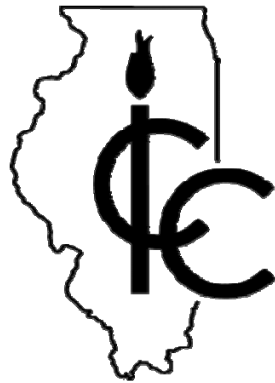


***BAPTISM: AN ECUMENICAL STUDY OF  
SIMILARITIES, DIFFERENCES, AND  
OPPORTUNITIES***



**UNITY & RELATIONSHIPS COMMISSION  
Illinois Conference of Churches**

**2005**

## **TRADITIONS RESPONDING TO THE SURVEY**

**African Methodist Episcopal Church**

**American Baptist Church**

**Christian Church (Disciples of Christ)**

**Church of the Brethren Episcopal Church**

**Evangelical Lutheran Church In America**

**Greek Orthodox Church**

**Moravian Church**

**Presbyterian Church (U.S.A.)**

**Religious Society of Friends (Quakers)**

**Roman Catholic Church**

**United Church of Christ**

**United Methodist Church**

## INTRODUCTION

Baptism is universally recognized as both the foundation of the Christian faith, as well as the cornerstone of *ecumenism*. "Our common baptism, which unites us to Christ in faith, is thus a basic bond of unity. We are one people and are called to confess and serve one Lord in each place and in all the world. When baptismal unity is realized in one holy, catholic, apostolic Church, a genuine Christian Witness can be made to the healing and reconciling love of God. Therefore, our one baptism into Christ constitutes a call to the churches to overcome their divisions and visibly manifest their fellowship."  
(Baptism, Eucharist and Ministry, paragraph 6.)

As a regional, ecumenical body which seeks ways to make visible and effective the unity and mission of the Church of Jesus Christ, the Illinois Conference of Churches has conducted a survey of its fifteen *communions/denominations* and thirty-one *judicatories* to gather information and identify specific and practical discoveries made in the process, note widely agreed upon points of unity, recognize continuing questions for additional work, and propose preliminary conclusions and recommendations. An annotated bibliography and relevant appendices will conclude the paper.

We believe baptismal unity is at the heart of the ecumenical task. It is central for the realization of genuine partnership within the Christian communities. We invite and welcome your participation in this shared effort.

\* Italicized words are defined in the Glossary on page 7.

## **SURVEY RESULTS & FINDINGS IN BAPTISM STUDY**

### **THIRTEEN PARTICIPATING DENOMINATIONS (out of 15)**

#### **DISCOVERIES**

- ❖ Some traditions (Catholics, ELCA Lutherans, Orthodox, Episcopalians) use the term "*conditional*" baptism when an actual record or written testimony, or the type of formula used cannot be ascertained.
- ❖ Nearly all communions use or allow for godparents except American Baptists and Quakers. The United Church of Christ does not require godparents, but does allow for them.
- ❖ In the Catholic tradition, at least one of the godparents needs to be a practicing, baptized and confirmed Catholic. If the other godparent is from another Christian tradition, he or she is called a Christian witness and they must be a baptized person active in their denominational church. For the Orthodox, a godparent needs to be in good standing and in relationship with a particular Orthodox parish.
- ❖ In marriages of *interchurch couples*, a shared observance of baptism, with clergy and lay representatives of both Churches participating, is sometimes celebrated, and in some cases, a recognition ceremony occurs in the other spouse's church indicating that the baptism had taken place earlier.
- ❖ The Society of Friends is the only Church in the conference that does not have baptism by water. Instead, Friends believe baptism is a spiritual event that unites the believer with Christ as the disciples experienced on Pentecost.

#### **POINTS OF UNITY**

- ❖ Baptism is taken very seriously by all the Churches.
- ❖ The actual practices and requirements are very similar.
- ❖ The vast majority require the following to be part of the ritual act: *Trinitarian* formula, the use of water, and the *proper intent*.
- ❖ All include the role of sponsors or the community (except American Baptists).
- ❖ There is almost always some preparation for the parents and godparents.
- ❖ There is always a connection to the community in terms of theology and ritual.

