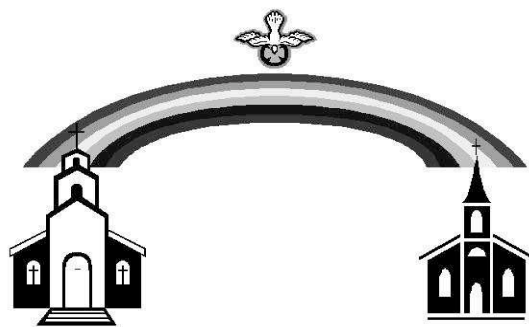




Who is my neighbor?

A Beginning Guide for Roman Catholic and Presbyterian Neighbors In New Mexico



2008 Archdiocese of Santa Fe and Presbytery of Santa Fe

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“I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me” (John 17:20-21).

“Celebrate the commonalities and respect the differences.”

In Memoriam
J. Richard Long
1937 – 2006

Dick delighted in seeing interchurch/interfaith families celebrate their commonalities and respect their differences so that "all may be one."

Introduction

The booklet, "Who Is My Neighbor?" which you hold in your hands, is the result of several years of study and discussion by a committed group of Roman Catholics and Presbyterians in northern New Mexico. Their goal was to achieve more clarity about the beliefs of their two churches as they continually work more closely together as congregations and to assist individuals from the two churches who are entering close relationships such as marriage and families. This process parallels the study between the Roman Catholic and Reformed (Presbyterian) churches on a world-wide level carried out over the last ten years.

This booklet addresses the fact that individuals sometimes fall in love and marry and in such relationships mysteriously unite the two churches. But in those unions questions remain, often unasked and thus unanswered. This study/dialogue attempts to deal honestly and directly with such differences and to find common ground for lasting and understanding relationships. We congratulate the Dialogue group for its heartfelt work and we endorse the results of their work.

It gives us pleasure to commend this booklet to couples of both churches who are contemplating or preparing for marriage and to those who will be assisting them. We do so in the belief and hope that the use of the booklet will result in greater understanding and trust. We further expect that prayerful sharing of differing but converging views will culminate in more stable, loving unions under the guidance of the Spirit working in both our churches.

We pray for God's blessing on the work of reconciliation between Christian churches going on in many places throughout the world. The use of this booklet is one step we are taking in New Mexico toward mutual understanding and trust between the Archdiocese of Santa Fe and the Presbytery of Santa Fe.

Michael J. Sheehan
Archbishop of Santa Fe

James Collie
Executive Presbyter of Presbytery of Santa Fe

About This Guide

Who Wrote It and Why

A group of Christians from northern New Mexico -- Presbyterians and Roman Catholics -- have been meeting together since 2001 in a process of study and dialogue in order to gain a better understanding of each other's faith. While Roman Catholics are the largest Christian body in New Mexico, Presbyterians were the earliest Protestants to establish congregations as well as clinics and schools in the small communities of New Mexico, thus bringing a challenge to the long established Roman Catholic communities of faith with resulting tension that often lasts to this day.

In recent years the Archdiocese of Santa Fe and the Presbytery of Santa Fe have worked together to overcome these divisions with a Covenant of Reconciliation at an Affirmation of Hope, Reconciliation and Unity service held in Dixon in May, 1999, on Pentecost, and a joint Thanksgiving celebration in Chimayo in November, 2000. In 2002, the Archdiocese of Santa Fe and the Presbytery of Santa Fe were chosen by the General Assembly Committee on Ecumenical Relations of the Presbyterian Church (U.S.A.) to receive the Ecumenical Service Recognition Award for the service in Dixon. Further commendation was made at the General Assembly recognizing the Presbyterian-Roman Catholic Dialogue being instituted.

While our group reaffirmed these milestones, we felt we needed to go beyond these events, as in our time together we have come to know of the divisions that still exist in many of the communities in northern New Mexico in the face of "mixed" or inter-church families. Many of the tensions, we have learned, have come about because of misunderstanding or lack of knowledge of the beliefs of the other's faith.

As we in our study-dialogue group have come to know and trust each other, we have become a community that prays for each other, seeking to live out a new reality in Christ. It is our strong conviction that all churches are called to live together in fellowship and mutual respect; in short, we are called to live in the unity of Jesus Christ who wills "that all may be one."

How You Might Use It

We offer "Who is my neighbor?" as a tool for discussion and as a starting point for in-depth examination of some of the issues that confront us. We hope that you will be excited by the fact that there are more similarities than differences. We have included some of the historical/theological bases for our different interpretations and ways of doing things. We hope that these explanations will shed light on some aspects which have been thought to be insurmountable differences between our two churches and their beliefs.

We encourage couples or groups of interested persons to read this Guide together, discussing the material in light of their own experiences and acknowledging issues of concern. The most effective way to use the material may be to gather a small group of Presbyterians and Roman Catholics to spend two or three sessions of one and a half hours each on selected sections of the Guide. It may also be helpful to have a leader -- priest or minister, clergy or lay -- present to facilitate the discussion.

We have appended a Resources list for further exploration and study, as well as a Glossary that defines terms that may be unfamiliar or may have different meanings in our two churches, and we have included a Guide to Etiquette on terms of appropriate address for priests and ministers.

It is our hope and earnest prayer that this Guide will bring Roman Catholics and Presbyterians into closer fellowship and trusting relationships in the communities of northern New Mexico and even beyond.

In Christ,
Members of the Presbyterian – Roman Catholic Dialogue
All Saints' Day 2008

Members of the Presbyterian – Roman Catholic Dialogue 2001 – 2008

A. 2001 – 2004

*Co-Chairs: Elder Mary Ann Lundy, Presbyterian, Pojoaque
Fr. Ernest Falardeau, S.S.S., Roman Catholic, Albuquerque*

Presbyterians

Elder Tomas Atencio, Albuquerque
Elder Rebecca Christman, Jemez Springs
Rev. Rob Craig, Ghost Ranch
Elder Margaret Franke, Truchas
Rev. Dr. Aurelia T. Fule, Santa Fe
Elder Marcellino Gomez, Gallup
Rev. Katherine Griffis, Raton
Rev. Dr. Sheila Gustafson, Santa Fe
Rev. Ed Katzenberger, Albuquerque
Elder Mary Jo Lundy, Santa Fe
Rev. Wayne Mell, Taos
Rev. Michelle Veters, Las Vegas
Elders Stella and Jim Webster, Farmington

Roman Catholics

Fr. Charles Brown, Los Alamos / Albuquerque
Fr. Ron Carrillo, S.F., Santa Cruz
Dr. Joanne Dupont Sandoval, Truchas
Fr. Adam Lee Ortega y Ortiz, Dixon / Santa Fe
Fr. Gary Ortiz, Ribera
Fr. Tien-Tri Nguyen, San Juan
Sr. Clarita Trujillo, O.L.V.M., San Juan
Deacon Bob and Roberta Villareal, Los Alamos

B. 2004 – 2008

*Co-Chairs: Elder Mary Ann Lundy, Presbyterian, Pojoaque
Rev. Dr. Michael Demkovich, O.P., Roman Catholic, Albuquerque (2004)
Dr. Joanne Dupont Sandoval, Roman Catholic, Truchas (2005 – 2008)*

Presbyterians

Elder Rebecca Christman, Jemez Springs
Rev. Dr. Aurelia T. Fule, Santa Fe
Rev. Katherine Griffis, Raton
Rev. Dr. Sheila Gustafson, Santa Fe
Elder Mary Jo Lundy, Santa Fe
Elders Stella and Jim Webster, Farmington

Roman Catholics

Fr. Charles Brown, Albuquerque
Dick* and Heddy Long, Los Lunas
(Archdiocesan Family Life)
Msgr. Richard Olona, Albuquerque
(Archdiocesan Ecumenical Officer)
Deacon Bob and Roberta Villareal, Los Alamos

* *Died 2006*

Abbreviations Used In This Guide

BCW Book of Common Worship, Presbyterian Church (U.S.A.)
BoO Book of Order, Presbyterian Church (U.S.A.)
BoC Book of Confessions, Presbyterian Church (U.S.A.)
CCC Catechism of the Catholic Church, 2nd edition
ICET International Consultation on English Texts
USCCA United States Catholic Catechism for Adults (U.S. Conference of Catholic Bishops)
USCCB United States Conference of Catholic Bishops

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A Note to Our Readers: We Share One Baptism

Roman Catholics and Presbyterians in New Mexico share many things in common. We live side by side as neighbors. We have married into each other's families. We share work, school, and community ties. We have a shared history (even if it hasn't always been an easy one) and we share many hopes and concerns for the future.

