

The Chester Ronning
Centre Newsletter
is published
twice a year

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

Editor
Dittmar Mündel

Volume 7

Issue 2

Fall 2012

Managing Editor
Nicholas Wickenden

From the Director's Desk...

Associate Editor
Rebecca Warren

Challenges to Human Dignity

Photography
Reiner Loewan

The Chester Ronning
Centre for the Study
Of Religion and
Public Life
University of Alberta
Augustana Campus
4901 - 46th Avenue
Camrose, AB
T4V 2R3
<www.augustana.ualberta
.ca/ronning>

Director
David J. Goa
<david.goa@ualberta.ca>
Office: 780 679 1104
Cell: 780 504 5942

Associate Director
Dittmar Mündel
<pdmundel@telusplanet.net>
Office: 780 672 1581

Assistant Director
Rebecca Warren
<rebecca.warren@ualberta.ca>
Office: 780 679 1146

Our fall and winter focus at the Ronning Centre will be on bio-ethics and religion, the new genetic medicine, and the relationship of culture and the spiritual life to health and healing. A little over two decades ago R.C. Lewontin, a leading geneticist at Harvard University, gave the Massey Lectures on CBC published under the title *Biology as Ideology: The Doctrine of DNA* (1991). Scientists in many countries had joined the endeavour to map the human genome. It was the largest scientific project ever undertaken. Lewontin spoke of the gifts that might potentially flow from this work: the possibility to understand and to fix many and varied genetic malfunctions that have plagued the human family. He also sounded several warnings, ranging from the temptation to enhance human capacity in light of particular peoples' understanding of perfection to turning human genes into commodities, new eugenic experiments, and a wide range of extraordinary ethical challenges that we as human beings may not be in any position to address. What is the human stance in the face of these new forms of healing and new forms of enhancement? What does it mean to be able to manipulate, at the genetic level, human life? On what do we base our decisions? At the time, I remember thinking that the twenty-first century was likely to be the age of biology. Science is now offering us many previously unimagined possibilities. What we make of these possibilities and how we consider our choices, however, is not within the capacity of science. That is a theological and philosophic issue dependent on what we think it is to be human, our understanding of mortality and suffering, health and the limits of reason. Our philosophers' cafés will explore a number of the ethical issues and seek to enlarge the public conversation on some of them.

We have joined the Hospice Society of Camrose in shaping another set of conversations on caring for the dying and remembering those who have left this life. As some of our readers know, the Hospice Society is working to establish a hospice for the Camrose region. We will contribute to the public education on the art of dying and how we may be present in the Gethsemane of those we cherish.

On Monday evenings throughout the fall I will join Professor Dittmar Mündel and other distinguished scholars in a series of public lectures and conversations on "Caring for all Creation".

—Continued on page 3

*Director's Desk**Continued from page 1*

How do we care well for language and raise it above propaganda, for politics and not just partisanship, for the soul, others and our communities, for the city as well as the natural world?

We will also be moving forward the Ronning Centre initiative to enlarge and enhance Ronning Centre fellowships on religion and public life. Major funds need to be raised to carry this forward and bring both senior and junior fellows on board. We wrote about this in the last newsletter and again in this edition. We are grateful that the Development Office on the main campus of the University has joined in helping us move this timely initiative forward.

I hope you will join us for some or all of the offerings of the Ronning Centre this fall. The thinking we do together is a singular joy.

— David J. Goa

NEW PUBLICATION

Augustana Distinguished Lecture

Reading Beyond the Book

DANIEL COLEMAN

Publications can be ordered through the Augustana Bookstore by calling 780-679-1139.

Recordings of many Ronning Centre events are also available online:

<http://www.crcaudio.ca/>

Violence found neither biblical nor natural

“Doing Non-violence” Advocated by Fr Simon Harak

Non-violence is not passivity, but rather active resistance to the powers that destroy God's creation and God's human communities, whether through economic policies or through war.

This was among the messages presented by Father G. Simon Harak, SJ, Director of the Marquette University Center for Peacemaking at Milwaukee, Wisconsin, during a retreat at Trinity Lutheran Church and a lecture at The King's University College in Edmonton.

