
Chester Ronning Centre

For the Study of Religion and Public Life

Volume 3, Issue 1, Winter 2008 Newsletter

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Distinguished Visiting
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*The Chester Ronning
Centre Newsletter*
is a bi-annual
publication

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Director's Note

The Chester Ronning Centre offered a rich body of programming this fall and you can read about some of it in the following pages as well as find out what is planned for the winter term.



Rev Dr Clint Curle

In October Clint Curle delivered the Augustana Distinguished Lectures on a reconsideration of one of the twentieth century's most precious gifts, The Universal Declaration of Human Rights. We are pleased to provide these lectures on CD and in a CRC booklet.

In February Dr. Cynthia Moe-Lobeda will give the Augustana Distinguished Lectures, 2008 and conduct a workshop for clergy and church workers. We have profiled her work in these pages and welcome you and your friends across denominational lines to join us.

The Ronning Centre Endowment for Distinguished Visiting Scholars on Religion and Public Life has garnered support from many quarters. We are grateful for the opportunities this affords. As this fund grows we will invite various public intellectuals to join us in carrying forward the work of the CRC locally, regionally and nationally. The academic and public conversations on religion and public life are taking their rightful place. We need to do what we can to bring clarity and depth to the most compelling and urgent issues of our generation.

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Ronning Centre and “Rendering”

John Alan Howard

When I consider Ronning Centre, I am reminded of the passage in Mark 12:13-17 (see also Matthew 22:15-22 and Luke 20:20-26) where Jesus is tested concerning the paying of the poll tax. There are several matters contained in that passage that resonate with my appreciation of the Ronning Centre. These reflections allude to the language of the Markan account.

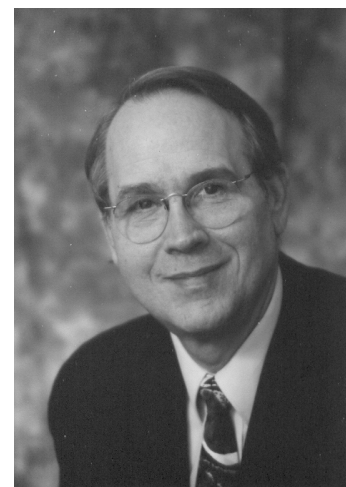
The purpose of the testing is “to catch him in his words.” There are many moments where the tricky issue of harmony between my faith commitment and my political persuasions would also “catch me in my words,” not to mention my actions. Ronning Centre provides a forum where, with other pilgrims on their faith journeys, we can share how to balance and even to enhance both our faith commitment and our political persuasion by seeing how they shape our total being and form our total actions. Such dialogue in an atmosphere where I am not being tested but am being encouraged allow for a freedom of thought and a maturing exchange of thoughts that will make my faith stronger, my political persuasion more informed, and my ability to exercise both more one of humility than of arrogance. Ronning Centre affords me a thoughtful environment to explore what my rendering to Caesar and my rendering to God might truly mean.

Jesus asks for a denarius to be brought to him, and says, “let me look at it.” Jesus demonstrates in that action his ability to look at the whole picture. He sees the religious issue, he sees the political issue, he sees the implications of both, and he sees the need to rebut the Pharisees and the Herodians as well as to instruct the disciples – all at the same time. How appropriate in the confusing issues today that Ronning Centre says “let me look at it.” Here is a place where my vision is expanded beyond my usually narrow field of sight, to see the big picture. As I begin to see beyond my narrow vision to my big picture, and as I benefit from other’s bigger pictures,

I see more clearly what my rendering to Caesar and my rendering to God might truly mean.

The ASV uses the word “render.” As a fan of “Shakespearian English” I like the word. According to the dictionary, “render--To cause to become; To bring out the meaning of” are among the many definitions. Ronning Centre is a place of becoming. A place of becoming informed, inspired, encouraged, enlightened and enabled. Ronning Centre is a place where meaning is brought out. The meaning of faith, of witness, of being a change agent, and the meaning of faithful and informed participation in the world is what Ronning Centre offers to me. Ronning Centre is where I can explore and make meaning out of my understanding and the understandings of other as I try to be honest to what my rendering to Caesar and my rendering to God might truly mean.

For aid in the “trickiness” of harmonizing my faith stance and my political persuasion; for guidance in seeing my own big picture and the big picture of others as together we see a truer big picture for us all; and for instruction as I render truth and meaning out of my religious and political life—for all this, and more, I am grateful to Ronning Centre.



John Howard, is a co-owner of howcom?? inc. He pastored for 14 years and served at Gardner College for 23 years, serving as Academic Dean and then President. Howard was recently elected a member of Camrose City Council.

