among Christians. It can refer to whole denominations, local congregations of those denominations, worship buildings, etc. Its use sometimes requires great care and careful interpretation, especially in official documents of the Catholic Church and in ecumenical dialogue. Such was the situation of the Second Vatican Council when drafters of the Dogmatic Constitution on the Church and, later, the Decree on Ecumenism found that some precision and distinctions were necessary to express the Roman Catholic Church's perspectives on "church."

The councilor documents speak of the "Church of Christ." When explaining the relation of the Roman Catholic Church to the Church of Christ, the Dogmatic Constitution on the Church states that "This Church [of *Christ*]...subsists in the Catholic Church" (*Lumen Gentium, LG, #8*; see also *Unitatis Redintegratio, UR, #3*). Debate occurred as to whether the text should state that the Church of Christ is the Catholic Church. The council fathers opted for "subsists in" to help indicate that "many elements of sanctification and of truth are found outside its visible confines" (*LG, #8*). In other words, the Church of Christ transcends the boundaries of the

*The word 'Church'
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uses in discourse
among Christians.*

Catholic Church while it also is present in the Catholic Church in a unique and integral way. While the Catholic Church possesses all that Christ intends for his church to possess, those gifts and that "ecclesial reality" are not limited to the Catholic Church. Other Christian communities participate in the Church of Christ and share in the gifts Christ intended for his church: "...the Spirit of Christ has not refrained from using them as means of salvation which derive their efficacy from the very fullness of grace and truth entrusted to the Catholic Church" (UR, #3).

At the council, further distinctions were necessary. Not all Christian bodies share the fullness of charisms to the same degree. Some, moreover, do not prefer to be called "churches" (for example, Quakers, the Salvation Army, etc.). The Decree on Ecumenism, therefore, chose to refer to "**separated churches and ecclesial communities**" with regard to those churches and Christian bodies that do not exist in communion with the Catholic Church but that share in the ecclesial reality of the Church of Christ, though imperfectly and to differing degrees (see UR, #19-24).

Finally, the term "**local Church**" is often used in official documents. The Catholic Church exists as a **church universal**, but it is also comprised of numerous churches located or at least based in specific geographical areas. For Roman Catholics, local church means a diocese, which in turn is made up of individual parishes or congregations. For Roman Catholics, every local church is headed by a bishop ordained in apostolic succession through the historic episcopate and in union with the bishop of Rome.

Denomination: This term refers to Protestant churches or, in Roman Catholic terms, ecclesial communities. Although there is no universally accepted definition of a denomination, three things are generally required: regular Sunday worship in designated places, recognizable criteria for membership, and at least five congregations belonging to the denomination. This is a way of distinguishing a genuine denomination from one that exists only on paper for whatever reason (tax exemption, for example) and from individual congregations that have no affiliations with a larger body of Christians.

Ecumenical: Relationships and interactions among two or more Christian churches. Strictly speaking, the ecumenical movement has as its purpose promoting unity among and between the Christian churches, or the restoration of unity in the Church founded by Jesus Christ. It is a movement of and for Christians. The final goal is the full, visible unity of the Church.

While the Catholic Church possess all that Christ intends for his church to possess, those gifts and that "ecclesial reality" are not limited to the Catholic Church. Other Christian communities participate in the Church of Christ and share in the gifts Christ intended for his church.

Ecumenical and Interreligious Affairs Commission: Representatives throughout the diocese, led by the Vicar of Ecumenism, responsible for the promotion of Ecumenical and Interreligious activities for the diocese.

Ecumenical Officer: Representative for ecumenical and interreligious affairs for a diocese, conference, or synod appointed by the bishop or judicatory head.

Historic Episcopate: That body of bishops who have succeeded in an unbroken line from the apostles to the present through the ordination of one bishop by another.

Interreligious (or Interfaith): Relationships and interactions between Christians and the members of other world religions and faiths, including the dialogue between Catholics and Jews.

Mosque: A building used for worship services by Muslims.

P. E. R. (Parish Ecumenical Representative): A parishioner who assists and represents the pastor in fostering ecumenical awareness and activity in the parish. The role of P E. R. can be filled by an individual, a couple (perhaps an interchurch couple), or a small committee.