Fr Harak was in Camrose and Edmonton from March 21st to 24th as an Augustana Distinguished Visiting Fellow.

In the retreat at Trinity Lutheran and his lecture at The King's, Fr Harak based his argument on New Testament texts that clearly – especially when read with Arabic or Semitic eyes and careful biblical scholarship – show that Jesus' life and ministry was one of non-violently opposing the Empire of violence and oppression.

His mother Mary's *Magnificat* praises the God who has thrown the mighty from their thrones and raised up those of low degree. This song is so revolutionary, that during the military dictatorship in Argentina, it was not allowed to be sung in the regular Roman Catholic mass. In “The Lord's Prayer”, said Fr Harak, Jesus is picking up a lot of the language he learned from his mother's *Magnificat*. He tells his followers to pray for God's peaceful kingdom to come.

And in the Beatitudes (according to new research on the word “blessed” in Aramaic), Jesus seems to be saying “Rise up, you poor in spirit, for yours is the kingdom of God; rise up, you who mourn, for you will be comforted”.

In a Religion and Public Life Café at Camrose, Fr Harak traced his own spiritual journey from



Fr Harak (2nd from left) in conversation at Trinity Lutheran Church, Photo by Colleen McGinnis

membership in a Lebanese clan, in which violence was an accepted way to solve problems, to following the non-violent way of Jesus. This has led him to being jailed in Israel as well as in the U.S. for non-violently opposing oppression of groups of people and war-mongering.

Having become a person committed to the non-violent way of Jesus, Father Harak felt it his duty to expose how corporations are now taking over power in the government and deciding on whether or not to make war. Democracy, ethics, or a religious understanding of life no longer play a central role. Money and propaganda does.

A talk on war-profiteering Fr Harak gave in Camrose was chilling. His amply supported and illustrated thesis was that the Iraq war was the first war that was started and carried out “for profit”.

The major weapons producing corporations in the U.S. have their CEO’s or other highly placed managers become members of the Department of National Defense that advises the President on whether or not to go to war in Iraq. Dick Cheney as the former CEO of Halliburton is only the best known example. Lockheed-Martin, Raytheon (known for its missiles and “integrated” defence systems) all play the role of

advisers. An advertising company then was hired to “sell the war on Iraq” to the American public for about \$20 million and during the war got the contract to “report on the war”.

For a full account, you can watch a version of this talk on YouTube at <http://www.youtube.com/watch?v=Phwy8eNogzM>.

In a discussion on “war and justice” that he animated at Steeps Urban Tea House in Edmonton, Fr Harak’s provocative thesis was that while violence or war is both endemic and systemic in human societies, violence itself is not “natural” for humans. Both evolutionary and medical studies show how living out violence and how war-making destroys the mental – not just the physical – health of those involved. So to follow the non-violent path of Jesus is to follow the path of life.

At his Center for Peacemaking, Fr Harak thus trains students in finding alternative ways to resolving conflicts or to overcome such things as bullying in school. And he also encourages students “to do non-violence”, which, as I gather, means that they find creative ways of resisting or opposing forces that destroy the land, human community, and individuals.

— Dittmar Mündel

Ecumenical Days in Edmonton

This past March, the Catholic Archdiocese of Edmonton, the Ronning Centre, and other ecumenical partners hosted Sr Dr Lorelei Fuchs, SA, noted ecumenist and research assistant for the National Council of the Churches of Christ in the United States, and Distinguished Visiting Fellow of the Ronning Centre.

Sr Fuchs participated in several events while she was here, including an Ecumenical Formation Day, a gathering around the question “Why Councils of Churches?” and an Ecumenical Women’s Retreat: “Believing and Belonging.” She also gave evening lectures on ecumenism. The Ecumenical Women’s Retreat was a gathering of women in ministry from across Alberta and Saskatchewan. Sr Fuchs led a lively day of conversation around ecumenical questions and our role as the church, and punctuated her remarks with times for meditative moments, table talk and community conversation.

