

The Chester Ronning
Centre Newsletter
is published
twice a year

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The Chester Ronning Centre for the Study of Religion and Public Life

Newsletter

Volume 3

Issue 2

Fall 2008

From the Director's Desk...

Religious Conviction & Social Transformation

It is with gratitude and pleasure that we announce that the first Ronning Centre Distinguished Visiting Fellow will be with us for the month of September. Professor Roger Hutchinson is one of Canada's fine ethical thinkers. Over three decades he has made substantial contributions to the thinking on a wide range of complex issues. He has taught and written about industry, ecology and development, medical ethics and the healthcare profession, church and first nations people, and ecumenism. Roger cares about religious commitments and is deeply interested in social transformation that does not marginalize any of the parties involved. His gift has been to establish a process of consideration in which people with very divergent ethical positions are helped to think through those positions and their implications for public life.

Roger Hutchinson is a son of this region. He graduated from the University of Alberta in Chemical Engineering and then worked in the thriving oil industry for five years. He went on to study theology at Queen's Theological College in Kingston, where he met and married Moira Beattie. From 1966 to 1968 Roger studied Ethics and Society at the Divinity School of the University of Chicago. He completed his doctoral work at the University of Toronto, joined the faculty of Emmanuel College, and has taught in the Toronto School of Theology with a cross-appointment to the Centre for the Study of Religion. In 2002 a group of colleagues published a Festschrift in honour of Roger under the title, *Doing Ethics in a Pluralistic World* (Waterloo, Ontario: Wilfrid Laurier University Press). The range of themes explored bears witness to Roger's impact throughout a remarkably fruitful life of work. A fine lead essay explores his work as ethicist and educator, his singular devotion to the "interplay between religious conviction and social transformation".

Professor Hutchinson will give a series of lectures and forums at Augustana and in Edmonton, Calgary and Winnipeg throughout September. Please join in this exceptional opportunity to think about a set of complex issues and to learn a bit more about how to engage difficult ethical questions where hard-won, sincerely held positions oppose each other. Details of Professor Hutchinson's visit are given in this newsletter and a full slate of his activities may be found on our website.

— David J. Goa

Roger Hutchinson in His Own Words

Professor Emeritus, Emmanuel College, Victoria University in the University of Toronto
Chester Ronning Centre Distinguished Visiting Fellow, Fall 2008

I spent the first five years following graduation in Chemical Engineering working in the Alberta oil industry. That work was enjoyable and satisfying, but for various reasons I decided in 1963 to enter theological college with the intention of becoming a United Church minister. My three years at Queen's Theological College were very rewarding. There I met and married Moira Beattie; we later had two sons, Tim and Alex.

Moira and I spent the years 1966–68 in Chicago where I completed an M.A. in Ethics and Society from the Divinity School of the University of Chicago. Chicago was an exciting and challenging place then: the dictatorial Mayor Daley was in full stride, the civil rights movement was being transformed into the Black Power movement, and Martin Luther King was assassinated. However, as Canadians we felt more like observers than participants. In 1968 we both entered doctoral programs in Toronto.

During the thesis-writing stage of my doctoral program I was given the opportunity to teach a course in the newly formed Combined Department of Religious Studies in the University of Toronto. This led to a full-time teaching position and to a career as a university teacher and scholar rather than as a United Church minister.

In 1985 my basic appointment was transferred from arts to theology when I joined the theological faculty of Emmanuel College. Emmanuel is the United Church theological college of Victoria University and the Toronto School of Theology in the University of Toronto. It has been a wonderful home for my ecumenical, interfaith and interdisciplinary interests. In addition to my basic assignments as a Toronto School of Theology instructor and a cross-appointee to the Centre for the Study of Religion, I have taught courses and supervised students from a wide range of backgrounds in education, forestry, law, medicine and social work. In my work with forestry students, in particular, I was able to take advantage of my education and experiences as an

engineer to help me to understand the demands they would face in forestry.

My research interests have focused on the social justice activities of the Churches and other religious organizations. My engineering background was particularly relevant in relation to my study of the Canadian Churches and the Mackenzie Valley pipeline debate. This topic hit close to home for me since the Church activists trying to block the pipeline were among my new friends, while among those wanting to build the pipeline were many old friends and former industry colleagues. This experience confirmed the good fortune of finding myself on a path that led to an academic discipline called comparative ethics.