Synagogue: A house of worship for a Jewish congregation.

Temple: Prior to 70 CE, when it was destroyed by the Romans, the temple in Jerusalem was the center for Jewish sacrificial worship. It has not since been rebuilt. The destruction of the temple saw the end of animal sacrifice in Jewish worship. Today, Reform and Conservative Jews sometimes call their place of worship a temple.

Vicar for Ecumenical and Interreligious Affairs: The Bishop's personal representative at ecumenical and interreligious events.

Worship services

Ecumenical services: Forms of worship other than the official worship of any particular ecclesial communion but acceptable to all participants, in which Christians of various communions may take part. Ecumenical services may be conducted in Catholic churches. Clergy and laity of other Christian communions should be invited to participate in appropriate ways including planning the service, acting as reader, offering prayers, giving invocations and blessings (benedictions), and preaching Catholic clergy and laity are free to

act as readers, offer prayers, give invocations and benedictions as well as preach at all ecumenical services.

Interfaith services

Similar to ecumenical services except that the participants are not united in the bond of baptism. Nevertheless, Catholic Christians are encouraged to join in services of prayers for common human needs and aspirations, such as peace, social justice, and celebration of national observances.

APENDIX II - RESOURCES
ECUMENICAL AND EDUCATIONAL OFFICES & ORGANIZATIONS

Catholic Association of Ecumenical and Interreligious Officers

Rev. Don Rooney
St. Mary of Immaculate Conception
1009 Stafford Ave.
Fredericksburg, VA 22401
(540) 373-6491

Graymoor Ecumenical & Interreligious Institute

475 Riversdale Dr.
Rm 1960
New York, NY 10115-1999
(212) 780-2330
Fax (212) 870-2001
www.geii.org

Interfaith Partners of South Carolina

Dr. Carl Evans
Byrnes Rm 208
University of South Carolina
Columbia SC 29208
(803) 315-5481
www.interfaithpartnersofsc.org

Lutheran, Anglican, Roman Catholic, United Methodist

www.larcumsc.org

Lutheran Theological Southern Seminary

4201 N. Main St.
Columbia, SC 29203
(830) 786-5150

Office of Ecumenical and Interreligious Affairs

For the Diocese of Charleston

PO Box 247
Chapin, SC 29036
(803) 345-7404
ecumenical@pal-metto.com

South Carolina Christian Action Council

Rev. Brenda Kneece
PO Drawer 3248
Columbia, SC 29230
(803) 786-7115
Sccouncil@ecunet.org

United States Conference of Catholic Bishops

Secretariat for Ecumenical and Interreligious Affairs

Most Rev. Dennis Madden
3211 4th Street NE
Washington, DC 20017-1194
(202) 541-3000
SEIAreceptionist@uscgb.org

DENOMINATIONAL EXECUTIVES FOR SOUTH CAROLINA

African Methodist Episcopal Church 7th District (AME)

Bishop Preston Warren Williams, II
110 Pisgah Church Road
Columbia, SC 29203
803-935-0500
803-935-0830 – FAX
ame7dist@bellsouth.net

Assemblies of God (SC District)

Rev. Victor E. Smith
District Superintendent
101 Medical Circle, Suite B
West Columbia, SC 29169
(803) 936-0451
info@ag4sc.com

Associate Reformed Presbyterian

Second Presbytery
Rev. L Calvin Draffin
Stated Clerk
116 Main St.
PO Box 157
Due West, SC 29639
(864) 379-8514
cdraffin@erskine.edu

Associate Reformed Presbyterian

Catawba Presbytery
Rev. Guy H. Smith, Jr.
Stated Clerk/Administrator
3055 Baird Rd.
Clover, SC 29710
(803) 631-5899
guysmith@comporium.net

Baptist Educational & Missionary Convention

Dr. Benjamin D. Snody, President
1531 Hampton St.
Columbia, SC 29201
(803) 931-8811
Benjamin.snody@bemsc.org

Christian Church-Disciples of Christ

Rev. Sotello Long, Regional Pastor
PO Box 80536
Charleston, SC 29416
(843) 852-4537

Christian Methodist Episcopal

Rev. Jimmy Gilbert, Presiding Elder
PO Box 928
Columbia, SC 29202
Jimmy.gilbert.burs@statefarm.com

Church of God-Anderson, Ind.