Yet when we think about each other's church life, it often seems as though we must be very different. Our church buildings often look quite different inside, we have some different ways of expressing our love and devotion to God, and we have some different perceptions about our faith. Above all, we know that there have been times when we have not welcomed each other, or felt welcomed in each other's churches. We often do not understand each other's ways, and sometimes it is easier to criticize or just stay away, instead of feeling awkward and asking questions. "Why do those people do the things they do?" we wonder.

But behind these differences, Presbyterians and Roman Catholics share something very basic. We are all Christians and we share a common Baptism in Christ Jesus. Because of this we already share a unity that may not always be visible but which exists: "one Lord, one faith, one baptism, one God and Father of all" (Ephesians 4:5-6). We are joined to each other because we are joined to Christ.

In addition to this baptismal unity, Roman Catholics and Presbyterians also share many understandings and practices about Baptism and worship, some of which are not shared by all Christians. We agree that we become members of Christ's body through our Baptism, and in response to God's call, rather than through a personal decision which depends solely on us. We agree that we are taken into Christ and into the church (God's family) through Baptism; that God's saving grace is given to us through Baptism; and that Christian identity comes from our membership in the community of faith, where we are nurtured in our personal commitment to Christ. We share a preference for formal, ordered worship, and share a similar structure in much of our worship. Our worship focuses on the majesty and glory of God rather than our own feelings and experiences. And we share a common belief that the Christian life, living out our Baptism, calls us to serve God by serving others.

So if we are so much alike, why do we sometimes seem so different? There are two reasons. On the one hand, we sin. Our sinfulness keeps us separated from each other and complacent within our own faith communities. Thus our sinfulness can turn our differences into walls and even weapons.

On the other hand, the Holy Spirit gives a variety of gifts to the church, and those gifts are for sharing with each other as well as with the world. Our unity does not consist in being the same in every way. Our differences in worship, in devotion, and in belief are indeed gifts of the Spirit to be welcomed – and to be offered to each other. Through them we can teach each other, and learn from each other, more about God's love for the world in Jesus Christ. Like members of a family, different but clearly related, we can find in our differences the characteristics that underlie Jesus' words, "that all may be one."

A. Sharing Worship

1. May we worship at each other's churches?

We are not only allowed to worship at each other's churches; we are encouraged by both churches to do so when the occasion arises, for example, at weddings, funerals, and common Thanksgiving services. Both churches teach that sharing in such services is both ecumenically correct and praiseworthy. Some specific concerns are addressed in the following questions.

2. Do we recognize each other's Baptism?

Yes, we do (see also Question 24). For both churches, Baptism is the rite of entrance into the church, unrepeatable, the first sacrament and the prerequisite for Holy Communion (and for the other sacraments, for Roman Catholics). Both churches baptize infants. In both churches the matter (physical element) used is water and the Trinitarian form of wording is used in both liturgies: "I baptize you in the name of the Father and of the Son and of the Holy Spirit."

The Presbyterian Church indicates an openness to all Christian churches by declaring at the conclusion of the baptismal service: "This person has been received into the one holy catholic and apostolic church through baptism. God has made him/her a member of the household of God" (BCW p. 414). Thus, it is made clear that Baptism is not into an individual church, but into the Christian community. Presbyterians do not have godparents, but ask the whole congregation to take responsibility for the spiritual growth of the person being baptized.

In a similar manner, the Roman Catholic Church recognizes the Presbyterian sacrament of Baptism. Insofar as the required words and water are used and the personal faith and right intent is affirmed by the adult being baptized or by the godparents, it is a valid Baptism.

3. How do we understand Holy Communion?

For both churches, Holy Communion is a sacrament and central to the life of the church. Both churches use a variety of terms to refer to this sacrament. It is "Holy Communion" as we share in communion with Christ and are united in Christ with one another. It is "Eucharist," which means "thanksgiving," as we offer to God our sacrifice of praise and thanksgiving. Presbyterians most commonly refer to Communion as "the Lord's Supper" because it was instituted by Christ.

Roman Catholics understand Holy Communion as the reception of the Body and Blood of Christ during the Mass (CCC 1382). It is the "source and summit" of the life of the church; the ritual, sacramental action of thanksgiving to God which constitutes the principal Christian liturgical celebration of and communion in the death and resurrection of Christ. It completes Christian initiation (CCC 1322 ff.) and its Sunday celebration is at the heart of the church's life (CCC 2177).

Presbyterians believe that in Holy Communion believers "eat the bread of the Lord and drink the Lord's cup....By the work of Christ through the Holy Spirit they also inwardly receive the flesh and blood of the Lord, and are... nourished unto life eternal" (BoC, Second Helvetic Confession, 5.196). It is the meal of the church, the sign and seal of the community, a means of

grace, and the church's principal liturgical celebration. Although weekly celebration is encouraged, it is not common practice. Communion usually takes place at least monthly, as well as on significant days such as Maundy Thursday, Good Friday, sometimes Ash Wednesday, and other festival days.

4. May we receive (or take) Holy Communion at each other's churches?

Each church respects what is done in the other's service and both churches share some common understandings about this sacrament. Both churches approach this issue from a scriptural perspective. There are differences, however, in our understanding of its meaning which lead to differences in our stand on receiving Communion at each other's churches. This is one of the most painful divisions between the churches.

Presbyterians have an "open table" and invite all baptized Christians who trust in Jesus Christ as their Lord and Savior to share in the Lord's Supper. While they therefore welcome Roman Catholics, they recognize that Catholics are not permitted to accept the invitation by the Roman Catholic Church's discipline.

Because Roman Catholics believe that full participation in the Eucharist is a sign of the reality of oneness of faith, community life, and worship, members of churches with which the Roman Catholic Church is not in formal union, such as the Presbyterian Church, are ordinarily not admitted to Holy Communion. (Canon 844)

In addition, Roman Catholic Canon Law specifies that, although Presbyterian ministers and Catholic priests may share certain functions in worship leadership, Presbyterian ministers may not share in administering Holy Communion in a Roman Catholic Eucharist and Catholic priests are prevented from concelebrating the Eucharist with a Presbyterian minister in a Presbyterian service.

5. Are our liturgies or public services of worship similar?

The Sunday liturgy in both churches is rooted in the worship from the early centuries of the Christian church. Especially since the 1960s, there are many similarities in our worship services. Both open with prayers and songs of praise, and include prayers of confession, readings from the Bible, a homily or sermon, an offering, prayers of thanksgiving and intercession, and a blessing or benediction. The Catholic Mass includes both a Liturgy of the Word and a Liturgy of the Eucharist. The Presbyterian Service for the Lord's Day recommends Holy Communion each week, but does not always include it in practice, and places a strong emphasis on preaching. Both churches generally follow the same liturgical year and their lectionaries ordinarily use the same Gospel readings.