A Fresh Look at Faith & Modern Politics

Pat Prest

A unique opportunity was made available to the Camrose community-at-large and students of Augustana Faculty this fall term. An evening class, Religion and Public Life, was offered to both the general public and registered students. Team-taught by Dittmar Mündel and David J. Goa, the course covered the broad themes of war and peacemaking; economics, wealth, and poverty; religion and the meaning of suffering, mortality, and death.

The subject matter was as current as the news of the day; in fact, it was the news of the day. Stories taken from a variety of media sources were examined in light of the readings and lectures and class discussions. There was lively inter-generational exchange of ideas. Questions were raised, important questions with no easy answers. Was the world becoming irreversibly secular in its thinking? What role does religion play in forming public policy? What role should it play? It became clear that Christian, Muslim, and Jewish teachings all affect current world events. A Saudi Arabian student and a visiting Islamic professor brought us face-to-face with the Other, as living examples of a way of life that many of us had previously experienced only through the filter of our North American media. New knowledge brought new awareness of the need to engage in conversation about what we see and hear and, perhaps naively, believe. In our own community of faith, as an act of faith, we need to open our minds, or maybe even our hearts, to those who follow a different path to God. To acknowledge and respond to the Other is not to become the Other. Week by week, through our classroom experiences, we began to identify who is the Other.

If you seek peace, does the Other seek war? Can there be such a thing as a just war in our modern times? If you are wealthy, is the Other poor? Our world cannot sustain “development” on the level that North American consumption dictates. At what point

did our way of life become the golden standard for all peoples and cultures? What are we missing in our society where success, and even happiness, is measured by the material goods we accumulate and the positions of power we attain?

In today’s culture of fear — fear of war, fear of death, fear for the survival of our planet — opportunities such as that provided by this class are vital. Seeking truth is vital. Through this classroom experience we were able, as a community, to listen and learn, and to share our own ideas, and to begin to formulate answers to our questions and antidotes for our fears.



Pat Prest is an Augustana student, registered in a BA program with a Religious Studies concentration and has two sons who have previously graduated from Augustana. She is also a physio-therapist. She and her husband, Harry, have been members of the Camrose community for 30 years.

Rethinking Human Rights

Matthew Francis

In 1980, the esteemed literary critic Sir Geoffrey Elton wrote in “The Real Thomas More?” about the great medieval humanist and author of *Utopia*:

Anyone so deeply conscious of the unhappy state of mankind in the mass is always likely to do what he can for particular specimens of it. Believing that man has cast away grace does not necessarily make the believer into a misanthrope; and in his courteous and considerate behaviour towards all and sundry More was only testifying to the compassion of his conservative instincts. Genuine conservatives despair of humanity but cherish individuals, even as true radicals, believing in man's capacity to better himself unaided, love mankind and express that love in hatred of particular individuals. To avoid any rash inferences touching the author of these remarks, I had better add that most of us oscillate between those extremes most of the time. More was more consistent. (*Psychological Medicine* 10 [1980], 614)

Rewind thirty-two years, to heady 1948, and you will see players on the world stage, still reeling from the realities of Hiroshima, seeking out a path that would transcend “conservatism” and “radicalism,” for one of consistency. If totalitarianism, ultimately, could only be defeated by wholesale destruction, what would the future hold? Under such circumstances, could a meaningful “future” even be imagined? Such were the questions posed as the fledgling United Nations envisioned a Universal Declaration of Human Rights, the topic of this year's Ronning Centre Distinguished Lectures, given October 10–11, 2007 by Dr Clinton Timothy Curle.

Dr Curle presented an alternative and reinvigorating vision of the human rights movement, which now so often seems to be bogged down in pitched battles

between entrenched camps of a real or imagined “right” or “left,” and exacerbated by the “culture wars” taking place in the U.S., France, and (bizarrely) Scandinavia!? By returning us to the origins of the *UDHR*, as originally drafted by Canadian scholar John Peters Humphrey, Curle fleshed out the much more robust understanding Humphrey had of what it means to be *human*. As Humphrey wrote in his article “The Parent of Anarchy,” prior to his work for the U.N., “with the death of natural law theory, we have no conceptual framework to pursue a vision of human rights that establishes a universal politics of the individual, not just States.” Notions of *rights* properly related to this prior concern about the nature of the individual in modern society. Fleshed out in Curle's book, *Humanité: John Humphrey's Alternative Account of Human Rights*, these three lectures present a dramatic critique, if not a 180 degree about-face, from the way the *UDHR* has routinely been seen for almost fifty years.