The Rev. Mike Harmon
620 North Main St.
Darlington, SC 29532
(843) 393-7942

Church of God-Cleveland, Tenn

Rev. M. Thomas Propes
State Overseer
PO Box 309
Mauldin, SC 29662

Church of God-Prophecy

Timothy Coalter
PO Box 820
Rock Hill, SC 29730
(803) 984-6856

Church of the Nazarene South Carolina District

Rev. Edward L. Estep, Superintendent
150 McSwain Drive
West Columbia, SC 29169
(803) 794-2209
nazsclist@cs.com

Cooperative Baptist Fellowship

Rev. Dr. Marion D. Aldridge, Coordinator
PO Box 11159
Columbia, SC 29211
(803) 779-1888
marion@cbfofsc.org

Episcopal Diocese of South Carolina

The Rt. Rev. Mark J. Lawrence, Bishop
PO Box 20127
Charleston, SC 29413-0127
(803) 722-4075
mcpnail@dioceseofsc.org

Episcopal Diocese of Upper South Carolina

The Rt. Rev. W. Andrew Waldo, Bishop
1115 Marion Street
Columbia, SC 29201
(803) 771-7800
dioceseusc@edusc.org

**Evangelical Lutheran Church in America
South Carolina Synod**

Rev. Herman R. Yoos, III, Bishop
PO Box 43
Columbia, SC 29202
(803) 765-0590
scsynod@scsynod.com

Greek Orthodox Church

Fr. Michael Plantanis
Holy Trinity Greek Orthodox Church
1931 Sumter Street
Columbia, SC 29201
(803) 252-6758
newsmya@gmail.com

Lutheran Church- Missouri Synod

Rev. John Rickert
Circuit Counselor
Lamb of God Lutheran Church
1645 Fernwood-Glendale Rd.
Spartanburg, SC 29307
(864) 579-2062
pastorrickert@hotmail.com

**Pentecostal Holiness Church (South
Carolina Conference)**

Bishop Greg Amos, Superintendent
614 South Ron McNair
Lake City, SC 29560
(803) 394-8508
Gamos91380@aol.com

**Pentecostal Holiness Church – Upper South
Carolina**

Bishop Ray Boggs, Conference Superintendent
PO Box 306
Williamston, SC 29697
(864) 243-2420
superintendent@usciphc.org

**Presbyterian Church USA
Charleston-Atlantic Presbytery**

Rev. Donnie R. Woods, Executive Presbyter
2421 Ashley River Rd.
Charleston, SC 29414-4600
(843) 766-4219
dwoods@capresbytery.org

**Presbyterian Church USA
Foothills Presbytery**

Dr. George Wilkes, III Executive Presbyter
2242 Woodruff Road
Simpsonville, SC
(864) 288-5774
gwilkes@foothillspresbytery.org

**Presbyterian Church USA
Providence Presbytery**

Rev. Mark T. Verdery, Executive Presbyter
515 Oakland Ave.
Rock Hill, SC 29730
(803) 328-6269
markverdery@providencepresbytery.org

**Presbyterian Church USA
New Harmony**

Dr. Franklin D. Colclough
PO Box 4025
Florence, SC 29502-4025
(843) 6628411
office@newharmoniypres.org

**Presbyterian Church USA
Trinity**

Dr. Alan Arnold
554 DaVega Drive
Lexington, SC 29073
(803) 794-1225
Arnold@trinity-presbytery.org

**Reformed Episcopal Church, Southeastern
Diocese**

Rt. Rev. Alophonza Gadsden, Bishop Ordinary
705 S. Main Street
Summerville, SC 29483-5911
(843) 873-3451
bishopgadsden@att.net

**Religious Society of Friends (Quakers),
Columbia Meeting**

Ms. Sallie Prugh
120 Pisgah Church Rd.
Columbia, SC 29203
(803) 254-0626
Sallie.prugh@gmail.com