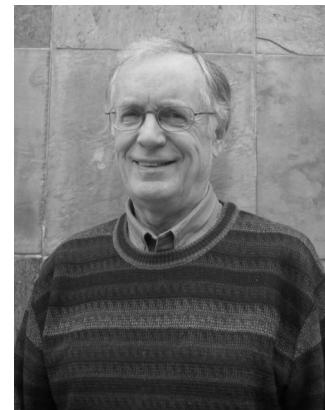
I spent my last five full-time years at Emmanuel College as its Principal, and then continued teaching part-time for another five years in a special inter-disciplinary program for first-year arts undergraduates.

Degrees:

B.Sc. (Chemical Engineering), University of Alberta, 1958; Bachelor of Divinity, Queen's Theological College, Kingston, Ontario, 1966; M.A. (Ethics and Society), University of Chicago, 1968; Th.D. (Christian Ethics), Victoria University, University of Toronto, 1975; Honorary Doctor of Divinity, Victoria University, 2007

Teaching Areas:

History and methods of Christian and comparative ethics; ethical issues in multi-disciplinary and multi-faith contexts, e.g., in addition to religious studies and Toronto School of Theology courses and graduate supervision, ethics in parish nursing; medical humanities for the Faculty of Medicine; ethics and forestry for the Faculty of Forestry; a team-taught course on law, religion and public discourse cross-listed by the Faculty of Law, the Department of Political Science and the Toronto School of Theology.



Career:

1958–1963 Professional Engineer, Alberta oil industry
1969–1975 Assistant Professor, Department of Religious Studies, Victoria College in the University of Toronto
1975–1985 Professor, Department of and Centre for Religious Studies, University of Toronto
1985–1996 Professor of Church and Society, Emmanuel College of Victoria University in the Toronto School of Theology and the University of Toronto
1996–2002 Professor of Church and Society and Principal of Emmanuel College of Victoria University in the University of Toronto
2002– Professor Emeritus, Emmanuel College of Victoria University in the University of Toronto
September 2008 Distinguished Visiting Scholar, Chester Ronning Centre for the Study of Religion and Public Life, Augustana Campus of the University of Alberta

The Fall 2007 Augustana Distinguished Lectures given by Clinton Curle are now available in either booklet or CD form for \$15.00 + GST

For a complete listing of all audio and text resources available from the Chester Ronning Centre please see page 10 of this Newsletter

Publications include:

Prophets, Pastors and Public Choices: Canadian Churches and the Mackenzie Valley Pipeline Debate (1992)
“Religion, Morality and Law in Modern Society” (in Peter Slater, ed., *Religion and Culture in Canada*, 1977)
“Ecumenical Witness in Canada: Social Action Coalitions” (in *International Review of Mission*, vol. 71, 1982)
“Christian Social Action: The Coalition Model” (1984)
“Religion, Ethnicity and Public Policy” (in Harold Coward and Leslie Kawamura, eds., *Religion and Ethnicity: Essays*, 1977)
“United Church Mission Goals and First Nations Peoples” (with Alf Dumont, forthcoming)
“Framing, Focusing and Discerning: A Case Study of the United Church and the Same-Sex Marriage Debate” (forthcoming)

Dr Hutchinson's work with the Chester Ronning Centre is made possible by the Chester Ronning Centre Endowment for Distinguished Visiting Fellows. We invite you to join in supporting this rewarding initiative. Please see details on the back cover.

My values, morals, religion and worldview are private and subjective. In the

public realm we should be ruled by facts, by what is objective and arrived at by the use of reason. At least this is how the story we used to tell ourselves in a secular society goes. And many religious and non-religious folks live out this story in their decisions and actions. They let the “objective” experts advise governments or companies on how to exploit and deliver oil and gas resources, on whether it is reasonable to use nuclear energy to power the tar sands projects, on how much fishing or logging is permitted, etc., etc. However, this story of dividing values and morals from the public sphere of reason and facts was seriously questioned when governments started to pass legislation on such things as abortion rights or marriage laws.

Several things happened at once. People discovered that their private morality or religious convictions were more than private. The public sphere, in ordering our life together as a society via policies and laws, has an impact on our “private” lives. As a result, many people tried to shape public policy based not on reason and objective data, but on their personal and religious convictions. The private entered the public just as the public realm was perceived to impact the private. People with strong convictions made another discovery: appealing to their own sacred texts as the basis for public policy does not work very well in a pluralistic society where there are differing sacred texts or other sources of authority. The most recent “hot button issues” may alert us to the fact that, not only in the areas of reproductive or sexual morality, but also in economic, environmental and social policy discussions, the division between private and public, between values and the objective, is a flawed way of approaching our life together.