In his first talk, “Re-Thinking the Enlightenment: New Directions for International Human Rights,” given at the Faith & Life Centre on the Augustana Campus, Curle presented a response to the impasse of competing notions of rationality. Without surrendering to what he called “Kant's Gang” — the unrestrained estimation of the free, autonomous, rational individual — or to “Reason” — merely an expression of power (the inner logic of Nietzsche and his postmodern progeny) — nor finally to Neo-Thomism, Curle argued for a richer articulation of the best gifts of the Enlightenment project, namely a deeper understanding of the “individual.” Drawing from the work of Hannah Arendt and others, the nature of human rights is not simply to be found in the avoidance of suffering, nor in the establishment of pragmatic “life philosophies,” but in the increased capacity of the individual's participation in and with society. The influence of the human rights movement has been so internalized in modern, democratic life, argues Curle, that “the contemporary person does not think *about* human rights, but *from* human rights.”

In his second presentation, “‘The most important book I have ever read’: John Humphrey, Henri Bergson and International Human Rights,” given at the University of Alberta Edmonton campus, Curle traced the historical trajectory of the drafting of the

Declaration, the debates over its authorship, and the influence of French philosopher Henri Bergson on Humphrey's thought. He recounted the lively first meeting regarding the drafting of the UDHR that took place in Eleanor Roosevelt's apartment in 1947. Humphrey attended, along with Chinese diplomat P.C. Chang and Lebanese Christian diplomat-philosopher Charles Malik. One can only speculate what directions the meeting and the UDHR may have taken, had our own Chester Ronning been in attendance as well! Curle recounts how Humphrey, through Roosevelt's fiat, was given the task of preparing the Declaration's first draft, shepherding a line between Malik's uncompromising philosophical principles and Chang's pragmatism. In an increasingly complex world, neither extreme would be able to sustain the universality intended by the project.

In his final lecture, "What has Constantinople to do with New York?: Byzantine Reflections on International Human Rights," given at St Herman's Orthodox Church in Edmonton, Dr Curle gave a profound meditation on the nature of *humanité* as reflected in both Humphrey's appraisal of Bergson, and the relationship of that view to the anthropology of the Greek Cappadocian Fathers of the Christian tradition. Dr Curle not only presented a stunning re-orientation of the general tenor of thinking on the UDHR, but also on its inspiration and coherence with a Christian vision of the world. Curle is a Wesleyan Methodist pastor as well as a political philosopher, so perhaps we should not be surprised by this interpretation. But given the evidence, not only in the lectures, but in his book, Curle presents a compelling case. So much so, that when asked in the conversation following this final lecture, whether Humphrey would have agreed with the Declaration being titled simply a "universal declaration of humanity," Curle responded with an unqualified "Yes." At this, I believe the hearts of the great Cappadocian Fathers — perhaps even St Basil — would have been, to use that lovely Wesleyan phrase, "strangely warmed."

One of the most significant gifts of our present historical circumstance, here and now, is the sustained capacity for listening and learning. I am not certain that it is a "right," but I do believe that it is a responsibility and a treasure, if we are able to

receive it. Here in Canada in 2007, both the great wisdom traditions and the space created under the secular canopy continue to allow for, and even necessitate, discourse on the intersection of religion and public life. This conversation is the core business of the Chester Ronning Centre, and the annual Distinguished Lectureship sponsored by the Centre and the Hendrickson Family Endowment is one of the premier expressions of that task.



Matthew Francis is the Coordinator for Youth and Young Adult Ministries for the Orthodox Church in America's Archdiocese of Canada, and a Contributing Editor for BEYOND Magazine. He lives in Edmonton, Alberta with his wife, Krista.

Copies of the Fall 2007 Augustana Distinguished Lectures, featuring Clint Curle, are available by emailing commmed@augustana.ca, or by calling 1-800-590-9984.

CD: \$10.00 + GST
2007 Distinguished Lecture CD: \$15.00 + GST
Booklet: \$10.00 + GST

For a complete listing of all audio and text resources available from the Chester Ronning Centre, see page 11.



The Gifts of Civil Society

David J. Goa

Modern civil society has been enormously hard on traditional culture, and particularly on the religious heart of cultures. This issue has concerned me much of my adult life. I witnessed it play out within my own Norwegian Lutheran community, and then studied it in Western Canada, from Arabs to Ukrainians, Anabaptists to Zoroastrians. Alberta has been a living laboratory of this part of the modern story. Years ago I concluded that our particular form of modernity was the cultural equivalent of clear-cutting an ancient forest. I have not been alone in this view.