Representative Alliance of Baptist

The Rev. Dr. John C. Whatley, III
PO Box 6946
Columbia, SC 29206
(803) 331-9999

Roman Catholic Diocese of Charleston

Most Rev. Robert E. Guglielmone, Bishop
PO Box 818
Charleston, SC 29402
(843) 853-2130
Bishop@catholic-doc.org

The Salvation Army

No contact
2001 Assembly St.
Columbia, SC 29201
(803) 765-0260

South Carolina Baptist Convention

Dr. James W. Austin, Executive Director and
Treasurer
190 Stonemarket Dr.
Columbia, SC 29210
(803) 723-7242
jimaustin@scbaptist.org

South Carolina Christian Action Council

Rev. Brenda L. Kneece, Executive Minister
PO Drawer 3248
Columbia, SC 29230
(803) 786-7115
bkneece@sccouncil.net

**United Church of Christ-Southeast
Conference**

Rev. Timothy Downs
1330 W. Peachtree St., Suite 350
Atlanta, GA 30309
(404) 607-1993
tdowns@secucc.org

**United Methodist Church
South Carolina Conference**

Rev. Mary Virginia Taylor
4908 Colonial Drive
Columbia, SC 29203
(803) 786-9486
brivers@umcsc.org

**The Wesleyan Church South Carolina
District**

Rev. Buddy Rampey
District Superintendent
127 Bethany Cove Dr.
Pickens, SC 29671
(864) 878-3478
admin@scwesleyan.org

JEWISH CONGREGATIONS IN SOUTH CAROLINA

Aiken

Congregation of Adas Yeshurum (*Reform*)
154 Greenville Street
Aiken, SC 29801
President: Ernie Levinson

Beaufort

Beth Israel Congregation (*Conservative*)
PO Box 328
Beaufort, SC
President: Dr. Charles Kresh

Charleston

Synagogue Emanu-El (*Conservative*)
5 Windsor Dr.
Charleston, SC 29407
Rabbi Adam Rosenbaum

Brith Shalom Beth Israel (*Orthodox*)
182 Rutledge Ave.
Charleston, SC 29407
Rabbi Ari Sytner

Kahal Kadosh Beth Elohim (*Reform*)
90 Hasell St.
Charleston, SC 29401
Rabbi Stephanie Alexander

Columbia

Tree of Life Congregation (*Reform*)
6719 North Trenholm Rd
Columbia, SC 29206

Beth Shalom Synagogue (*Conservative*)
5827 North Trenholm Rd
Columbia, SC 29206
Rabbi Jonathan Case

Chabad-Lubacitch of South Carolina
6338 Goldbranch Rd
Columbia, SC 29206
Rabbi Hesh Epstein

Florence

Beth Israel Congregation (*Reform*)
316 Park Ave.
Florence, SC 29502
Rabbi Aaron Sherman

Georgetown

Temple Beth Elohim (*Reform*)
PO Box 557
Georgetown, SC 29442

Greenville

Beth Israel Congregation (*Reform*)
425 Summit Dr.
Greenville, SC
Rabbi Julie Ann Kozlow

Hilton Head

Congregation of Beth Yam (*Reform*)
4501 Meeting St.
Hilton Head Island, SC 29925
Rabbi Brad Bloom

Myrtle Beach

Temple Emanu-El (*Conservative*)
406 65th Ave. North
Myrtle Beach, SC 29572
Rabbi Avi Perets

Spartanburg

Congregation B'Nai Israel (*Reform*)
146 Heywood Ave
Spartanburg, SC 29302
Rabbi Yossi Liebowitz

Sumter

Temple of Israel (*Reform*)
400 Spring Forrest Rd
Sumter, SC 29615

ISLAMIC COMMUNITIES IN SOUTH CAROLINA

Anderson

Muslim Center
808 Geinsburg Dr.
Anderson, SC 29621

Charleston

Central Mosque of Charleston
1082 King St.
Charleston, SC 29403

Islamic Center of Charleston
117 King St.
Charleston, SC 29403

Masjid Al-Jami Ar-Rasheed
1998 Hugo Ave
N. Charleston, SC 29405

Columbia

Masjid As-Salaam
5119 Montecello Rd
Columbia SC 29203

Ikhwan Al-Muslimin
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DOCUMENTS & BOOKS

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