Roger Hutchinson, CRC’s first Distinguished Visiting Fellow on Religion and Public Life, has spent his life wrestling with how to do ethics in a pluralistic world. He never accepted the dominant discourse of the fact/value split. Nor did he accept that religion

Doing Ethics in a Pluralistic World

Dittmar Mündel

or morality is a private matter and that the public sphere should be ruled

by facts and reason alone. He was always interested in social ethics, ethics in the public sphere. In contrast to many academics who study religion as another object of inquiry, Roger saw the importance of being rooted in a particular religious tradition — United Church in his case — to engage the pluralistic public realm. His own grounding in a particular religion did not make him closed-minded. Rather it gave him the humility to listen with respect and understanding to people who come from other particular traditions and worldviews.

Dialogue, rather than brief consultations, becomes central to any ethical analysis of public issues. Dialogue begins with everyone present telling their own stories and sharing how they feel, for example from the oil companies who proposed the MacKenzie Valley pipeline, to the native people most immediately impacted, to religious groups and NGOs which took an interest. Roger never denied the importance of his scientific training and professional practice as a chemical engineer when he turned to theology as his grounding for social ethics. Facts and reason do matter. So the next stage in “doing ethics” is to have “the facts” presented. Roger, in contrast to many secularists, is, however, very aware that facts are selected and presented according to the interpretative frameworks of the speakers. Yet it is important to see what ways the various parties have to verify their “facts”. Can any claims be proved? One cannot just stop at listening and getting some agreed upon facts. Every party has some version of what they consider to be true or good or moral. So in the next round of conversation there needs to be an ethical clarification. What good is being sought, what good is being undermined by the proposed pipeline, for example? Our understandings of the good or of our norms of conduct come from our worldviews, our meta-narratives, our faith. So, if people hang in there long enough in dialogue — and enough trust has developed — they together explore their basic stories that interpret the world for them.

Roger Hutchinson, Distinguished Visiting Fellow
Schedule of Events, September 2008

For up-to-date information where details are not complete please check the Ronning Centre website or call 780 679 1198

Augustana Distinguished Lectures

Monday, 8 September, 7 p.m.,

Faith & Life Chapel, Augustana Campus, Camrose

Tuesday, 9 September, 7 p.m.,

Robertson-Wesley United Church,
10209 - 123rd Street, Edmonton

Doing Ethics in a Pluralistic World

Roger will explore “multiculturalism” and the theory of secularization that declared religion had been banished from the public realm. Pluralism entered a new phase when “visible minorities” defended their religious requirements. Discussion of various forms of pluralism in relation to a method for clarifying ethical issues should help us to recall that when we are “doing ethics in a pluralistic world” secularization (no religion) and fundamentalism (my religion) are not the only options.

Ronning Seminar

The date and time of this event are TBA

Augustana Campus, Camrose

A Conversation on Teaching Ethics in Dark Times

Professors engage a variety of ethical perspectives as they face the challenge of how to teach a range of modern public issues, such as the environmental crisis, food security, poverty and development, terror, war and peacemaking, and genetic research. With the 2008 Ronning Centre Distinguished Visiting Fellow we will explore these challenges.

Lecture/Forum

Monday, 15 September, 7 p.m.,

Faith & Life Chapel, Augustana Campus, Camrose

Tuesday, 16 September, 7 p.m.,

Tegler Centre, Concordia University College
7128 Ada Boulevard, Edmonton

Religious Family Courts and Reasonable Accommodation

The debate over the use of faith-based family law tribunals (Shariah) as a “reasonable accommodation” to minority religions will be examined in relation to a third option beyond the “secular absolutist” (no religion in the public realm) and “non-interference” (uncontested acceptance of the authority of existing minority group leaders) positions. Roger will introduce a method for clarifying ethical issues and for encouraging conversations among former majorities, newer minorities and minorities within majorities and minorities.

Lecture/Forum

Friday, 19 September, 7 p.m.,

Faith & Life Chapel, Augustana Campus, Camrose

Also in Winnipeg Sunday, 28 September, 10 a.m.—4 p.m.

Ethical Clarification and the Responsibility to Protect (R2P)

After briefly introducing the mandate of the Peace Policy Task Group and the R2P doctrine, Roger will clarify the claims and arguments used to support or criticize the usefulness and legitimacy of R2P. As a case study, he will examine responses to demands for international action in Burma/Myanmar. He will conclude with a suggestion that “the responsibility to protect” implies a “responsibility to be prepared” which has implications for our government’s Canada First defence strategy.