In addition to the sacraments of Holy Communion and Baptism, Roman Catholic sacramental theology acknowledges five other ritual acts of the church as sacraments, while Presbyterians do not. Despite this divergence in sacramental understanding, Presbyterian and Roman Catholic services for Baptism, confirmation, weddings, and funerals and committals of the deceased are similar in form and, in many cases, in meaning.

The Presbyterian Book of Common Worship states that “while styles vary between traditions, the shape of the liturgy among the various Christian traditions is witnessing a remarkable convergence” (BCW p. 7). Similarity in form does not equal similarity in theology. The understanding of the reality that is signified by each sacramental sign can differ and will remain a subject for future ecumenical dialogue. Nevertheless, while there are differences in theology that stem from historical developments and that need to be addressed, we share similar understandings about Baptism, Holy Communion, marriage, care for the sick, and death and resurrection. The liturgies and liturgical practices in both churches are designed to lead the faithful to discipleship in Jesus and acceptance of his teachings, and ultimately to union with God in God's kingdom.

6. Do we pray the same Lord's Prayer?

While we pray to the same Lord and use the same New Testament from which we get this prayer, the words we typically use in English are slightly different. For example, Roman Catholics traditionally say “forgive us our trespasses” while Presbyterians generally use “forgive us our debts.” Also, Presbyterians normally conclude the Lord's Prayer with a doxology, in these or similar words: “For thine is the kingdom, the power, and the glory, now and forever.” Generally, Roman Catholics do not add this doxology. However, it is used by Catholics after they pray the Lord's Prayer at Mass in response to the “Deliver us, Lord...” prayer. □ There is also now an ecumenical English version of the Lord's Prayer suitable for use (see the Glossary).

7. What do we mean by forgiveness of sin?

Forgiveness of sin is God's gracious gift, setting aside and blotting out individual acts or omissions (sins, debts, trespasses), and restoring relationships broken by the condition of sin. It applies both to God's forgiveness extended to us, and to the forgiveness we are commanded to extend to others.

The Bible has various metaphors for expressing divine forgiveness, especially in the Psalms (e.g., Psalm 51) and the prophets: God “will cast all our sins into the depths of the sea” (Micah 7:19). The sixth petition of the Lord's Prayer is for forgiveness. This divine graciousness that “blots out our sin” is to be the model for our forgiveness of those who “trespass against us.”

The Matthew wording of the Lord's Prayer asks God to “forgive us our debts” (Matthew 6:12). Together with the remission of debt in the Jubilee Year (Leviticus 25:8-55) and with Jesus' teaching on the unforgiving servant (Matthew 18:23-35) this also became a model of forgiveness in the Christian tradition. Presbyterians are taught that forgiving is not purely spiritual but operates in social and economic realms also.

Roman Catholics, too, believe that forgiving each other must be part of daily life, and that God forgives less serious sin when we sincerely ask for forgiveness in prayer. Roman Catholics hold that four of their seven sacraments also incorporate forgiveness of sin. Baptism frees one from original sin. The Eucharistic liturgy includes a penitential rite in which Catholics ask forgiveness. The Anointing of the Sick requests healing from physical and mental illness as well as from sin. Finally, the sacrament of Reconciliation (or Confession), which includes an individual confession of sin to a priest, effects forgiveness of any sins included in the confession (see John 20:19, 22-23). It is required for the forgiveness of mortal or serious sin.

8. How do we confess our sins?

In the Roman Catholic Church sacramental reconciliation takes place between the penitent, God and the church. This sacrament of healing usually occurs between a penitent and an authorized priest or in a communal service. “In confession, by naming our sins before a priest, who represents Christ, we face our failings more honestly and accept responsibility for our sins. It is also in confession that a priest and penitent can work together to find the direction needed for the penitent to grow spiritually and to avoid sin in the future” (*U.S. Catholic Catechism for Adults*).

In the Presbyterian Church confession of sin is part of the liturgy for every worship service. Confession is also a petition for God's forgiveness to re-establish the relationship between God and the worshiper that has been disrupted by sin. Confession also takes private forms, and can be celebrated in a Service for Wholeness.

9. Are there other differences in the way we pray?

Roman Catholics, as well as some other Christians, practice special devotion to Mary, the mother of Jesus, and one of the forms this takes is the rosary. While it is not required by the Roman Catholic Church, the rosary is seen as an aid to meditating on the scriptural mysteries of the lives of Jesus and Mary. Neither the rosary nor such liturgical gestures as bowing, kneeling, and the sign of the cross are a part of usual Presbyterian piety or prayer life. However, they are not forbidden either. Presbyterians generally sit or stand with bowed heads during prayer.

10. Do we usually pray for each other?

Actually, we do pray for each other, and with each other as well. In the ecumenical spirit which Presbyterians and Roman Catholics share, we are able to affirm the oneness of our common Baptism; attend each other's ordinations and installations; celebrate inter-church healing services; and cooperate in special joint blessings and dedications.

B. Our Baptismal Call: Ministry to the World

11. What is the role of the laity?

There are significant differences between our two churches regarding a theology of ministry, which explains our differences in church governance. In the Roman Catholic Church, the laity comprise all those Christian faithful who have not received holy orders (see Question 18). By their Baptism the Christian faithful participate in the universal mission of the church and the kingly, priestly, and prophetic office of Christ. The laity are especially charged with reflecting the teachings of Jesus in the temporal affairs that make up the bulk of their lives. Since Vatican II, many of the laity have assumed ecclesiastical office and functions, sharing in a variety of ministries, usually referred to as lay ministries, such as extraordinary ministers of Holy Communion and proclaiming the Scripture readings during liturgy.

In the Presbyterian Church, all are called to involvement in the ministry of the church in various ways. Furthermore, some lay people are commissioned to perform special services in the church or in the world as, for example, a commissioned lay pastor. In addition, Presbyterian ordination extends beyond the clergy. This is a significant difference from Roman Catholic theology and polity. Members of Presbyterian congregations, both men and women, are elected and ordained to serve as elders (“presbyters”) and deacons. Elders are responsible for spiritual leadership, government, and discipline, both in a local congregation as members of the Session, and in the larger church. Deacons serve in a ministry of compassion in a local congregation, bearing responsibility for those in need. Persons are ordained to both offices for life, as are ministers of the Word and Sacrament, although the active terms of service of elders and deacons are limited. Ordination is to be understood not in terms of power but of service.

Lay ordained elders play a prominent role in the Presbyterian Church’s governance. The presbytery is charged with having parity, or an equal number of ministers of the Word and Sacrament and ordained elders, for decision making. At presbytery meetings, each congregation is represented by its minister and by an elder commissioned by the Session. Congregations with more than one minister will have additional elder members. Elders participate and vote with the same authority as ministers of the Word and Sacrament.

12. How is each church organized to carry out ministry to the world?

Both churches are organized in units, known as presbyteries or dioceses, which link and provide oversight for neighborhood congregations in a region. The functions and structure and often the geographic area of Roman Catholic dioceses and Presbyterian presbyteries are similar. Where they are different, the differences mask some additional similarities.

Although it is not obvious, both churches understand themselves to be organized in terms of “local” or “particular” churches, which are overseen by bishops and assisted by presbyters (a Greek term meaning “elders”), a structure dating from the early centuries of the Christian church. However, because the term “local church” (or “particular church”) is used differently by the two churches, this similarity may not be noticeable at first.

In the Roman Catholic Church, the “local church” is the diocese; the bishop is the person who leads the diocese; and the presbyters are the local priests (the “presbyterate”) serving neighborhood parishes and in the overall life of the diocese.