Fifteen years ago I also became aware that our form of modernity was putting the axe to the tree of civil life. Struggle for 300 years on behalf of civil society was under siege. I began to think of the gifts of the civil canopy and engage students and others in considering these gifts. How might we re-animate these gifts in a pluralistic society that had been captured by amnesia? My concern for the integrity of culture and for the gifts of the civil life had come together.

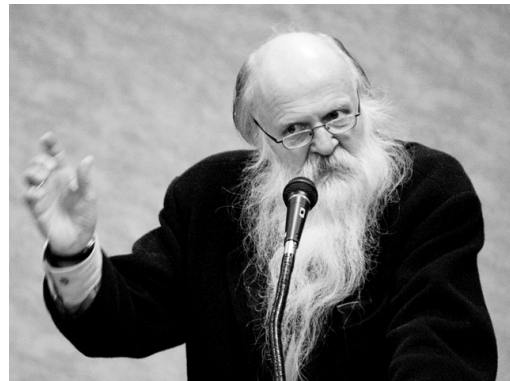
So what are the gifts of the civil life? The first gift is a civil sphere within society. It was born 1000 years ago and has grown, slowly, occasionally aberrantly, most times hesitantly, into what we now have in liberal democratic societies. It was a gift of the Church and Pope Gregory VII (d. 1085). Gregory confronted Henry IV (1050–1106), German King and Emperor, who refused obedience to the Pope and declared Gregory deposed. Among other things the Pope had insisted that Henry no longer appoint bishops, arguing “You have your sphere and I have mine.” Henry finally submitted at Canossa in 1077. The reconciliation was short lived; nevertheless this confrontation was enormously important for the history of civil society; it established the idea that there were two spheres, religious and civil. It was a seminal moment in which civil society stepped to the side of the Church and the Church began to see what it might mean to be free from the direct exercise of power throughout the whole of the life of society. Over the last 1000 years the West has

Point & Counterpoint

experimented with a variety of ways of negotiating and shaping the religious/civil relationship. What might a civil life based on citizenship rather than common conviction look like?

The second gift is the development of science born largely in monastic communities and then migrating into a new set of institutions over a period of several hundred years. Specifically it was the gift of the empirical method that gave us the new body of knowledge we call science. Superstition has always and everywhere been dressed up as a specialized form of knowledge in the hands of a chosen few. Modern science has proved enormously fruitful in ending the dominance of superstition. At the same time it has placed before us questions we, at times, are not certain we are equipped to address. But its value in limiting the reach of superstition remains important beyond measure for those of us willing to reflect on how knowledge was constructed prior to the development of science. And, it is a gift within the precincts of the civil sphere precisely because it is based on that which is empirically verifiable for those willing to do the work.

The civil life is a hard won treasure, born of religious culture. The civil life continues to need those landscapes of deep meaning — religious tradition — to be vital within its midst to both challenge modern idolatries and to provide the boundaries and horizons of meaning worthy of human dignity.



David Goa, Director, speaking at an international conference on human rights. Text may be found in the Resources section of the Ronning Centre website.



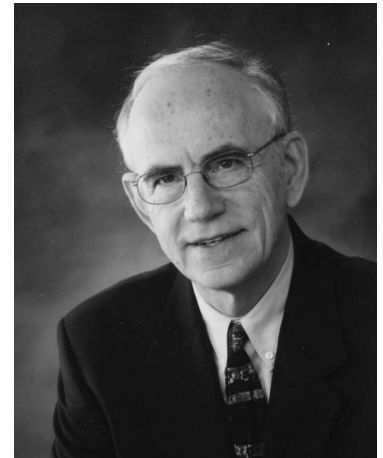
Point & Counterpoint

The Shadow of the Enlightenment Dittmar Mündel

The medieval age, henceforth known as the dark ages, was overcome in the 18th century when the light of reason challenged religious tradition and authority. Religions were seen as the source not only of superstitions but of endless deadly conflicts. “Dare to use your own understanding!” was the slogan of the Enlightenment according to Immanuel Kant. During the following 200 years, “autonomous reason” explored, defined, and explained the world according to natural, social, psychological, or economic laws and principles. Technical reason then used these laws to realize the dream of ongoing economic progress.