## CONTINUING QUESTIONS FOR FURTHER REFLECTION

The study points to five areas for continuing conversation:

1. **Baptism of Believers and Infant Baptism:** One real distinction continues between those churches who baptize people at any age and those who baptize only those able to make a confession of faith for themselves. The issue is the difference between "infant" baptism and "believer's" baptism and the possibility or impossibility of mutual recognition by two churches.
2. **God's Action or Human Response:** All respondents acknowledge the necessity of faith for the reception of the salvation embodied and set forth in baptism. Yet some are more adamant than others that the action is so deeply embedded in God's grace and *undeserved* love that baptism is essentially a celebration of something already freely given by God. This distinction leads some traditions to see an objective change in one's salvation take place in the act of baptism, while others believe the salvation gift is already freely given, whether we choose to celebrate it or not.
3. **Language for Trinity:** Nearly all traditions require the Trinitarian formula be used in the act of baptism, specifically "in the name of the Father, the Son, and the Holy Spirit." In this survey we have discovered at least one denomination which allows the presiding clergyperson to affirm the Trinity in additional ways, e.g., "in the name of God the Creator, Redeemer, and Sustainer," or "in the name of God the Parent, the Christ, and the Holy Spirit." The issue is one of whether or not such a baptism can be officially recognized by other churches.
4. **The Use of Water:** All but one of our communions administer baptism with water. Quakers do not practice water baptism since Jesus did not baptize. The Quaker understanding of baptism "is that it is not a single act of initiation but a continuing growth in the Holy Spirit and a commitment which must be continually renewed."
5. **Immersion versus Pouring:** Most of our communions permit any method of baptism as long as water is used. Three groups – Greek Orthodox (except in clinical or emergency situations), American Baptists, and Disciples of Christ — utilize the full sign of immersion. Recent Roman Catholic directives strongly encourage the full sign value of baptism by immersion.

## RECOMMENDATIONS AND CONCLUSIONS

- ❖ Let us affirm our mutual recognition of the various practices of baptism among the churches of the Illinois Conference of Churches. An inability to do this gives dramatic visibility to the broken witness of the Church and seriously compromises an effective witness.
- ❖ As a symbol of our visible unity and mutual recognition of baptismal unity, let us utilize an ecumenical baptismal certificate, in addition to whatever certificates are used in our own communions.
- ❖ Let us find ways to include ecumenical participation in the observance of baptism, inviting colleagues from other communions to be physically present whenever possible.
- ❖ Let us identify *resources* for families who are already involved in interchurch marriages to *administer* the sacrament of baptism in one church with clergy and lay leaders from both churches taking part, and acknowledge and celebrate the baptism in the other church with leaders from both again taking part.

## ADDITIONAL FINDINGS IN CONVERSATIONS WITH THE PLANNING GROUP

**Chrism:** Consecrated oil used in Orthodox and Roman Catholic Churches, especially in baptism, confirmation and ordination ceremonies.

**Chrismation:** The term for anointing with holy chrism after baptism in the Orthodox Church. This is equivalent to confirmation in the Roman Catholic and a number of other Western Churches and is usually administered at a later time.

**Anointing after Baptism:** Used by Roman Catholics, the Episcopal Church and some other denominations. Chrism or oil is used, but in the case of infants or very small children, it is not considered to be the sacrament of confirmation which comes at a later age.

**The Usual Minister of Baptism:** An ordained clergy person or another designated leader. In the case of an emergency, a layperson may perform the ritual in most, if not all, denominations.