Public Life Café

Monday, 22 September, 8 a.m.,

Merchants Tea & Coffee House, 4857 - 50th St., Camrose

Past Sins and Future Homes:

Residential School Apology

Lecture/Forum

Tuesday, 23 September, 7 p.m.,

Faith & Life Chapel, Augustana Campus, Camrose

Ecological Ethics in a Boom Economy

Submissions to public hearings on environmental, economic and social impacts of resource development proposals provide excellent sources of data for reflections on the interactions among science, morality, religion and public life. A brief examination of *Winning Back the Words* (1993) by Mary Richardson, et al., and *Prophets, Pastors and Public Choices* (1992) by Roger will provide background for discussing some of the challenges facing ecological ethics in a boom economy.

Lecture/Forum

Wednesday, 24 September, 12:30—2 p.m.,

F104, Faith & Life Building, Augustana Campus, Camrose

Theology and Religious Studies in the Academy:

Co-existing Paradigms and Contested Categories

For four decades Roger has participated in the processes leading to acceptance of the study of religion as an academic discipline and to increased secularization of the United Church-related Victoria University. He will discuss developments and debates as an illustration of changing assumptions about the nature and role of “doing theology” and “studying about religion”.



Point & Counterpoint

Coexistence or Conviviality?

Due to political and economic upheavals around the world which generated millions of refugees and immigrants in the 20th century, all Western democracies have to deal with the reality of being pluralistic societies. How can people of different ethnicities, languages, cultures and religions together create a functioning society? How do we welcome the stranger? How do we receive the gifts of the stranger?

When our family emigrated from post-war Germany in 1951, we were expected to *assimilate*. We were to strip away our strangeness and “fit in”. Of course, the immigrant generation never totally manages, since their accent gives them away. After a few months in Canada, one of our teachers overheard my father speak to us in German on Main Street, Oliver, B.C. He reprimanded my father, saying, “You are in Canada now. You should speak English.” My father — with his very limited and heavily accented English — replied, “If you walk down a street in Paris with your children, would you speak to them in French?” To which the teacher replied, “Of course not.” I am still not sure whether he got my father’s point. To be a good Canadian, for our teacher and most of our society, meant that you adopted the values, culture and ways of English Canadians — at least in the West.

Starting with the federal policy of multiculturalism in 1971, Canadians claimed to be proud of not being a “melting pot” like the U.S.A., but rather being a “cultural mosaic”. This policy wanted to acknowledge that while there are two official languages in Canada, the many cultures of origin of the mostly European immigrants enrich Canadian society. In practice it meant that Canadians learned to tolerate difference. Each piece of the mosaic had its own colours and patterns which coexisted in the geography of Canada.

Tolerance does not mean learning from others or being challenged and enriched by the stranger in our

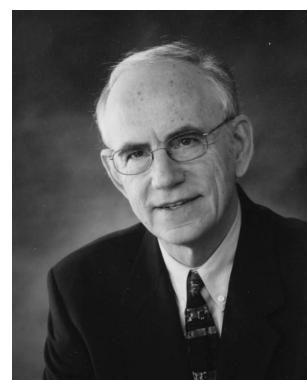
— Dittmar Mündel

midst. It is instead a very limited way of giving dignity and respect to “the other”. This became particularly noticeable when, from the 1970s on, “non-traditional” (the term most commonly used for “non-European”, i.e., from Asia, the Caribbean and Africa) immigrants began to be the majority of those coming to Canada. All of a sudden we did not only have a quilt of European differences here, but visible minorities. And with these visible minorities there also came different religions as a part of the identity and grounding of the immigrant communities.

Tolerance or mere co-existence is not enough to have a plurality of cultures develop a common Canada. We could learn from other Western democracies that tolerance can hide social discrimination. To pick but one vivid example: in early November 2005, we witnessed how rapidly the frustration and rage of alienated youth of immigrant descent (mostly Muslims from North Africa), spread from the suburbs of Paris to 15 urban centres and more than 270 towns. Canada’s history of immigrants of visible minorities and different religions is relatively short in comparison to that of France. Yet even in the 35 or so years that Caribbean immigrants have come in larger numbers, significant alienation and violence among members of the Black community in Toronto have become a