Yet the light of autonomous and technical reason casts deep shadows over our world. Rivers, air, land and all its creatures — “the whole creation is groaning”, and not under the yoke of religions and traditional cultures but under a limitless exploitation made possible by ever more powerful technology. The social fabric in the “most advanced”, most “enlightened” regions of the world is being torn apart. (Alberta, for example, according to recent statistics, has the highest divorce rate as well as the highest rate of domestic violence in Canada.) Individuals find themselves living in “an age of anxiety.” In spite of these shadows, our public discourse when addressing environmental issues, social problems or the gap between the rich and poor speaks of them as technical problems. Better techniques or an increased budget line at the various levels of government are “the solution.” Our research universities are funded by governments and industry to find the scientific and applied knowledge that will address the problems that arise as we pursue the dream of enlightened progress. Many religious organizations turn to their sacred scriptures to make their own version of “objective” or eternal knowledge address social issues, thus selling out to the

Dittmar Mündel has been a faculty member of Augustana, teaching in Religious Studies and Interdisciplinary Studies since 1980.



Enlightenment modes of thinking, only in a religious key and with a different database than that of the university researchers.

Albert Schweitzer, winner of the Nobel Prize in 1953 for his work as a medical missionary in Lambarene, Gabon, claimed that Western Civilization has been derailed ever since the Enlightenment, because it has lost its anchor in the reverence for life. Reverence for life is a rational proposition and more realistic than the idealistic notion of endless progress. Schweitzer was not trying to be “objective,” that is, he was not separating his own life within a network of relations to people, creatures, the natural and social world from his thinking. He knew that we are embedded and not autonomous beings. So reverence for life is the beginning point of his thinking, since it acknowledges that we did not make ourselves nor the world in which we find ourselves. He could not see the world as an array of resources and commodities to be exploited for economic growth. All living things have their own integrity that challenge our political, ideological, or economic ideas that we try to impose on them. Life is a gift and a responsibility.

Continued on page 8...

Point & Counterpoint, Cont'd.

Schweitzer's mode of thinking is religious. He saw life whole. He saw more than the reductionistic view of natural science or of supposedly independent reason can see. He saw more than ideological religion that adopts the same "quasi-scientific" mode of identifying the laws of the universe or of moral action. He acknowledged the complexities and interconnectedness of reality. His religious and ethical commitments did not reduce, but expanded his way of seeing and his way of responding to the complex

world in which he found himself. So to broaden our understanding and our public discourse, we need not less, but more truly religious thinking, that is, interconnected thinking. Instead, by eliminating healthy religious modes of thinking from the public sphere, we get trapped into narrow ideologies of progress that continue to throw a deepening shadow over nature and society.

The Ronning Forum on Religion and Public Life

David J. Goa

At the official launch of the Chester Ronning Centre a remarkable conversation took place. We gathered a few of the friends of CRC along with the Hon. Walter MacLean, Bill Blaikie, MP, and our own retired MP in Camrose, Arnold Malone. It was Saturday morning. We sat in the atrium of the Faith and Life Centre and talked about the tragic way religion and public life tended to collide in Canada's public discourse. Almost unnoticed, each of these remarkable men shed his "party hat" as Conservative or New Democrat and spoke of his work across party lines. They reminisced on being in Africa together and talking late into the night about the demanding issues they had witnessed during the day. How might Canada, through its government, bring that which is life-giving to dire situations?

Each of us realized we had witnessed a willingness to speak about human suffering, public policy and Canada's capacity beyond the usual rhetoric anchored in party allegiance.



*The Hon Walter MacLean
at the Launch of the
Ronning Centre Forum*

I came away from that morning realizing that the CRC may play a modest role in generating this kind of fruitful thinking together. We will invite politicians capable of such conversation to the Ronning Forums to think about some of our most demanding public issues. We invite you to watch for announcements of these upcoming Ronning Forums on religion and public life.

- David J. Goa

Ronning Centre Coming Events

RONNING CENTRE SEMINARS

God and Evolution: Conversations with the Christian Tradition

January 15, 12:30 - 2:00 p.m.

F103, Faith & Life Building, Augustana Campus
Craig Wentland, Chaplain and Instructor,
Augustana Faculty

Science as Salvation? Religion, Science, and Myths

March 18, 2008, 12:30 - 2:00 p.m.

F103, Faith & Life Building, Augustana Campus
Janet Wesselius, Professor of Philosophy,
Augustana Faculty

Non-conformists in Rural Communities

April 3, 2008, 12:30 - 2:00 p.m.

F103, Faith & Life Building, Augustana Campus
Karsten Mündel, Interim Director, International,
Outdoor and Community Service Learning

AUGUSTANA DISTINGUISHED LECTURES

With Dr Cynthia Moe-Lobeda

The Church in Public Life:

Luther for the 21st Century

Postponed. Date/Time TBA

Messiah Lutheran Church, 4810 - 40 Street, Camrose

Religious Claims in the Public Square:

Lutheran Resources - A Workshop for Clergy & Church Workers

Postponed. Date/Time TBA

Trinity Lutheran Church, 10014-81 Avenue,
Edmonton

CAFÉ ON RELIGION AND PUBLIC LIFE

Reasonable Accommodation

February 4, 8:00 - 9:30 a.m.