In the Presbyterian Church, the “local church” is the neighborhood congregation; the “bishop” (although the term is seldom used) is the parish's pastor (usually a minister of the Word and Sacrament); and the presbyters are the lay ordained elders who serve on the local Session and in the life of the larger church.

Question 18 provides more information on the role of bishops, including the role of the presbytery as “corporate bishop” for the region in the Presbyterian Church.

In the Roman Catholic Church, all the dioceses together make present the one and unique Roman Catholic Church, governed by the Holy Father, the Pope, through ecclesiastical universal law known as Canon Law. In the Presbyterian Church, all of the presbyteries together make up the Presbyterian Church (U.S.A.), governed by a representative democratic process and its Book of Order.

13. How do we work together for the kingdom of God?

Our common Baptism in Christ makes us co-heirs in the kingdom of God. This also means that we share the Christian responsibility to build up that kingdom here on earth. We are collaborators, making real what we pray in the Our Father – “thy kingdom come, thy will be done on earth as it is in heaven.” The most frequent way we cooperate is in our prayer. It is our common worship of the Triune God revealed in Jesus Christ, the Baptism we share, and the desire to be one that is the first and foremost way we collaborate. From this flows our cooperation to work for Gospel justice and to engage each other in a serious and sustained dialogue through theological reflection and study.

Our churches collaborate on various levels and in a variety of ways. On the international level, through the World Council of Churches, the Vatican maintains ongoing dialogue with the Presbyterian Church (USA) in the hope of moving toward full recognition and communion. While this is remote to many of us, its impact touches us all. At the national level, the Presbyterian Church (USA) and the United States Conference of Catholic Bishops (USCCB) work to implement and to contribute to the world-wide dialogue, and to address the particular realities of that dialogue here in the United States.

Locally, in the state of New Mexico Roman Catholics and Presbyterians work together through the New Mexico Conference of Churches, especially in the areas of justice and peace. In addition, our Presbyterian-Roman Catholic Dialogue has been actively promoting this collaboration for the kingdom of God. Joint activities such as sponsoring educational events on topics common to both, celebrations such as Christmas Las Posadas, and Palm Sunday processions are visible ways we cooperate. In the northern New Mexico town of Dixon, the Roman Catholic Archdiocese of Santa Fe and the Presbytery of Santa Fe have fashioned a Covenant of Reconciliation. In Chimayo, a common commitment to cooperation was made in a public service of thanksgiving. This Guide you are reading is another sign of our ongoing cooperation. Such ecumenical celebrations and projects enrich the life of both churches, foster greater unity and cooperation, and in a real way manifest the kingdom of God.

C. The Pastoral Call: Ordained Ministry to the Church

14. What is the meaning of call and ordination in each church?

As discussed in Question 11, both churches believe that all are called to ministry through Baptism. In the Roman Catholic Church the term “ordination” is specific to the clergy, i.e., bishops, priests, and deacons. Presbyterians call some church members to the specific lay ordained ministries of elder and deacon. Persons in the Presbyterian Church who experience a call from God to serve the church as clergy in pastoral ministry may be called to ordination as ministers of the Word and Sacrament.

In both churches the call is understood as proceeding from the Holy Spirit. The Spirit works inwardly in the individual. The Spirit also works communally through the church, which determines the prerequisites for ordination. In the Presbyterian Church the communal process for ordination as minister of the Word and Sacrament is through the presbytery. In the Roman Catholic Church the communal process is through the diocese or religious order.

In both churches, the final call and authorization for ordination to the Roman Catholic priesthood or diaconate, or to the Presbyterian ministry of Word and Sacrament, comes from the “local church” (see Question 12). In the Roman Catholic Church, where the “local church” is the diocese, the call comes from the bishop, who approves ordination and then assigns the new priest to service within the diocese. This means that ordination precedes the decision about actual assignment.

In the Presbyterian Church, where the “local church” is a neighborhood congregation, the call comes from the congregation and the presbytery, which approves ordination in its role as “corporate bishop” (see Question 18) and then installs the new minister of the Word and Sacrament to service with that congregation. This means that ordination does not occur until an invitation has already been extended and approved from a specific congregation.

In both churches, ordination is through the laying on of hands and prayer. In both cases, ordination is for life. In the Presbyterian Church, ordination is a solemn rite but not a sacrament. In the Roman Catholic Church the word “ordination” designates the sacrament of Holy Orders by which a baptized male meeting the requirements of Canon Law is incorporated into the order of bishops, or presbyters, or deacons.

15. What kind of preparation do priests and ministers need to be ordained?

Both churches believe that an educated priesthood/ministry is necessary in order to have faithful and effective leaders and thus extensive seminary education and pastoral formation are required both for Roman Catholic ordination to the priesthood and for Presbyterian ordination to the ministry of Word and Sacrament. Some topics of required curriculum in both are Biblical Studies, Theology, Church History, Pastoral Care, Worship and Liturgy, and Church Polity or Canon Law, as well as personal, moral and spiritual formation. In addition, both churches follow a set process for testing and evaluating calls to the ministry.

16. May women be ordained as ministers of Word and Sacrament in the Presbyterian Church (USA) or as priests or deacons in the Roman Catholic Church?

Presbyterians, after long debates in the early 20th century, began to ordain women to various offices: first as deacons, then as elders in 1930, and then as ministers in 1956. Supporting arguments for the ordination of women are based on the recognition of the roles of women in the ministry of Jesus; the appointment of the woman of Samaria as an evangelist by Jesus; the presence of women at the cross and the commission by Jesus to Mary Magdalene to go and tell the news of the resurrection to the disciples; as well as the work of women as deacons and heads of house churches in the ministry of Paul the Apostle.

While recognizing the dignity of women and their service to the church, the Roman Catholic Church officially does not hold itself to possess the authority to ordain women to the priesthood. The twelve apostles of Jesus were men and, from early times, the tradition of the church has ordained only men to the priesthood.

17. May Roman Catholic priests or Presbyterian ministers be married?

All Christians are called to live chastely. Not all are called to celibacy. Christian celibacy is historically understood to be a gift and a spiritual discipline. Celibacy is deemed to be a spiritual prerequisite for the Roman Catholic priesthood and religious life. It is not required for Presbyterian ministers, nor is it excluded.

Married non-Catholic clergymen who are received into the Roman Catholic Church may, at the discretion of the proper bishop and/or the Holy See, be permitted to continue in their marriage after ordination as priests in the Roman Catholic Church serving in some capacity as priests.

18. Do both churches have bishops?

The answer, surprising to many, is yes (see Questions 12 and 14). The word comes from the Greek EPISKOPOS (as in the English word “episcopal”), meaning “overseer.”

Because Presbyterians understand the “local church” to be the neighborhood congregation (see Question 12), the pastor with oversight for that congregation is termed bishop, although the term is not in common usage: “The person who fulfills this responsibility has, in Scripture, obtained different names expressive of his or her various duties. As he or she has the oversight of the flock of Christ, he or she is termed bishop” (BoO G-6.0202a).

Because Presbyterian congregations are organized in regional groupings called presbyteries, just as Roman Catholic congregations are organized in regional groupings called dioceses (see Question 12 also), the Presbyterian Church also has a mechanism for the role of regional oversight. Instead of being vested in an individual person ordained as bishop, the presbytery is organized to function as a “corporate bishop” made up of democratically elected ministers of the Word and Sacrament and elders. It is defined as “a corporate expression of the church consisting of all the churches [congregations] and ministers of the Word and Sacrament within a certain district” (BoO G-11.0101). Like a Roman Catholic bishop, the presbytery ordains ministers of the Word and Sacrament, establishes and dissolves pastoral relationships, and has

general oversight of the spiritual and temporal affairs of the presbytery.