Continued on page 8

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





— David J. Goa

The Hospitality of Abraham and Sarah

Narratives of home and homeland, of immigration and migration, of stranger and sojourner are a common part of self-understanding for many who live in Canada. Even for the son of immigrants each of these ways of being resonates. I grew up in three cultures. Every day I went to a school that, in the 1950s, resonated with what we once called “British Canada,” but there was little connection between the cultural world of most of the students and the curriculum we laboured to understand. Each day from 9 a.m. to 3 p.m. I was a sojourner in another cultural world that asked questions completely foreign to the ones that constantly played in my mind and heart. Some of my playmates were refugees from the displaced persons camps of Europe, with Germans, Poles and Ukrainians being the most prominent. Lots of children had parents who only saw the bright Alberta sky and felt the bite of our winter because the terror of history in their homeland had made life untenable. They were lucky, I thought, having made it to a new place with new possibilities and now with children. In most of the homes of my childhood friends the language spoken, while beautiful to my ear, was beyond my comprehension. At home I heard English spoken with a rich Norwegian brogue. One thing was clear. Each of my playmates had a second culture and one that, like the Norwegian culture of my parents, was more familiar to them than the one in which we lived our school days. All of us live in two worlds with remarkably little connection, or so it seemed in my early childhood.

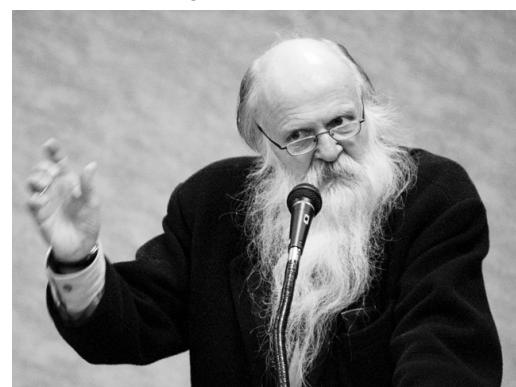
I had a third cultural world, this one deeper than the others and the most familiar. Its stories and songs, its historical narratives recounting the deeds and struggles of so many men and women played across our table at breakfast and in the evening. These provided a landscape of meaning, a centre and horizon from which to seek to understand our daily experience and the life of the fragile and often strange world. I grew up knowing the shores of the Sea of Galilee, the desert of Egypt, the oaks of Mamre, the

exile in Babylon, the journey to a land of promise, the journeys of exile and return. Home and homeland, immigration and migration: being a stranger and ever a sojourner were the common narratives. As I think back on it, they fit.

Throughout my childhood years many of these stories grew in density and texture. They began to echo with each other. Each time I heard or read them something new presented itself. As I have worked in the cultural landscape of Canada throughout my adult life, these stories have been constant companions, informing what I experienced, and none more so than the narrative that opens by the oaks of Mamre where Sarah and Abraham had pitched their tent (Genesis 18). “Now YHWH was seen by him by the oaks of Mamre as he was sitting at the entrance to his tent at the heat of the day. He lifted up his eyes and saw: here, three men standing over against him. When he saw them, he ran to meet them from the entrance to his tent and bowed to the earth and said: My lords, pray if I have found favor in your eyes, pray do not pass by your servant!” He brings them water to wash their feet, a morsel of bread and quickly with Sarah prepares three bread-cakes. He fetches a calf for the servant to dress, along with cream and milk. When all is prepared he places the feast before them.

Continued on page 8

David J. Goa, Director, speaking at an international conference on human rights.



*Point & Counterpoint — Dittmar Mündel**Continued from page 6*

serious issue. On January 29, 2008, the Toronto District School Board, after a heated debate, voted 11 to 9 to establish a pilot Black-focused public school. While the premier of the province and many within and outside the Black community would have preferred that Black history and culture be included in the whole curriculum of public schools, the School Board acknowledged that this was not very feasible at the moment. Each piece of the cultural mosaic can, at any point, become like a silo of isolation and resentment. Formal tolerance and human rights policies cannot create a common ground or deeper ties between the citizens of Canada.

Conviviality, with its connotations of being disposed to be sociable or associate with one's fellow citizens, is a better approach than assimilation or tolerance. Legislation and policies cannot mandate or enforce it. It is the citizens who have to take the time to get to know each other, eat together, hear each others' stories, offer and receive hospitality.

*Point & Counterpoint — David J. Goa**Continued from page 7*

Hospitality to strangers often brings a gift to the one who welcomes. So it is in this story. It is an annunciation story, like many in the Hebrew Bible and Christian scriptures. The stranger, for curiously in the text the three now have one voice, says, "I will return, yes, return to you when time revives, and Sarah your wife will have a son!"