To start the day, Sr Fuchs shared a bit of her own faith journey, which showed participants her ecumenical and even interfaith roots. She began with a Dutch Reformed background, then became interested in Catholic instruction at a local church, where she met a priest who was himself a convert from Judaism.

Sr Fuchs drew on the doctrine of the Trinity to illuminate our need for community and conversation across boundaries. The intimacy of the Trinity, where God the Father, Jesus the Son, and the Spirit engage in “eternal dialogue” can act as a model for us as we consider approaching ecumenical dialogue with a spirit of warmth and closeness rather than division and disunity. Ecumenical dialogue should be a dialogue of love.

She challenged all of us to consider how we need each other, how important love is as a necessary step, saying: “Can we say to a Christian of another tradition, ‘I need you not’? No.”

She then shifted her focus to the role of the church as the continuing presence of Christ in



the world. Her challenge to all of us present was: “How can we make the church a place where people want to belong?” She suggested that the church should be the “world ahead of itself”, acting as light, a calling the world ahead. Not letting the world set the church’s agenda, but instead putting forth all that is best and beautiful about the tradition and inviting the world to follow. She talked about the sacraments as “visible words” that show us the gifts of God. She invited us to change our focus from thinking “the church has a mission,” to “God has a church for God’s mission.”

The women at the retreat enjoyed conversation and dialogue over lunch and ended the day by listening to one another’s stories, sharing the particular challenges and gifts of being women in ministry and ecumenical work within different traditions.

We are grateful for the chance to bring Sr Lorelei to Edmonton and extend a special thanks to the Catholic Archdiocese for the opportunity to partner in this work.

— Rebecca Warren

Plans for Augustana Distinguished Lectures Announced

Shah-Kazemi to Present Unfamiliar Spiritual Traditions

We live in interesting times – with economic, political, and religious extremists. They deafen us. Both language and environment are being laid to waste in their struggles for power. Not to mention the men, women, and children who figure only as collateral damage. Here in Alberta, the Ronning Centre is one institution making space for quiet deliberation on alternatives. Dr Reza Shah-Kazemi comes to share, in his Augustana Distinguished Lectures, alternatives from a similar institution in London, England. (See details on p. 9.)

Dr Shah-Kazemi is the Managing Editor of *Encyclopaedia Islamica*, and Research Associate at the Institute of Ismaili Studies in London. He is also the author of several books that include *Common Ground between Islam and Buddhism*; *My Mercy Encompasses All: The Koran's Teachings on Compassion, Peace and Love*; and *Justice and Remembrance: Introducing the Spirituality of Imam Ali*.

In his talks Shah-Kazemi draws on traditions that may not be familiar to his listeners. Most Canadians are aware of the prophets of the Bible and of the Prophet Muhammad (peace be upon them all). However, they may not know what the Qur'an says about them. Most Canadians are intimately familiar with Jesus and Mary. Very few, however, will know that the Qur'an speaks of both with reverence – the reason Muslims do not have a history of vilification of Jesus or Mary. On the contrary, both are accorded special places in the hearts of Muslims in several spiritual traditions.

Shah-Kazemi's listeners will learn about those traditions. The vocabulary of these traditions is distinct from a theologian's vocabulary. They endeavour to open a path to experiential learning rather than to try and count the number of angels that can dance on a pin. An alternative way to conceptualize the difference is to divide them into vertical and horizontal languages.

Listen to this lovely story about Rabia. She lives in Basra, now Iraq. It's late in the ninth century. She's going home with a pail of water in one hand

and a firebrand in the other. Of course, people stop to ask, "What on earth are you doing?" She retorts,