In the Roman Catholic Church the sacrament of Holy Orders includes the three degrees of bishop, presbyter (priest), and deacon, of which the bishop enjoys the fullness of the sacrament of Holy Orders. Bishops are priests appointed by the Holy See and entrusted with the pastoral care of a diocese and the authority specified in Canon Law, with the cooperation of the presbyterate, the clergy of the diocese.

D. Marriage

19. How do couples prepare for marriage in each church?

Both churches have a process for preparing couples for marriage. While marriage is not a sacrament in the Presbyterian Church as it is in the Roman Catholic Church, marriage is viewed as a sacred covenant in both churches. In both churches, the planning of the wedding ceremony itself will take place with the pastor or others designated for this purpose.

The process for preparing couples for marriage in the Roman Catholic Church is determined by the particular parish or diocese. In all dioceses of the United States a prenuptial inquiry must be completed by the couple. This inquiry seeks information about the couple's attitude toward and understanding of marriage, any impediments to marriage (for example, a previous still-existing marriage), approval of the marriage by parents, if applicable, etc. Usually the couple will be asked to participate in some formal marriage preparation program such as Pre-Cana or an Engaged Encounter Weekend. Some parishes will also require the couple to take a pre-marital inventory and/or meet with a sponsor couple.

Presbyterian ministers are required by the Book of Order to “provide for a discussion with the man and woman” that should cover such topics as legal requirements, ascertaining that at least one is a professing Christian, the nature of the service to be held, vows and commitments to be made, and resources available in the Christian community (BoO W-4.9002a). Most Presbyterian ministers seek through premarital counseling to evaluate the couple's maturity, commitment to the relationship, and ability to form a lasting marriage bond.

20. When a Presbyterian and a Roman Catholic marry, what is required?

Both the Presbyterian and the Roman Catholic churches hold a couple's faith life in the highest regard and wish to foster the bonds of marriage in mutual respect. For the sake of unity in the family and its spiritual well-being, each person may remain a member of his or her church, witnessing to the ecumenical life of the church. See Question 24 for requirements concerning children and consult the Handbook of Pastoral Parish Leadership, section on Sacramental Policies, of the Archdiocese of Santa Fe for details.

21. When a Presbyterian and a Roman Catholic marry, where may the wedding take place?

Neither church would approve two separate religious services in which the exchange of consent would be expressed twice, or even one service which would celebrate two such exchanges of consent jointly or successively. A minister or a priest may be invited to participate in a wedding in the other's church building with appropriate dispensation for the Roman Catholic party.

For the Roman Catholic partner, the marriage rite is customarily in the church building before a priest or deacon and two witnesses. Should this be undesirable for the sake of unity among the families, the Catholic partner may seek a dispensation from church law.

Because of problems concerning Eucharistic sharing which may arise from the presence of non-Catholic witnesses and guests, an inter-church marriage celebrated according to the Catholic form ordinarily takes place outside the Eucharistic liturgy, as is the case with most Presbyterian marriages.

22. What responsibility does each partner have to nurture the other's faith?

One of the principal responsibilities of persons in a Christian marriage is to do everything that they can to bring their partner closer to God. In the case of a mixed or inter-church marriage, an excellent guideline is to live out the expression, "celebrate the commonalities and respect the differences." This implies that each partner is open to, listens to, and is supportive of the other's faith. The possibilities for this are limited only by the faith and imagination of each of the partners. Spouses can support and encourage the attendance at worship services by their husband or wife in the church of his or her membership; attend their husband's or wife's worship service as a couple or a family regularly or on special occasions; develop a mutual or family prayer life; and create a joint worship space in the home in which symbols or mementos of both faiths can be displayed, prayer or devotional books can be present, and daily prayer or devotion can be offered.

E. Children

23. What are the means available for family planning?

Both churches call us to prayerful consideration and responsible parenthood. Both churches welcome and celebrate the birth of children and believe that children do best when born into a stable and loving marriage where their births are wanted and prepared for.

For the Presbyterian Church, family planning is understood to be a matter of conscience for the married couple. If a means of preventing pregnancy is chosen for reasons of the mother's health, because of the possibility of genetic anomaly, for the spacing of the birth of children, or because the couple has decided not to become parents, that decision is between the couple and their physician. Regarding abortion, the Presbyterian Church (USA) has consistently affirmed the right of a woman, along with her physician, to make decisions about when it might be appropriate to terminate a pregnancy (although it has rejected late term abortion as a moral choice). However, the arguments which ultimately lead to a reproductive choice position are clear that abortion should be reserved for situations of extremity (endangering the life of the mother; severe damage to the embryo; a pregnant child who is a victim of incest or rape; etc.), and not used as a form of birth control.

As mentioned above, the Roman Catholic Church calls us to responsible parenthood. The Catholic Church teaches that a married couple's lovemaking should be both unitive and procreative (open to the life-giving potential of the act). In accord with this, the Roman Catholic Church promotes the use of Natural Family Planning (NFP), a comprehensive and morally acceptable system of family planning that helps couples to manage their fertility effectively and naturally, without chemicals or devices. The only birth control method that is 100% effective is abstinence. But God has given us natural times of fertility and infertility which can be understood and learned by a couple through NFP. NFP can be used to either avoid or achieve pregnancy. The Family Life Office of the Archdiocese of Santa Fe promotes only NFP methods that are comprehensively approved by the United States Conference of Catholic Bishops (USCCB). The only NFP method that currently meets that standard in the Archdiocese is the **FertilityCare™** program (the Creighton Model). The Roman Catholic Church does not allow the use of artificial barriers, devices, or chemicals to prevent conception because they negate the unitive and procreative ends of marriage. Regarding abortion, Catholic teaching considers abortion as the taking of a human life and therefore a grave violation of the commandment that prohibits this.

24. What responsibilities do parents have regarding their children's Baptism?

In the Roman Catholic Church, the faith of the children is of primary concern in a marriage. The Catholic partner is asked to promise to do all in his or her power to raise the children in the Roman Catholic faith, beginning with Baptism. (Consult the Handbook of Pastoral Parish Leadership, section on Sacramental Policies, of the Archdiocese of Santa Fe for details.) The Presbyterian partner is to be informed of this promise, but is not asked to assent to or sign anything. The Catholic partner is to act always with respect for the religious freedom and conscience of the other parent when sharing the Roman Catholic faith with the children and with due regard for the unity and permanence of the marriage and for the maintenance of the

communion of the family. If the children are not baptized and brought up in the Roman Catholic Church, the Catholic parent is not under any kind of censure.

In the Presbyterian Church, parents have their children baptized in obedience to the word of Jesus and confident of his promises, “for the promise is for you, for your children, and for all who are far away, everyone whom the Lord our God calls to him” (Acts 2:39). At the Baptism, parents promise that, relying on God’s grace, they will live the Christian faith, and teach that faith to their child.

25. How can parents continue to foster their children’s faith?

Parents are the primary teachers of faith and their modeling is the most effective tool of evangelism for their children. Church or doctrine is less important to small children than the facts that their parents pray with them and for them; that family meals begin with a prayer (grace); and that, in difficult times and in times of rejoicing, children observe their parents (and, when old enough, are included with them) in prayers of intercession or thanksgiving. Children love Bible stories and Roman Catholics and Presbyterians share essentially the same stories.

As children grow and become involved in church school and/or catechism classes, parents of both churches can support their attendance in whichever church the parents have decided they should attend; can attend their rites of passage in worship; and can have special celebrations at home for Baptisms, First Holy Communions, confirmations, etc.