Merchants Tea and Coffee House

4857 - 50 Street, Camrose

February 7, 9:30—11:00 a.m.

Block 1912 European Café, 10361 Whyte Avenue
(82 Ave), Edmonton

The Challenge of Atheistic Fundamentalism

March 3, 8:00 - 9:30 a.m.

Merchants Tea & Coffee House

4857 - 50 Street, Camrose

March 6, 9:30—11:00 a.m.

Block 1912 European Café, 10361 Whyte Avenue
(82 Ave), Edmonton

THE RONNING FORUM ON RELIGION AND PUBLIC LIFE

My Faith and Public Service: A Conversation

The Honorable Mobina Jaffer

Details to come on our website

RONNING CENTRE CONSULTATIONS

The Trumpet's Uncertain Sound: War & The United Church of Canada

January 28, 2008; 7:00 - 9:00 p.m.

Camrose United Church, 4829 50 Street, Camrose

January 29, 2008; 7:00 - 9:00 p.m.

Pathway Centre, 10209 123 Street, Edmonton

Tom Faulkner, Professor, Faculty of Theology,
University of Winnipeg

Waiting for St. Benedict: Liturgy, Memory, and the Re-Imagination of Community in an Era of Globalization

February 25, 7:00 p.m., Chapel, Faith & Life Building,
Augustana Campus; and

February 26, 2:00 - 3:30 p.m., Faculty Lounge,
St Joseph's College, 89th Avenue and 114 Street,
University of Alberta

Dr. Mark W. Charlton, Vice-President Academic and
Dean of St. Mary's University College in Calgary and
Oblate of Westminster Abbey in Mission, B.C.

RONNING CENTRE STUDY CIRCLES

The Bible: From Weapon to Life-Giving Word, II On Reading Difficult Texts

January 26, 9:30 a.m. - 11:30

M010, Basement of Founder's Hall, Augustana
Campus, Camrose. Refreshments provided.

No fee for this session.

Also on February 2, 10:00 - 12:00 noon

Trinity Lutheran Church, 10014 - 81 Avenue, Edmonton

\$7.00 fee only for those staying for lunch at this session.

David Goa and Dittmar Mündel

Religion, Faith and Politics

Exploring human rights, pluralism and reasonable accommodation, genetics

Co-sponsored with the Elder Life-Long Learning
Association (ELLA)

Mon - Fri., April 28 - May 16, 2008

University of Alberta Campus, Time TBA

David Goa and Dittmar Mündel

Registration required through ELLA at
ellaprogram@yahoo.ca

Feature Events Winter 2008 Augustana Distinguished Lectures

The Chester Ronning Centre is convinced that the more we understand the particularity and history of a religious tradition, the better we can uncover the richness it has to offer to all of us as we deal with public issues. When our religious and public discourse becomes anemic and disconnects from our own traditions and histories, we find ourselves incapable of naming, let alone transforming, the complex realities that face us in the 21st Century. This reductionism of a tradition is seen, for example, in the frequently repeated clichés of the conservation movement that the Christian world-view which focuses on “having dominion over the earth,” is a prime cause for our present ecological crisis. Wendell Berry in “Christianity and the Survival of Creation” acknowledges the complicity of many church folks in the exploitation of people around the world and in its concomitant ecological destruction. However, he argues, that the anti-Christian environmentalists have not mastered “the first rule of the criticism of books: you have to read them before you criticize them.”

Cynthia Moe-Lobeda takes a similar approach to Luther. She is not blind to the problems that the Lutheran church and some thoughts of Luther have contributed to the deep moral crises that we are facing today in our relation to creation and in our relations between peoples and nations around the globe. However she is convinced, that a careful reading of the thoughts of Luther reveals many theological gems that could become very precious in our attempt to re-name, and then transform the ecological and social issues facing us in the 21st Century. The traditional Lutheran way of framing the relation of church and public life in terms of “the two kingdoms of God” could be fruitful, if done properly. However it gets quickly reduced to a discussion of “church and state.” As a result, Dr. Moe-Lobeda relocates the discussion of how the church engages the world “in the incarnation of Christ as seen in cross, resurrection, and living presence.” (*Public Church: For the Life of the World* 2004)

In this reframing of the issue she finds that Luther in fact speaks from the 16th Century to us in the 21st in surprisingly fresh ways.