The table of hospitality is a curious place. There we often hear from the stranger about the deep matters of our own life. There we often hear the announcement of the future. It is the danger and the treasure of welcoming strangers. When we do, like Sarah and Abraham we may realize that our sojourn has prepared us to make a home even in the new land. Things get turned around and strange land becomes land of promise and homeland when we welcome sojourners, immigrants and refugees, when we run like Abraham to greet the stranger saying, "pray do not pass by your servant". Then we also rest under the oaks of Mamre.

Inhabiting Ecumenism

In order to explore the religious dimension of social and spiritual co-operation in the Canadian North and West, the Chester Ronning Centre is co-sponsoring various activities under the theme of Inhabiting Ecumenism. Although individual historical developments have sometimes received attention, such as the origins of medicare or the creation of the United Church of Canada, no overall exploration of the role of religion has ever been attempted. In partnership with the Faculty of Arts and the Archdiocese of Edmonton, the Centre hopes eventually to bring several specialist scholars to discuss these issues.

In the immediate future, the Centre will be co-sponsoring a public talk by Monsignor Donald Bolen of the Pontifical Council for Promoting Christian Unity. An honorary Canon Doctor of the Anglican Communion as well, Msgr Bolen is one of the most prominent contributors to Roman Catholic-Anglican dialogue. He will be speaking about his Saskatchewan background and its contribution to his vocation as an ecumenist in a lecture, "Ecumenical Dialogue from the Global to the Local", on Thursday, 4 September in the evening. Further details will be found on page 11 of this Newsletter.

— Jane Samson

Coming on 6 and 7 February — the Augustana Distinguished Lectures, 2009

Cynthia Moe-Lobeda: "The Church in Public Life: Luther for the 21st Century"

Full details in our next Newsletter

Faith & Politics: Crossing the Undefended Border

Fascinating to some, troubling to others, the intimate relationship between faith and politics in the United States is well known. What is the nature of this relationship and what benefits or dangers does it provide for our Canadian context? Should the border between faith and politics be crossed? Well-known writer and authority on Evangelicalism and U.S. politics **Molly Worthen** will address these issues in a public lecture (at both Camrose and Edmonton) and in a forum where she will be joined by a panel of experts from a variety of faith traditions. While America elects its new president, we shall peer over the border and discuss what everyone, and no one, is talking about.

For further information please contact:

Rick Van Manen,
University of Alberta Interfaith Chaplains' Association
780 492-5327 <rpvmanen@ualberta.ca>

Jesus for President: Faith, Politics, and Why Americans Can't Keep Them Apart

Public lecture

Monday, 3 November, 7 p.m., Faith & Life Chapel,
Augustana Campus, Camrose
and also Tuesday, 4 November, 7 p.m.,
TELUS Centre for Professional Development
University of Alberta, Edmonton

Faith & Politics: Crossing the Undefended Border Lecture/Forum
Tuesday, 4 November, 11 a.m.—4:30 p.m.
Maple Leaf Room, Lister Hall
University of Alberta, Edmonton

David J. Goa, Director, Chester Ronning Centre
for the Study of Religion and Public Life
780 679-1104 <david.goa@augustana.ca>

Ronning Centre Development Activities

During the past year we focused our development activities at the Ronning Centre on three spheres.

The Ronning Centre Distinguished Visiting Fellows Endowment was created in the Spring of 2007 with a \$100,000 lead gift from James and Sonja Hendrickson and with a subsequent challenge to match the next \$50,000 in gifts to the Endowment. Support for this initiative has been tremendous, leaving a balance at fiscal year end of \$222,000.

The Endowment supports a program of fellowships to the Chester Ronning Centre for the Study of Religion and Public Life. 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 currently at the intersection of religion and public life. In the fall of 2008 the Ronning Centre will host the first Distinguished Visiting Fellow, Roger C. Hutchinson.

In 2007 two new awards were created in support of Ronning Centre Student Internships. The annually

funded Logos Education Society of Alberta Award was redefined to support the work of the Ronning Centre. A new endowment by the Daniel T. Yang family will support the Rev. Dr. and Mrs. Hsi Shao Yang Award.

The 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.

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

Your support of these initiatives helps to define the work of the Centre and supports student achievement. We can't thank you enough.