F. Annulment, Divorce, and Remarriage

26. When a marriage is not working, what are the available options?

The Presbyterian Church regards marriage as a sacred covenant, and as such takes the commitment very seriously. Couples are counseled that “in marriage, husband and wife are called to a new way of life, created, ordered, and blessed by God” and that “this way of life must not be entered into carelessly, or from selfish motives, but responsibly and prayerfully” (BCW, Christian Marriage: Rite I, p. 842). At the same time, the Presbyterian Church acknowledges the presence of sin and failure in human life and recognizes that some marriages fail. Every effort is made, through pastoral counseling (and, when needed, referrals to professional therapists) to save marital relationships and to find avenues to reconciliation. Divorce is accepted when all else is ineffective, but always as an occasion for grief.

The Roman Catholic Church teaches that a ratified and consummated sacramental marriage between two baptized Christians creates a permanent and indissoluble bond that cannot be broken as long as they are both alive. The options available to a couple whose marriage is not working are: (1) to seek professional or pastoral counseling toward initiating a reconciliation; (2) to participate in a program designed for troubled marriages such as Retrouvaille; (3) to seek a legal or trial separation to give time for spousal reconciliation, such as Retrouvaille.

27. When a marriage has ended in divorce, what resources are available for healing?

In the Roman Catholic Church, when the marriage fails and ends in a civil divorce one may seek an annulment of the sacramental marriage. An annulment, or a declaration of nullity, does not dissolve a marriage, but rather declares that the marriage was not sacramentally valid to begin with because it lacked some essential element, such as proper consent. Some parishes and dioceses, including the Archdiocese of Santa Fe, provide programs for divorced people. For those who seek an annulment through the church, the annulment can be both an emotionally and spiritually healing process. Divorced Roman Catholics without an annulment can continue to partake in all the sacraments except another marriage since they are separated but still participating in a valid sacramental marriage.

The Presbyterian Church recognizes that divorce can sometimes be a step towards healing. When divorce takes place, the husband and wife are encouraged to have individual counseling to help them understand the reasons for the failed relationship. Couples may also participate in a Service for Wholeness as part of the healing process.

28. What is the status of children born to a couple whose marriage is subsequently annulled?

A declaration of nullity of a marriage by the Roman Catholic Church has no civil effects and, therefore, does not affect the legal status of the children of that marriage. The children remain legitimate in church law as well as in civil law.

29. When is remarriage in the churches possible?

Presbyterian ministers have the discretion to agree or refuse to perform a wedding, based on the minister's perceptions about the maturity, degree of self-knowledge, seriousness, or degree of healing from a former broken relationship. Divorce does not automatically rule out remarriage. Nothing prevents a couple turned down by one minister from requesting another minister to perform their service of marriage.

The Roman Catholic Church considers a sacramental marriage between two baptized Christians to be a sign of God's covenant that must not be broken. Only when a marriage is declared null and void by the church or a spouse dies is each party or the surviving spouse free to seek marriage in the church.

G. Death and Christian Hope

30. What do both churches teach about the value of human life?

Both churches emphasize a respect for human life, based on the dignity of each person, as God's beloved creation, made in the image and likeness of God. Both churches value the beginning and end of human life. By valuing its end and the process of dying, both churches affirm the right to prepare "Power of Attorney for Healthcare" documents which reject extraordinary and disproportionate measures to be kept alive by artificial means if there is little hope of recovery. The Catholic Church presupposes providing artificial nutrition and hydration to a person not able to do it alone.

Both churches are concerned with the dignity of life; oppose torture; and teach that everything reasonably possible must be done to avoid war and civil strife. Both churches oppose euthanasia and suicide but extend loving care to all involved. Presbyterians and Roman Catholics have differing official positions on abortion.

Presbyterians affirm that "in sovereign love God...makes everyone equally in God's image, male and female, of every race and people, to live as one community;" that "in life and in death we belong to God" (BoC, Brief Statement of Faith, 10:3, 10:1); and that "life is a gift to be received with gratitude and a task to be pursued with courage" (BoC, Confession of 1967, 9.17). These affirmations and others from the confessions and scripture, and the Presbyterian Church's official positions on questions of pregnancy, end of life issues, and the death penalty, guide Presbyterians in making personal decisions about beginning and ending life.

The Roman Catholic Church teaches that all human life is sacred, from its beginning in conception until natural death. God alone is the Lord of life, as its creator and sustainer, and the Roman Catholic Church therefore believes no human has the right to directly and deliberately end a life (except in the case of legitimate self-defense).

31. What do both churches teach about resurrection?

Both churches proclaim the resurrection of Jesus and the resurrection of the body, not only of believers, but of all people. Both churches use the Apostles' Creed and the Nicene Creed which affirm the resurrection of Jesus and the body. The resurrection and our hope of eternal life with Christ are especially affirmed in the funeral services of both churches.

For both Presbyterians and Roman Catholics, the death and resurrection of Jesus are remembered in Holy Communion as "the memorial of Christ's Passover," in which he offers us his Body, given for us, and his Blood, shed for us. While Presbyterians display the empty cross to emphasize Christ's resurrection, and Roman Catholics display the crucifix to commemorate Christ's sacrificial death, for both churches Christ's death and resurrection are two parts of one saving reality.

32. What do both churches teach about purgatory?

Roman Catholics understand purgatory as a final purification of the elect, when they are purged of their last remaining impurities "so as to achieve the holiness necessary to enjoy the joy of

heaven” (CCC 1030). This teaching is based on the texts of Scripture which speak of a purifying fire (2 Macc 12: 42-46), (1 Corinthians 3:15, 1 Peter 1:7).

Presbyterians believe that eternal life with Christ in heaven after our death is available to believers without an intermediate state of purification in purgatory. For this reason also, although they commend their dear ones who have died to God’s care, Presbyterians do not offer prayers for the purification of the dead.

33. At the time of death, what rites are available to us?

Presbyterian ministers pray with the dying, and may anoint them with oil with their consent, using the Service for Wholeness (Healing) or other words. Communion is given to the dying with their consent. However, for Presbyterians, neither anointing nor Communion are considered essential rites to be done at the time of approaching death.

One of the sacraments of the Roman Catholic Church is the Anointing of the Sick, administered by a priest. It includes sacramental forgiveness of sins, prayer, and anointing with oil. For those nearing death, anointing is usually followed by viaticum (meaning food for the journey), i.e., Holy Communion, and the Apostolic Blessing.

34. Is cremation acceptable to both churches?

Both churches permit cremation.

The Roman Catholic Church “permits cremation, provided that it does not demonstrate a denial of faith in the resurrection of the body” (CCC 2301) and the cremated remains are buried or entombed in a mausoleum or columbarium.

The Presbyterian Church places no emphasis on one form of burial or disposal of ashes over another. The committal service has prayers for earth burial, burial at sea, at the time of cremation, and when cremated ashes are placed in their resting place.

35. What worship services and local customs do both churches in New Mexico generally observe after a death?

Presbyterians normally hold a funeral service at the church, with the body or ashes present, or a memorial service may be held instead, when burial has already taken place. Presbyterians may have previously held a “viewing,” which is not a religious service, at the local funeral home, where mourners may visit the body of the person who has died and may greet the family when they are present. Provision is included for celebrating Holy Communion at the funeral or memorial service. A brief committal service is held at the time of burial or disposition of ashes.

Roman Catholics generally hold a wake service in memory of the one who has died. Officially, this is called a vigil and is biblical in nature. It often includes recitation of the rosary. There is normally a funeral Mass, with a committal service following.