Dr. Cynthia Moe-Lobeda (BA, MSW, MTS, PhD) is professor of Christian Ethics at Seattle University. She has published widely. Her recent work is *Public Church: For the Life of the World* (2004).



**The Church in Public Life:
Luther for the 21st Century**
This event was postponed. Dates TBA.
Messiah Lutheran Church, Camrose

We are called to bring the gifts of Christian traditions to the pan-human “great work” of our era: forging ways of being human that do not threaten Earth’s capacity to sustain life and that build economically just relations with neighbours far and near. This lecture will explore insights and wisdom that Luther and the Lutheran heritage bring to that task.

**Religious Claims in the Public Square:
Lutheran Resources**
A Workshop for Clergy & Church Workers
This event was postponed. Dates TBA.
Trinity Lutheran Church, 10014-81 Avenue,
Edmonton

This workshop asks: What are criteria for appropriate, valid and effective use of religious claims, language, and symbols in deliberation and decision-making about public policy? What particular gifts do Lutheran traditions bring to shaping those criteria?



Chester Ronning Centre Publications

CD's are available for \$10 + GST. Distinguished Lecture: \$15 + GST

2005 Chester Ronning Centre Conference

Faith & Health Care - MP3 on one CD
Nuala Kenny, David Swann, Panel Discussion,
Stephen Allen, Greer Black, David Pfimmer

2005 Consultations

Thy Kingdom Come: A Reformed and Lutheran
Conversation - MP3 on CD
Rev. Dr. Setri Nvomi, Rev. Dr. Tom Oosterhuis, and
Dittmar Mündel

2006 Chester Ronning Centre Conference

Climate of Fear/Commitment to Peace - MP3 on CD
Donald Grayston, Dittmar Mündel, Hannah Goa,
Bitupu-Mufuta Felicien, Ross Labrie, Archbishop
Lazar Puhalo, Sean Wiebe and Mark Daley, Zohra
Husaini, Virindra Lamba, Ron Dart

Thy Kingdom Come:
Orthodox Tradition and Public Life - MP3 on CD
Archbishop Lazar Puhalo

2006 Consultations - MP3 on CD

Buddhist Wisdom for Inner and Outer Peace
Kelsang Phuntsog

2006 Augustana Distinguished Lectures with Jim Forest

The Root of War is Fear/
Love Your Enemies as Yourself - Print or MP3 on CD

2007 Consultations - MP3 on CD

Can You Be a Christian Apart from the Church?
Rev. Dr. Brian Krushel

Fall 2007 Augustana Distinguished Lectures with Clint Curle - Print or MP3 on CD (CD: \$15 + GST; Booklet: \$10 + GST)

Re-Thinking the Enlightenment: New Directions for
International Human Rights

2006 Study Circles - MP3 on CD

Thy Word Giveth Life: The Bible
in Orthodox Tradition
Archbishop Lazar Puhalo and David Goa

The most important book I have ever read:

John Humphrey
Henri Bergson and International Human Rights

2007 Study Circles - MP3 on CD

The Bible: From Weapon to Life-Giving Word
David Goa and Dittmar Mündel

What has Constantinople to do with New York?
Byzantine Reflections on International Human Rights

2007 Ronning Forum - MP3 on CD

Living Together with Disagreement: Pluralism, the
Secular, and the Fair Treatment of Beliefs in
Canada Today
Iain Benson

2006 Seminar - MP3 on CD

Is Political Friendship Possible in the Modern Age?
John von Heyking

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We have endeavored to make this list as accurate as possible to October 31, 2007. Please accept our apologies if your name has been omitted or misspelled and please let us know so we might correct our records.

THE RONNING CENTRE ENDOWMENT FOR DISTINGUISHED VISITING FELLOWS

This endowment provides the Centre with a nimble way of bringing creative thinking on current issues and themes into its work. The fellowships will attract scholars as well as public intellectuals with a demonstrated capacity to contribute thoughtfully and constructively to the discussion of the complex themes at the contemporary intersection of religion and public life.

Following an initial gift to this endowment and as part of their ongoing commitment, James and Sonja Hendrickson in a challenge to our community, have offered to match any additional gifts to this endowment (to a maximum of \$50,000) made prior to December 31, 2007.

“It is our hope that others will value the work of the Centre and join us in this effort so the endowment can grow to its full potential.”