Chester Ronning Centre
for the Study of Religion and Public Life

PUBLICATIONS

- 2008 Consultation—MP3 CD
**The Trumpet's Uncertain Sound:
War and the United Church of Canada**
Tom Faulkner
- 2008 Seminar—MP3 CD
**God and Evolution:
Conversations with the Christian Tradition**
Craig Wentland
- 2007 Augustana Distinguished Lectures—
 Booklet or MP3 CD
New Directions in Human Rights
 (Three lectures)
Clinton Curle
- 2007 Consultations—one MP3 CD each
Can You Be a Christian Apart from the Church?
Brian Krushel
 *
- Waiting for St. Benedict: Liturgy, Memory,
and the Re-Imagination of Community
in an Era of Globalization**
Mark Charlton
- 2007 Ronning Forum—MP3 CD
**Living Together with Disagreement:
Pluralism, the Secular, and the
Fair Treatment of Beliefs in Canada Today**
Iain Benson
- 2007 Study Circle—MP3 CD
**The Bible: From Weapon to Life-Giving Word
Parts I and II**
David Goa and Dittmar Mündel
- 2006 Augustana Distinguished Lectures—
 Booklet or MP3 CD
**The Root of War is Fear/
Love Your Enemies as Yourself**
Jim Forest

- 2006 Ronning Centre Conference—
 MP3 CD
Climate of Fear/Commitment to Peace
*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*
- 2006 Consultation—MP3 CD
Buddhist Wisdom for Inner and Outer Peace
Kelsang Phuntsog
- 2006 Seminar—MP3 CD
**Is Political Friendship Possible
in the Modern Age?**
John von Heyking
- 2006 Study Circle—MP3 CD
**Thy Word Giveth Life:
The Bible in Orthodox Tradition**
Archbishop Lazar Puhalo and David Goa
- 2005 Ronning Centre Conference—
 MP3 CD
Faith & Health Care
*Nuala Kenny, David Swann, Stephen Allen,
Greer Black, David Pfimmer,
and panel discussion*
- 2005 Consultations—one MP3 CD each
**Thy Kingdom Come:
A Reformed and Lutheran Conversation**
*Setri Nvomi, Tom Oosterhuis, and
Dittmar Mündel*
 *
- Thy Kingdom Come:
Orthodox Tradition and Public Life**
Archbishop Lazar Puhalo

*Augustana Lecture booklets or CDs are available for \$15.00 + GST, other CDs for \$12.00 + GST
by calling Community Education at 1-800-590-9984, or locally 780-679-1198*

The Chester Ronning Centre Calendar of Coming Events

*For up-to-date information where details are not complete please check the Ronning Centre website
or call 780 679 1198*

Ecumenical Dialogue from the Global to the Local

An "Inhabiting Ecumenism" Lecture by

Monsignor Donald Bolen

Thursday, 4 September, 7:30 p.m.

The Atrium, King's University College,
9125 - 50th Street, Edmonton

Doing Ethics in a Pluralistic World

Augustana Distinguished Lecture by Roger Hutchinson

Monday, 8 September, 7 p.m.,

Faith & Life Chapel,

Augustana Campus, Camrose

Tuesday, 9 September, 7 p.m.,

Robertson-Wesley United Church,
10209 - 123rd Street, Edmonton

A Conversation on Teaching Ethics in Dark Times

A Ronning Seminar with Roger Hutchinson

The date and time of this event are TBA

Augustana Campus, Camrose

Religious Family Courts and Reasonable Accommodation

A Ronning Lecture/Forum with Roger Hutchinson

Monday, 15 September, 7 p.m.,

Faith & Life Chapel,

Augustana Campus, Camrose

Tuesday, 16 September, 5:30 p.m.,

Tegler Centre, Concordia University College
7128 Ada Boulevard, Edmonton

The Canadian Ecumenical Peace and Justice Movement: Past, Present and Future

A Ronning Lecture/Forum with Roger Hutchinson

Thursday, 18 September, 5:30 p.m.

Pot-luck supper at Trinity Lutheran Church
10014 - 81st Avenue, Edmonton

Ethical Clarification and the Responsibility to Protect (R2P)

A Ronning Lecture/Forum with Roger Hutchinson

Friday, 19 September, 7 p.m.,

Faith & Life Chapel,

Augustana Campus, Camrose

Also in Winnipeg Sunday, 28 September, 10 a.m.—4 p.m.

Past Sins and Future Homes:

Residential School Apology

A Public Life Café with Roger Hutchinson

Monday, 22 September, 8 a.m.,

Merchants Tea & Coffee House,
4857 - 50th St., Camrose

Ecological Ethics in a Boom Economy

A Ronning Lecture/Forum with Roger Hutchinson

Tuesday, 23 September, 10 a.m.