Glossary

(Most of the Roman Catholic “definitions” are quoted from the Catechism of the Catholic Church, 2nd edition.)

Apostolic: Apostolic is one of the four marks of the church, that is, “one, holy, catholic, and apostolic” (Nicene Creed). For Presbyterians the apostolic character of the church refers to continuity of doctrine. In Roman Catholic understanding this means the church is identifiable with the church of the apostles by succession and continuity of doctrine.

Book of Order: A part of the Constitution of the Presbyterian Church (U.S.A.), comprising the Form of Government, Directory for Worship, and Book of Discipline. It constitutes the basic “rule book” for Presbyterian Church life. Changes are made to it through democratic process.

Call: For both churches, “call” points to God’s calling a person to respond to a particular vocation, often, but not necessarily, referring to the vocation of ministry.

For Presbyterians, the call to the vocation of ministry is received/heard by the individual, who, after training and examinations, needs the affirmation of an external call from a congregation, or church recognized institution, to be ordained to the ministry of Word and Sacrament. The term is also used when a congregation elects and then “calls” a pastor. The call is tested and either validated or invalidated by the presbytery (the corporate bishop) by evaluating the gifts the individual brings to the chosen work.

For Roman Catholics, after prayerful discernment and upon completion of canonical requirements for ordination, the bishop calls or elects the candidate at ordination and the congregation gives its assent.

Canon Law: The authoritative church law for Roman Catholics.

Celibacy: For Roman Catholics, celibacy is the state or condition of those who have chosen to remain unmarried for the sake of the kingdom of heaven in order to give themselves entirely to God and to the service of the people of God. Celibacy is obligatory for bishops and priests.

Celibacy is not a requirement for Presbyterian ministers.

Church: In its broadest sense the word “church” refers to the whole body of baptized believers. As used in this booklet, sometimes “church” refers to a communion, tradition, or denomination, such as the Roman Catholic Church or the Presbyterian Church. For “church” in the sense of a local gathering of believers (as in “the church across the street”), this Guide uses the term “congregation” or “neighborhood congregation.” (See also “Congregation” and Question 12.)

Clergy: Those ordained to perform pastoral or priestly functions in a Christian church.

Columbarium: A structure of vaults lined with recesses for urns of cremated remains.

Congregation: For both churches, congregation refers to the gathering of worshipers. In this Guide, “congregation” refers to a neighborhood parish (see “Church”). For the Roman Catholic Church it also refers to an official department in the Vatican Curia such as the Congregation for Doctrine and Faith.

Deacon: For Presbyterians, deacons are lay persons ordained to a ministry of compassion. Churches in the Presbyterian/Reformed tradition ordain ministers (clergy), elders and deacons, thus erasing a division between clergy and laity. Deacons are ordained for life, but are elected by the congregation to serve for a set period.

For Roman Catholics, the diaconate is a part of the sacrament of Holy Orders. The deacon is ordained for ministry and service, which may include assisting the bishop and priests in the celebration of the Mass, distributing Holy Communion, assisting at and blessing marriages, proclaiming the Gospel and preaching, presiding over funerals, and dedicating himself to the various ministries of charity (CCC 1569, 1571). Deacons may be permanent or transitional. Being a transitional deacon is a step on the way to being a priest.

Diocese: For Roman Catholics, a diocese is a portion of the people of God which is entrusted for pastoral care to a bishop with the cooperation of the presbyterate. A diocese is usually determined to be those residing in a geographic area; sometimes it may be constituted as a group of people of the same rite or language. (CCC 833).

The Presbyterian equivalent of a diocese is the presbytery, a regional governing body consisting of several congregations and ministers of the Word and Sacrament which performs corporately the work performed by the Catholic bishop.

Doxology: The Doxology is a Christian prayer which gives praise and glory to God, often in a special way to the three divine persons of the Trinity. Liturgical prayers traditionally conclude with the Doxology □to the Father, through the Son, in the Holy Spirit□; the final doxology of the Lord's Prayer renews the prayer's first three petitions in the form of adoration and praise (CCC 2639, 2855).

Ecumenism: Ecumenism is the promotion of the restoration of unity among all Christians, the unity which is a gift of Christ and to which the church is called by the Holy Spirit. For the Roman Catholic Church, the Decree on Ecumenism of the Second Vatican Council provides a charter for ecumenical efforts (CCC 816, 820-822). Among Protestants, the modern ecumenical movement is dated from the Edinburgh Mission Conference of 1910 which set in motion cooperation that led to the World Council of Churches in 1948. One of the Council's major Commissions, Faith and Order, has full Roman Catholic participation.

Elder: Presbyterians ordain lay persons to the office of elder "chosen by the people. Together with ministers of the Word and Sacrament they exercise leadership, government, and discipline and have responsibilities for the life of a particular church as well as the church-at-large, including ecumenical relationships" (BoO G-6.0302).

Elders are initially elected, ordained and installed to oversee the spiritual and temporal well being of a congregation through service on the Session (governing board). Although elders serve terms of office on the Session of three years at a time, they are ordained elders for life and as such have ongoing responsibility for the peace, unity, and purity of the whole church.

Being a lay ordained elder is an office peculiar to the Reformed/Presbyterian tradition. It is derived from the early church's designation of assistant priests as "presbyters," or "elders" (see Presbyter).

Eucharist: A term for Holy Communion (see Question 3).

Holy See: The central government of the Catholic Church headed by the Pope.

Installation: When a Presbyterian congregation calls a pastor or associate pastor, that ministry is celebrated with a service of installation by the presbytery or a commission appointed by the presbytery for this purpose. Installation takes place in the midst of the congregation gathered for worship. In the Roman Catholic Church pastors may be installed at the discretion of the bishop.

Laity: For Roman Catholics, laity means the faithful who, having been incorporated into Christ through Baptism, are made part of the people of God, the church. The laity participate in their own way in the priestly, prophetic, and kingly functions of Christ. Laity are distinguished from clergy (who have received Holy Orders) (CCC 897).

Presbyterians rarely use this term because they do not make a distinction between ordained and laity as to ministry. They ordain ministers of Word and Sacrament, elders and deacons.

Lectionary: Presbyterians and many other Protestant churches use the Common Lectionary, which is an adaptation of the Roman Catholic Lectionary. There are some differences between the two lectionaries, but the same Gospel lessons are appointed in both.

The lectionary is the official, liturgical book from which the reader (*lector*) proclaims the Scripture readings used in the Liturgy of the Word (CCC 1154). The lectionary contains Scripture readings for each Sunday and festival in a three-year cycle.

Liturgy: The word liturgy is used in the Greek New Testament to mean “either a public work, or action, done for people, or public work, or action, done by people.” (Shafer, p. 7). In both our churches it is used to refer to the work of public worship, and is often used, as in this booklet, to mean the formal ordering of public worship.

Lord’s Prayer: This is the ecumenical (ICET) English version of the Lord’s Prayer:

Our Father in heaven, hallowed be your name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from the time of trial and deliver us from evil. For the kingdom, the power, and the glory are yours now and forever. Amen.

Lord’s Supper: A term for Holy Communion (see Question 3).

Mass: The liturgy or celebration of Holy Communion.

Ministry: Presbyterian ministers preach, administer the Sacraments, and provide pastoral care and leadership. Elders’ ministry is in governance and deacons’ is in service to the needy. All members of the congregation are called to perform ministry in the world in the educational, social, economic, etc., life of the community.

For Roman Catholics, ministry is the service or work of sanctification performed by the preaching of the word and the celebration of the sacraments by those in Holy Orders (CCC 893, 1536), or in determined circumstances, by laity (CCC 903). The New Testament speaks of a variety of ministries in the church; Christ himself is the source of ministry in the church (CCC 873-874). Bishops, priests, and deacons are ordained ministers in the church (CCC 1548).