James &

Sonja Hendrickson

To find out how you can be a part of this visionary endowment and for information on matching funding please contact:

Bonita Anderson, Director of Development
University of Alberta, Augustana Campus
1-800-590-9992 ext. 1183 or 780-679-1183

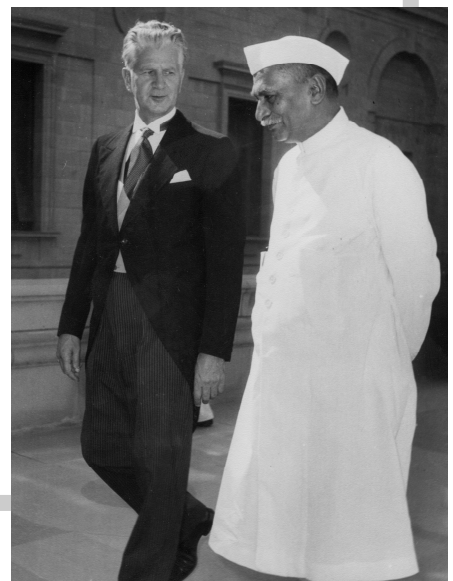


Photo of Chester Ronning and Indian Diplomat courtesy of the Noel and Wendy Cassady Collection.



Chester Ronning Centre

for the Study of Religion and Public Life

www.augustana.ca/centres/ronningcentre

...focuses its work on a set of issues and themes that demand our attention whether or not we are religious. In their day, many of the founders of Augustana engaged similar issues and themes that daily flash across every news broadcast and galvanize the attention of today's scholars. The demand is for a more complex attention to be paid to these issues, an attention that is both inclusive and critical.

Our Purpose is to cultivate a deep understanding of issues and themes at the intersection of religion, faith and public life and to do so in the public sphere and in religious spheres. **Our Mission** is to nurture a hospitable context that brings forward the finest thinking of women and men of faith and the depth and texture of their traditions in conversation with public intellectuals and various secular ideologies on the nature and shape of public life in our age of pluralism. **Our Goals** are to focus the work of scholars on issues and themes where religion, faith and public life intersect and to nurture the public conversation as well as religious understanding of these issues and themes through:

- interdisciplinary research and publications shaping a new community of scholars and public intellectuals;
- thoughtful and ethical reflections which draw on religious sources associated with human rights, our care for the life of the world and our understanding of difference;
- expanding and communicating an understanding of the vital role of religious perspectives and their complex sources as they are brought to bear on public discourse in our communities;
- deepening the understanding within religious communities of the fragile and complex nature of the public sphere in a pluralistic society.

The following suite of activities shapes the work of the Centre and engages students, scholars, public intellectuals and activists in the following ways:

- the annual Chester Ronning Centre Forum on Religion and Public Life;
- Augustana Distinguished Lectures – an annual event funded by the Hendrickson endowment;
- cafes, study circles, seminars consultations and conferences;
- ongoing research and Ronning Centre publications.

We invite you to consider supporting the Centre:

The Ronning Centre Distinguished Visiting Fellows Endowment supports a program of distinguished visiting fellows to the Chester Ronning Centre for the Study of Religion and Public Life. It provides the Centre with a nimble way of working on current issues and themes into its work in the University community, the public square, and religious communities. These fellowships will attract leading scholars from across academic disciplines, as well as leading public intellectuals with a demonstrated capacity to contribute thoughtfully and constructively to the discussion of the complex themes at the contemporary intersection of religion and public life.

The Ronning Centre Student Internships provide opportunities for Augustana students to work directly with Centre staff on research projects and program development, expanding their knowledge and understanding while developing the sensitive skill set needed by the next generation of scholars and public intellectuals to engage in the many demanding issues of religion and public life in restorative ways.

The Ronning Centre Annual Fund and Friends publications enhance the ongoing work of the Centre making it possible for many to learn and contribute to the understanding of religious perspectives on public life and public understanding of religious perspectives.



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Friends of the Chester Ronning Centre ...the *Chester Ronning Centre for the Study of Religion and Public Life* focuses its work on a set of issues and themes that demand our attention whether or not we are religious.

We invite you to become a *Friend of the Centre* and join the table of hospitality that brings depth and texture to many of the compelling issues of our time where religion, faith and public life intersect.

Friends of the Chester Ronning Centre will receive:

Invitations to our conferences, seminars, lectures, forums, cafés, study circles and symposiums;

Our regular newsletter;

Notification of our publications, research and public forums;

Invitations to conversations with public intellectuals and scholars that go beyond the news stories of the day;

Opportunities to influence and support fruitful research and religious and public conversation on many of the most compelling issues of our day.



1. Gift option:

☐ The Ronning Centre Distinguished Visiting Fellows Endowment

☐ The Ronning Centre Student Internships

☐ The Ronning Centre Annual Fund

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