**Placement and Size of Font or Pool:** While a number of communions use a small bowl or font in the front part of the sanctuary or chancel area for baptism, the practice is growing among some denominations to have a large pool in the worship space which allows for the practice of adult immersion. In several church bodies the font is located in the entrance or gathering area of the church building symbolizing the person entering into the family of faith, the Body of Christ. Many communions allow for baptism to take place outdoors in a lake, river or stream.

## GLOSSARY

***Trinity, Trinitarian, or Triune:*** the unity of Father, Son and Holy Spirit as three persons in one Godhead according to Christian dogma.

***Interchurch:*** between two or more different Christian denominations or communions.

***Ecumenism:*** promoting worldwide or local Christian unity or cooperation.

***Denomination:*** the name designation for a particular religious body adhering to the same faith tradition and united by legal and administrative bonds.

***Judicatory:*** the respective region within a particular denomination or communion which is responsible for the government and administration within its jurisdiction.

***Conditional Baptism:*** performed when an actual record or written testimony, or the type of formula or method used in the earlier baptism, cannot be verified or sanctioned.

***Proper Intent or Intention:*** that the person being baptized – or in the case of infants or young children, the parents and godparents – have the desire for themselves or their children to accept Christ as their savior for the forgiveness of sins and to become a member of Christ's Body.

***Undeserved Love:*** God's unconditional, generous and unqualified gift to sinful humanity which is not earned by any merit of human beings themselves.

## BIBLIOGRAPHY AND SUGGESTED RESOURCES

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\* Denotes excellent recent resources

**BAPTISM SURVEY – ILLINOIS CONFERENCE OF CHURCHES**

**Question 1:** Does your church denomination accept and recognize the baptism of individuals baptized in other Christian churches?

<b>ABC</b>	Local church option – some do and some don't
<b>AME</b>	Yes, accept
<b>Brethren</b>	Most do
<b>Disciples</b>	Yes, accept – most do
<b>Episcopal</b>	Yes, accept
<b>ELCA</b>	Yes, accept
<b>Friends</b>	N/A – do not believe in baptism or outward signs
<b>Greek Orthodox</b>	Yes, accept
<b>Moravian</b>	Yes, accept
<b>Presbyterian</b>	Yes, accept
<b>Roman Catholic</b>	Yes, accept
<b>UCC</b>	Yes, accept
<b>UMC</b>	Yes, accept

**Question 2:** Are there circumstances when your church denomination would baptize a person who has already been baptized in another denomination such as “conditional” baptism? (“Conditional” means it is not certain a baptism actually took place – no written record or witnesses to attest to it – or the formula or method was not the norm, i.e., in the name of Jesus, etc.). If yes, what are those circumstances?

<b>ABC</b>	Local church option – some acceptable
<b>AME</b>	No, if a recognized Christian baptism is received, it is against our doctrine to rebaptize.
<b>Brethren</b>	Yes, if they want triune immersion. Rededication and laying on of hands.
<b>Disciples</b>	Most would not rebaptize, but it is up to the local pastor – if done in congregation and attested to.
<b>Episcopal</b>	Yes, if there is reasonable doubt that a valid baptism was administered or followed. Intent, Trinitarian, use of water, record/witness. “If you are not already, No.” I baptize (with water) in the name of the Father, Son & Holy Spirit.
<b>ELCA</b>	No, but if substantial proof of baptism is not present (do not use the word “conditional”). Same criteria – water, Trinitarian word
<b>Friends</b>	N/A
<b>Greek Orthodox</b>	Yes, if the Trinitarian formula was not used
<b>Moravian</b>	No, never again
<b>Presbyterian</b>	Yes. 1) must be Trinitarian, 2) only if there is great uncertainty that it occurred, no official policy as what to do.
<b>Roman Catholic</b>	Yes, if a serious doubting of validity of baptism is present
<b>UCC</b>	Yes, local decision. Do not require records in most churches if great uncertainty is there.
<b>UMC</b>	N/A

**Question 3A:** Conditions to be followed for any baptism in your denomination: Are there any criteria that must be met (i.e., immersion versus pouring, in the name of the Father, the Son and the Holy Spirit versus in the name of Jesus, infant versus believer’s baptism, the use of water or not, a certain “economy or theology of salvation,” etc.)?