Ordination: As noted elsewhere, Presbyterian ordination (men and women) is not reserved for the clergy only. Ministers of Word and Sacrament are ordained by the presbytery (their corporate bishop). Elders and deacons are elected by the congregation and are ordained by the moderator of the Session, i.e., their pastor. The ordination service and questions asked are the same in each case, save the ones relating to the particular ministry.

For Roman Catholics, ordination is the sacrament of Holy Orders by which the bishop, through the imposition of hands and the prayer of consecration, integrates a man into the order of bishop, priest, or deacon and goes beyond a simple election, designation, delegation, or institution by the community, for it confers a gift of the Holy Spirit that permits the exercise of a sacred power which comes from Christ himself through his church. The laying on of hands by the bishop, with the consecratory prayer, constitutes the visible sign of this ordination (CCC 1538).

Parish: For Roman Catholics, a parish is a stable community of the faithful within a particular church or diocese, whose pastoral care is confided by the bishop to a priest as pastor (CCC 2179).

Presbyter: The Greek word “presbyter” means elder (as in “the elder brother” or “Respect your elders.”). The Presbyterian Church takes its name from its use of lay ordained elders (“presbyters”) (see “Elder”). The Roman Catholic Church also uses the term “presbyter” for the members of the presbyterate (defined below under “Presbytery”).

Presbytery: For Presbyterians a presbytery is a church governing body with oversight and jurisdiction over a certain area, the extent of which is decided by the General Assembly (highest governing body). A Presbyterian minister is ordained by the presbytery and is subject to it, and is a member of the presbytery and not the local congregation. The call of a minister or his/her leaving must be approved by the presbytery. The membership of the presbytery in a meeting consists of an equal number of ministers and elders whose vote is of equal weight.

For Roman Catholics the presbyterate or *presbyterium* is used to describe the unique collegial ministry of the bishop together with the priests as co-workers in communion (CCC 1567).

Sacrament: Presbyterians celebrate two sacraments: Baptism and Holy Communion, the two sacraments considered to have been instituted by Jesus Christ in his earthly ministry. Confirmation, the marriage service, anointing, and ordination are considered by Presbyterians to be rites of the church. Presbyterians do not have a rite of penance, although they do have confession and an optional Service for Wholeness.

For Roman Catholics, a sacrament is an efficacious sign of grace, instituted by Christ, and entrusted to the church, by which divine life is dispensed to us through the work of the Holy Spirit (CCC 774, 1131). The sacraments are seven in number: Baptism, Confirmation, Eucharist, Confession or Reconciliation, Anointing of the Sick, Holy Orders, and Matrimony (CCC 1210).

Service: Presbyterians use the word “service” in two predominant ways. The “Divine service” or “worship service” refers to the liturgy held on Sundays (or during the week) in which the congregation gathers for the formal worship of God. Service is also used to refer to acts of compassion or works on behalf of others encouraged by the church as responses to the unearned gift of the grace of God.

Worship: The reverence offered to God, or the act expressing such reverence.

A Guide to Etiquette: How do we address each other's leaders?

Presbyterian ministers can be addressed in a variety of ways. If referred to in the third person, the correct address is the Reverend Mr. (or Ms. or Miss or Mrs.) or the Reverend Dr. (if that is the case) and the minister's first and family name. If addressed in the second person (and if the minister is indeed the pastor or associate pastor of a congregation), ministers can be addressed as Pastor and their last name or Mr. (Ms., Miss, Mrs.) and their last name. (Some ministers affect a title □ Pastor and their first name, □ but it is not traditional in Presbyterian circles to do so.). Many Presbyterian ministers encourage their congregations to call them by their first names alone in informal situations, and are often uncomfortable with titles except in print, or in formal introductions.

The forms of address for Roman Catholic clergy are outlined in this table:

Person Being Addressed	Envelope	In Writing Formal	In Writing Less Formal	In Speaking
Pope	His Holiness The Pope	Your Holiness or Most Holy Father:	none	Your Holiness
Cardinal	His Eminence (given name) Cardinal (surname), Archbishop of (city), (city and state, etc.)	Your Eminence:	Dear Cardinal (surname):	Your Eminence
Archbishop	The Most Reverend (full name), Archbishop of (city), (city and state, etc.)	Your Excellency:	Dear Archbishop (surname):	Archbishop (surname) or Your Excellency
Bishop	The Most Reverend (full name), Bishop of (city), (city and state, etc.)	Your Excellency:	Dear Bishop (surname):	Bishop (surname) or Your Excellency
Monsignor	The Reverend Monsignor (full name), (city and state, etc.)	Reverend Monsignor (surname):	Dear Monsignor (surname):	Monsignor (surname)
Dean	The Very Reverend (full name), (city and state, etc.)	Very Reverend Dean (surname):	Dear Dean (surname):	Dean (surname)
Priest	The Reverend (full name), (city and state, etc.)	Reverend Father:	Dear Father (surname):	Father (surname)
Deacon	Deacon (full name), (city and state, etc.)	Deacon (full name):	Dear Deacon (surname):	Deacon (surname)

Resources

About Life Together

John Paul II, *Familiaris Consortio, Apostolic Exhortation on the Role of the Christian Family in the Modern World* (Washington, DC: United Catholic Conference, 1981).

John C. Bush and Patrick R. Cooney, eds., *Interchurch Families: Resources for Ecumenical Hope* (Louisville, Ky: Westminster/John Knox Press, 1989).

Ernest Falardeau, S.S.S., *That All May Be One: Catholic Reflections on Christian Unity* (Mahwah, NJ: Paulist Press, 2000).

About Pastors and Congregations/Parishes

Faith and Order Commission, *Baptism, Eucharist and Ministry, Faith and Order Paper No.111* (Geneva: World Council of Churches, 1982).

The fifth round of the Catholic-Reformed Dialogue prepared an excellent resource for parish education in this regard and it is highly recommended for broad use and study in the churches. Their work is available under the title *Laity in the Church and World. Resources for Ecumenical Dialogue* (Washington, DC: US Catholic Conference, 1998).

George Kilcourse, *Double Belonging: Interchurch Families and Christian Unity* (New York/Mahwah: Paulist Press, 1992).

About Baptism

Towards a Common Understanding of the Church: Reformed/Catholic International Dialogue (Geneva: World Alliance of Reformed Churches, 1991).

Michael Root and Risto Saarinen, eds., *Baptism and the Unity of the Church* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1998).

About the Churches

Roman Catholic:

Handbook of Pastoral Parish Leadership, section on Sacramental Policies, of the Archdiocese of Santa Fe

Catechism of the Catholic Church, 2nd ed. (Washington, DC: United States Catholic Conference, 2000).

United States Catholic Catechism for Adults (Washington, DC: United States Conference of Catholic Bishops, 2006).

Vatican Council II: The Conciliar and Post Conciliar Documents, New Revised Edition, ed. Austin Flannery, O.P. (Northport, NY: Costello Publishing Co., Inc., 1992).

Presbyterian:

Book of Common Worship (Louisville, KY: Westminster/John Knox Press, 1993).

Book of Confessions: The Constitution of the Presbyterian Church (USA) Part I (Louisville, KY: Office of the General Assembly, Presbyterian Church (USA), 2007).

Book of Order: The Constitution of the Presbyterian Church (USA) Part II, 2007/2009 (Louisville, KY: Office of the General Assembly, Presbyterian Church (USA), 2007).

Floyd Doud Shafer, *Liturgy: Worship and Work* (Philadelphia: Board of Christian Education, United Presbyterian Church USA, 1966).