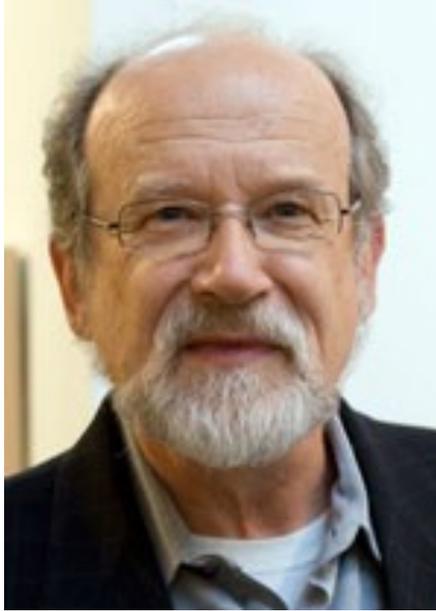
*Water's for the fires of hell
Now quenched, so there's nothing to tell
The fear that keeps you good
Is long gone, understood?
Heaven'll face this torch
There's so much there to scorch
Wishing for that celestial bliss
Gone to ashes, blow it a kiss
Now that you know what I'm doing
Think only of the All Knowing
Point your face in that direction
The only pole for salvation*

Three centuries after her, Ibn Arabi, another well-known exponent of a spiritual tradition, can commemorate Rabia as the most famous interpreter of love. While a fair number of Canadians will respond positively to Rabia's verses there is little doubt that the language and the sentiment expressed here is questioned, even ridiculed by a secular temperament. This is one of the effects of the European Enlightenment. It denudes our vocabulary. Language loses verticality. Our words are hung out to dry.

This puts us on the defensive. But why should we be so? Even die-hard secularists are becoming aware of the impasse on their highway. Their extremist language finds consonance with the language of economic, political, and religious extremists.

Obviously, we need to find alternatives. We need to talk to each other – as Christians, as Muslims, as reasonable people who represent institutions fostering reason-ability. We need to listen to each other – as human beings who are carriers of spiritual traditions. There is much common ground. Once we engage with each other we will be able find sustainable, more humane alternatives. Just imagine, would this not be a great Canadian export?

— Shamas Nanji



Dr Karlis Muehlenbachs

Fracking is a contentious issue. Do we have to stay in our mental silos, or is a conversation possible that seeks some common ground for examining this new technology for getting at unconventional gas trapped in shale or coal beds?

On the evening of November 2nd and all day November 3rd, the Chester Ronning Centre is sponsoring a conference on hydraulic fracturing (fracking) in the Faith and Life Centre at the Augustana Campus of the University of Alberta.

Hydraulic fracturing as it is practised in the last decade uses one well pad to bore down to the desired depth and then drill horizontally one or several lines that can be up to 3000 metres long. Then a mixture of water, sand, and many chemicals is put into the bore holes and put under extreme pressure by compressors until the shale or coal fractures, releasing the gas to come up the central borehole. While fracking to release gas has been used in some form since about 1947, the innovation is the horizontal drilling and the depth of the bores.

Fracking in Alberta and

The new technique requires millions of gallons of water and fracking fluid and much higher pressure than conventional gas extraction. In fact in Northeastern B.C., one company uses more *fresh* water a day for fracking than the city of Victoria for all its uses. Since this water is permanently contaminated, it is supposed to be injected into deep deposit wells, thus removed forever from the hydrological cycle.

This water and energy-intensive process has created a new glut of gas on the market, as we can see in our low natural gas prices. Especially in the U.S. since 2005 when this process was exempted from the Clean Air and Water Act, companies have exploited the shale gas and coal bed methane deposits vigorously. Some of our provinces have a temporary moratorium on fracking to study the issue more; but in Alberta and B.C., fracking is a growth industry.

According to industry webpages there is no down-side to this new technology. It is simply a new way safely to provide an energy-hungry world with gas that was previously inaccessible. The companies pay lease money to farmers, who appreciate being able to augment their often meagre incomes. They provide employment to Albertans. And they contribute significantly to the provincial budget and county taxes.

On the other side, there are by now countless people in the U.S. and some in Alberta, who find their and their animals' drinking water contaminated not only with methane, but also with chemicals associated with fracking fluid (many of which are carcinogenic or endocrine disrupters).

Josh Fox in the now famous *Gasland* movie has started to document many of these cases. He

Conference for Specialists and Public

Responsibility for the Land

also showed how we need to transcend the “he said/she said journalism” of sharing only the opinions of people affected, industry, and government regulators in *The Sky is Pink*, available online. For Alberta, CBC has done a case study of the Lauridsen family near Rosebud in *Burning Water*, included in the “Passionate Eye” series. Since the making of this documentary the family has had to move to their other farmland, so they and their animals can have safe drinking water.