<b>ABC</b>	Immersion; adult; profession; Trinitarian
<b>AME</b>	In the name of the Father, Son and Holy Ghost. We do baptize infants and children.
<b>Brethren</b>	Infant – a service of dedication with child and family
<b>Disciples</b>	Baptism is for believers by immersion. Special circumstances (physical limitations) may alter the amount of water.
<b>Episcopal</b>	Water immersion or pouring, Trinitarian, infant or adult
<b>ELCA</b>	Infants, parents, persons of faith; Trinitarian; “saved by grace through the faith;” water; counseling with parents
<b>Friends</b>	N/A
<b>Greek Orthodox</b>	Immersion is the standard practice except for clinical or emergency. Person of all ages, races and mental status, etc. are entitled to Orthodox baptism in recognition of the fact that all persons are equally Icons of God, Matthew 28:19, and that immersion into the life of Christ is not dependent upon rational or cognitive abilities or decisions, but a gift of divine grace.
<b>Moravian</b>	Infants with water sprinkling is the custom; appropriate variations are allowed
<b>Presbyterian</b>	Trinitarian; infant or adult; individual or parents profess faith in Jesus Christ; all methods of using water are acceptable
<b>Roman Catholic</b>	Water immersion or pouring; Trinitarian “Eastern – The Servant of God is baptized”
<b>UCC</b>	Local decision; infant or believer; Trinitarian; water; vows of parents, believers and congregation “to teach and live in discipleship, faithful participation in Church and God’s mission”
<b>UMC</b>	Water and Trinitarian formula

**Question 3B:** What constitutes a proper baptism: intent, water or Trinitarian formula? In what context or space does it normally take place: church or sanctuary, during the church Sunday service or at a separate service with or without other families present?

<b>ABC</b>	Confession of faith is the key (adults); variation in form and location
<b>AME</b>	Water, Trinitarian; takes place usually during Sunday morning service with family present
<b>Brethren</b>	Intent and water, usually Triune, immersion; Trinity and laying on of hands
<b>Disciples</b>	Confession of faith (intent) and immersion when possible are the norm. There is no church law about the words used, although most cases use Trinitarian words.
<b>Episcopal</b>	Intent, water, Trinitarian are norm; normally in church during Mass, with an anywhere exception for emergencies; single family, Eucharistic Community, usually on Sunday or H.D.
<b>ELCA</b>	Water, word, Trinitarian; usually during Sunday services
<b>Friends</b>	N/A
<b>Greek Orthodox</b>	By an ordained bishop or presbyter; according to Orthodox ritual in church; also distant baptism service
<b>Moravian</b>	During Sunday service in sanctuary
<b>Presbyterian</b>	Water, Trinitarian; in Sunday service, rare exception with session approval and representation
<b>Roman Catholic</b>	Water, Trinitarian, intent; location of font varies; preferred in community (Mass); adults on Easter Vigil can be separated, but in communal
<b>UCC</b>	Trinitarian; in the Church during service; rare exception apart from Church
<b>UMC</b>	Water, Trinitarian, intent by person or parents; sanctuary during Sunday service

**Question 3C:** Where is the font or pool (lake, river or in the church building – and at what location within)? Is it a large pool or bowl size?