Taylor Seminary Chapel,
11525 - 23rd Avenue, Edmonton

Tuesday, 23 September, 7 p.m.,

Faith & Life Chapel,
Augustana Campus, Camrose

Theology and Religious Studies in the Academy:

Co-existing Paradigms and Contested Categories

A Ronning Lecture/Forum with Roger Hutchinson

Wednesday, 24 September, 12:30—2 p.m.,

F104, Faith & Life Building,
Augustana Campus, Camrose

Creative Dissent:

A Politician's Struggle for Peace

A Faith and Public Life Conversation

with the Hon. Douglas Roche, OC

Monday, 27 October, 7 p.m.,

Faith & Life Chapel,
Augustana Campus, Camrose

What Happened to the Southern Baptists?

A Ronning Consultation with John Bruneau

Wednesday, 29 October, 7 p.m.

C013, Basement of Classroom Building,
Augustana Campus, Camrose

Jesus for President: Faith, Politics, and Why Americans Can't Keep Them Apart

A Faith and Public Life Lecture by Molly Worthen

Monday, 3 November, 7 p.m.,

Faith & Life Chapel,
Augustana Campus, Camrose

Tuesday, 4 November, 7 p.m.,

TELUS Centre for Professional Development
University of Alberta, Edmonton

Continued on page 12

The Chester Ronning Centre Calendar

Continued from page 11

Faith & Politics: Crossing the Undefended Border

A Faith and Public Life Forum with Molly Worthen
Tuesday, 4 November, 11 a.m.—4:30 p.m.,
 Registration Required—Please inquire
 Maple Leaf Room, Lister Hall
 University of Alberta, Edmonton

What is University Education For?

From Knowledge as Control to Understanding that Cherishes Life

A Ronning Seminar with Dittmar Mündel
Wednesday, 5 November, 12:30—2 p.m.,
 Faith & Life Chapel
 Augustana Campus, Camrose

Hildegard of Bingen in Her Time and Now

A Ronning Consultation with Ingrid Cramer-Dörschel
Wednesday, 12 November, 5:30—7 p.m.,
 Faith & Life Chapel,
 Augustana Campus, Camrose

Trends in the Contemporary Muslim World: Nationalism and Religion in Turkey and Indonesia

A Ronning Seminar with Ibrahim M. Abu-Rabi'
Tuesday, 18 November, 5:30 —7 p.m.,
 C014. Basement of Classroom Building,
 Augustana Campus, Camrose

The Bible: From Weapon to Life-Giving Word

*A Ronning Centre Study Circle with
Dittmar Mündel and David Goa*
Saturday, 22 November, 9 a.m.—4 p.m.
 Lutheran Church of the Cross,
 3787 Cedar Hill Road, Victoria, B.C.
 Cost: \$25 including lunch; students free
 Registration: call 250 477 6222 or e-mail
 <lutheranchurchofthecross@shaw.ca>

Coming in 2009 ...

The Church in Public Life:
Luther for the 21st Century
Augustana Distinguished Lecture by Cynthia Moe-Lobeda
Friday, 6 February 2009, 7:30 p.m.
 Messiah Lutheran Church, 4810 - 50th Street, Camrose

Religious Claims in the Public Square:

Lutheran Resources

A Workshop for Clergy & Church Workers
Saturday, 7 February 2009, 9:30 - 12 noon
 Trinity Lutheran Church, 10014 - 81st Ave, Edmonton

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We have endeavoured to make this list as accurate as possible to 31 May 2008. Please accept our apologies if your name has been omitted or misspelled and please let us know so we may correct our records.



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. 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 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.

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.

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;
- cafés, study circles, seminars consultations and conferences;
- ongoing research and Ronning Centre publications.

For more information please see
[<www.augustana.ca/ronning>](http://www.augustana.ca/ronning)

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.



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.



I would like to become a Friend of the Chester Ronning Centre and support the ongoing work of the Centre
Ronning Centre annual membership fee of \$15.00 will be deducted from your charitable gift

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For more information on giving opportunities to the Chester Ronning Centre for the Study of Religion and Public life please call 780 679-1558

CHESTER RONNING CENTRE FOR THE STUDY OF RELIGION AND PUBLIC LIFE

University of Alberta, Augustana Campus
4901 – 46 Avenue, Camrose, AB T4V 2R3
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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 \$100,000) made prior to December 31, 2008.

"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 with an Indian diplomat, courtesy of the Noel and Wendy Cassady Collection.