<b>ABC</b>	Varies
<b>AME</b>	Usually in church with a bowl size container; however, could take place in any body of water.
<b>Brethren</b>	Pool in the sanctuary area or a lake/river
<b>Disciples</b>	Large walk-in pool in our chapel near the back entrance of our sanctuary; most Disciples have such pools in the sanctuary chancel area
<b>Episcopal</b>	Usually small and usually near to the entrance; bowl size; new churches have large pool at entrance of church
<b>ELCA</b>	Font in church building often placed somewhere in front of the sanctuary and some are placed at the entrance of the sanctuary
<b>Friends</b>	N/A
<b>Greek Orthodox</b>	Front of the nave; large enough to accommodate infants and small children; large bowls
<b>Moravian</b>	Font – front of sanctuary
<b>Presbyterian</b>	Font in front of sanctuary; small bowl or font near pulpit or table
<b>Roman Catholic</b>	In or outside church entrance or near the altar font; can be any appropriate form with flowing water or a space to hold water – adult-size immersion
<b>UCC</b>	Local decision; font in front; bowl near chancel
<b>UMC</b>	In apse; font could be outside

**Question 3D:** What are the criteria for the godparents? Is a baptismal preparation class required for the parents and/or godparents?

<b>ABC</b>	No
<b>AME</b>	To agree that they will live before the child in a Christian manner and take the child before the Lord themselves, which is their role
<b>Brethren</b>	Godparent optional; usually family; usually preparation and class
<b>Disciples</b>	No, instruction is primarily for the believer, whatever the age
<b>Episcopal</b>	Yes, for parents, not godparents; baptized and practicing; instruction not necessarily Episcopalian; Yes, preparation – 2 godparents of the same sex, 1 of the opposite sex and godparents must be baptized
<b>ELCA</b>	Baptized Christians who promise to bring up the child in the faith of the parents; pre-instruction encouraged; practice varies
<b>Friends</b>	N/A
<b>Greek Orthodox</b>	Godparents must be Orthodox Christians in good standing; there is no formal preparation necessary to become a godparent
<b>Moravian</b>	Instruction depends on congregation
<b>Presbyterian</b>	No criteria other than baptized, professing Christians; godparents are optional; congregation promises support and are “godparents;” yes, for parents, not for godparents (don’t use godparents)
<b>Roman Catholic</b>	One practicing Catholic, 16 years old, confirmed designate by person, parents, pastor – not father or mother of baptized; may be baptized of another denomination and vice versa; one male and female; adults have only one sponsor; yes, pastoral instruction on the meaning and obligation of sacraments
<b>UCC</b>	No criteria; preparation varies, usually by pastor; not always done for parents
<b>UMC</b>	No; preparation depends pastors

**Question 4:** Concerning situations in which the parents of a baptized child belong to different Christian churches, does your denomination have any specific policies or regulations regarding baptism or its ceremonies?

<b>ABC</b>	Varies with local church
<b>AME</b>	No
<b>Brethren</b>	
<b>Disciples</b>	No
<b>Episcopal</b>	Yes
<b>ELCA</b>	Yes
<b>Friends</b>	N/A
<b>Greek Orthodox</b>	Yes
<b>Moravian</b>	Yes
<b>Presbyterian</b>	Yes
<b>Roman Catholic</b>	Yes
<b>UCC</b>	No policy
<b>UMC</b>	No

**Question 5:** If you answered yes to Question 4, what are they? Policies or regulations? Baptismal ceremony?

<b>ABC</b>	
<b>AME</b>	
<b>Brethren</b>	No, but usually council
<b>Disciples</b>	
<b>Episcopal</b>	Follow the intent of the church; Trinitarian formula, water
<b>ELCA</b>	No, but if church, in to church where baptism is held
<b>Friends</b>	N/A
<b>Greek Orthodox</b>	
<b>Moravian</b>	At least one parent must be a member of the congregation according to Moravian ceremony
<b>Presbyterian</b>	At least one parent must be active member of congregation; ceremony can be in either church and is an ecumenical act
<b>Roman Catholic</b>	In Catholic tradition, baptism is celebrated by only one person; since in baptism reception into Christ is done in one actual Church or ecclesia community; one church or the other; a minister from another tradition could have a prayer or reading
<b>UCC</b>	No policy
<b>UMC</b>	

**Question 6A:** Concerning matters of recording baptisms: Where is the baptism recorded (Church of Baptism or Both Church Denominations)?

<b>ABC</b>	The local church
<b>AME</b>	Church of baptism; official church records with membership
<b>Brethren</b>	Church of baptism
<b>Disciples</b>	Church of baptism
<b>Episcopal</b>	Parish, diocesan, provincial
<b>ELCA</b>	Church of baptism
<b>Friends</b>	N/A
<b>Greek Orthodox</b>	Parish, diocese and national church
<b>Moravian</b>	Church of baptism
<b>Presbyterian</b>	Church of baptism
<b>Roman Catholic</b>	Baptism book of parish
<b>UCC</b>	Records in church of baptism
<b>UMC</b>	Church of baptism – if child lives in another community, pastor must contact that pastor and district superintendent

**Question 6B:** What information does your denomination need for a baptism to be recorded: date and place, parents, godparents, minister, Trinitarian, birth date, town of birth, other?

<b>ABC</b>	Date and place
<b>AME</b>	Date and place; parents; godparents; ministers; town of birth; birth date; witnesses other than above
<b>Brethren</b>	Date and place; birth date; town of birth
<b>Disciples</b>	Date and place; minister, birth date
<b>Episcopal</b>	Date and place; parents; godparents; minister; birth date; town of birth; other names of person, witnesses; "In the name of the Father..."
<b>ELCA</b>	Date and place; parents; godparents; minister; Trinitarian; birth date; town of birth
<b>Friends</b>	N/A
<b>Greek Orthodox</b>	Date and place; parents; godparents; minister; Trinitarian; birth date; town of birth; religious affiliation of parents and godparents
<b>Moravian</b>	Date and place; parents; godparents; minister; date of birth; place of baptism
<b>Presbyterian</b>	Date and place; parents; minister, birth date; town of birth; those presenting child, if other than parents
<b>Roman Catholic</b>	Date and place; parents; godparents; minister; birth date; town of birth
<b>UCC</b>	Date and place; parents; minister; date of birth; varies by location of church
<b>UMC</b>	Date and place; godparents; parents; birth date; full name of child; address and phone number of parents and sponsors

**Question 6C:** What is required to confirm that a baptism has taken place in another denomination: certificate, testimony of someone who was there, letter or telephone verification by church of baptism, other?

<b>ABC</b>	Varies
<b>AME</b>	Certificate; verification by church of baptism
<b>Brethren</b>	Letter or telephone verification by church of baptism
<b>Disciples</b>	Simply the statement of person joining the church
<b>Episcopal</b>	Certified, witness or oath of person baptized – letter or telephone
<b>ELCA</b>	Certificate; letter by church of baptism
<b>Friends</b>	N/A
<b>Greek Orthodox</b>	Letter of verification from local church or regional judicatory
<b>Moravian</b>	Word of parents required
<b>Presbyterian</b>	Certificate; letter or telephone
<b>Roman Catholic</b>	Certificate; testimony of someone who was there; letter or telephone
<b>UCC</b>	Varies; attested by baptized statements
<b>UMC</b>	Any of these; will accept the word of an adult

**Question 7:** Can a minister in your denomination assist at the baptism in another denomination?

<b>ABC</b>	Yes
<b>AME</b>	Yes
<b>Brethren</b>	Yes
<b>Disciples</b>	Yes
<b>Episcopal</b>	Yes
<b>ELCA</b>	Yes (or only one share full communion)
<b>Friends</b>	Yes
<b>Greek Orthodox</b>	No
<b>Moravian</b>	Yes
<b>Presbyterian</b>	Yes
<b>Roman Catholic</b>	Yes, only in a minor role, not actually baptism
<b>UCC</b>	Yes
<b>UMC</b>	Yes

**Question 8:** Do the sponsors or godparents come from one or both denominations? If one, which one? Both?

<b>ABC</b>	N/A, no godparents
<b>AME</b>	Both, if possible
<b>Brethren</b>	
<b>Disciples</b>	One, the congregation
<b>Episcopal</b>	Both don't have to be Episcopal
<b>ELCA</b>	Both
<b>Friends</b>	N/A
<b>Greek Orthodox</b>	Orthodox in good standing with a specific community
<b>Moravian</b>	Both or any
<b>Presbyterian</b>	Both
<b>Roman Catholic</b>	At least one baptized Catholic, the other baptized ecumenical
<b>UCC</b>	No requirement unless local or both
<b>UMC</b>	Both

**Question 9:** Would your denomination be open to a common baptism certificate to show our oneness in Christ?

<b>ABC</b>	No
<b>AME</b>	It may be possible
<b>Brethren</b>	Yes, some local ones may not
<b>Disciples</b>	Yes
<b>Episcopal</b>	Probably, yes, with criteria
<b>ELCA</b>	No
<b>Friends</b>	N/A
<b>Greek Orthodox</b>	No, verification maybe to say this was a Trinitarian
<b>Moravian</b>	Yes
<b>Presbyterian</b>	Yes, already universal
<b>Roman Catholic</b>	Not known at this time
<b>UCC</b>	Perhaps, Jesus
<b>UMC</b>	Yes

**Question 10:** Other comments, considerations, suggestions or information for us to be aware of regarding this matter?

<b>ABC</b>	
<b>AME</b>	
<b>Brethren</b>	
<b>Disciples</b>	Some answers may vary in local places because of autonomy
<b>Episcopal</b>	To be a Christian – not Episcopal; lay person can do it
<b>ELCA</b>	Why do we need one?
<b>Friends</b>	N/A
<b>Greek Orthodox</b>	Authenticate, Yes, see form
<b>Moravian</b>	
<b>Presbyterian</b>	
<b>Roman Catholic</b>	
<b>UCC</b>	Largely mainline, but local congregation
<b>UMC</b>	

## ILLINOIS CONFERENCE OF CHURCHES

African Methodist Episcopal Church, 4th Episcopal District  
African Methodist Episcopal Zion Church, Midwest Episcopal District  
American Baptist Churches in the U.S.A., Great Rivers Region  
Apostolic Catholic Assyrian Church of the East, Diocese Eastern USA  
Christian Church (Disciples of Christ), Region of IL/WI  
Church of the Brethren, District of IL/WI  
Episcopal Church, Diocese of Chicago  
Episcopal Church, Diocese of Quincy  
Episcopal Church, Diocese of Springfield  
Evangelical Lutheran Church in America, Central/Southern Illinois Synod  
Evangelical Lutheran Church in America, Metropolitan Chicago Synod  
Evangelical Lutheran Church in America, Northern Illinois Synod  
Greek Orthodox Church, Metropolis of Chicago  
Moravian Church, Western District of the Northern Province  
Presbyterian Church (U.S.A.), Synod of Lincoln Trails  
Presbyterian Church (U.S.A.), Blackhawk Presbytery  
Presbyterian Church (U.S.A.), Chicago Presbytery  
Presbyterian Church (U.S.A.), Great Rivers Presbytery  
Presbyterian Church (U.S.A.), Midwest Hanmi Presbytery  
Presbyterian Church (U.S.A.), Southeastern Illinois Presbytery  
Religious Society of Friends (Quakers), Western Yearly Meeting  
Roman Catholic Church, Archdiocese of Chicago  
Roman Catholic Church, Diocese of Belleville  
Roman Catholic Church, Diocese of Joliet  
Roman Catholic Church, Diocese of Peoria  
Roman Catholic Church, Diocese of Rockford  
Roman Catholic Church, Diocese of Springfield  
United Church of Christ, Illinois Conference  
United Church of Christ, Illinois South Conference  
United Methodist Church, Illinois Great Rivers Conference  
United Methodist Church, Northern Illinois Conference

## ILLINOIS CONFERENCE OF CHURCHES

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