To find an appropriate framework for opening a conversation, we are focusing on “responsibility for the land”, which is a human and religious mandate. We will have Lorne Fitch, a retired Fish and Wildlife biologist and an Adjunct Professor with the University of Calgary, lay out how we must remember the past and envision the future (what we want our land, air, and water to be like for future generations) when we make decisions in the present. Otherwise we will get a future we did not plan for.

This will set the tone for our sessions and conversations on Saturday November 3rd. We will then hear from farmers – including Fiona Lauridsen from Rosebud, Jan Slomp from Rimbey, and Don Ruzicka from near Viking – hopefully also from some representatives from the Alberta Government and some from the oil and gas industry.

Dr Karlis Muehlenbachs, a geo-chemist at the University of Alberta, will speak on Friday night on “the environmental consequences of fracking”. The scientific data on methane getting into aquifers because of fracking (and not just as “naturally occurring”), and into the air, where it is a 23 times more powerful Green House Gas than CO₂, is very strong.

We have also invited a geologist who works for one of the Oil and Gas companies to

address the concerns for the health of our water, land, and air.

This is a conference for “the general public”, that is, one geared to urbanites and farmers who want to take their responsibility for the land seriously. It will feature table conversations, rather than Question and Answer sessions, after a given presentation or panel. In these conversations, people will be encouraged to listen empathetically to the different perspectives. They will be encouraged to think of what their landscape, their drinking water, and the climate will be like for their children and grandchildren.

You can get more information, begin the conversation, and register for the conference by going to <http://frackingab.wordpress.com/> or find the conference and registration link at <http://www.augustana.ualberta.ca/ronning>.

— Dittmar Mündel



Fellowships Plan Moves Forward

Planning continues for the major initiative of the Chester Ronning Centre announced in our previous Newsletter – the establishment of Senior Fellowships to support the work of a select body of scholars and public intellectuals able to engage constructively and profoundly with the challenges posed to and by religion in the life of the world today.

In Canada, relations between religions and between religion and government are – for the most part – conducted with decorum, even when the key participants remain isolated in their own silos failing to draw the best thinking forward from all quarters. We need only to glance at the headlines from places like Syria and Nigeria to know that in other contexts such issues are a matter of life and death.

It is with this fact in mind that the Ronning Centre proposes to bring together a number of leading thinkers able to deal with such issues in Canada and abroad as holders of Senior Fellowships. Here are just a few of the complex and contentious questions to which they can bring reasoned and civilized discourse to bear:

- ◆ How can the fear of Islam and Muslims in Western countries be explained, and how can it be countered?
- ◆ How can the fear of the West and particularly of Christians in Muslim societies be explained, and how can it be countered?
- ◆ When blasphemy is directed against a religion, what are the appropriate responses?
- ◆ How can religious understandings of human nature, suffering, and death help in developing public policies on the development and uses of the new genetic medical science? On decisions that must be made about the end of life in cases of terminal illness?
- ◆ When can doctrines and declarations of human rights be accepted as a civil gift, and when may they become instruments against culture and community?
- ◆ How can religious teachings and leadership enlarge our moral imagination so as to promote alternatives to war?
- ◆ How can religious teachings enhance humanity's capacity for the stewardship of the natural world and for living together on this fragile planet?
- ◆ How can the religious life moderate human appetite, inspire people to set meaningful limits to growth, and encourage a sharing of resources?

We envisage among the activities in which Senior Fellows would be expected to participate any of the following:

- ◆ *Participating in public forums.* Periodic gatherings of the Fellows in public conversation on difficult and demanding current issues would nurture a hospitable interchange of insights across boundaries of interest and ideology. Through linking with the broadcast media such conversation would both inform the public and provide a valid model for thinking together co-operatively.
- ◆ *Accessibility through a Religion and Public Life Portal.* A web-based portal established by the Centre would give journalists and other interested parties immediate access to our Senior Fellows and their particular expertise.
- ◆ *Preparing Ronning Centre Briefing Papers.* Fellows with expert knowledge concerning specific continuing issues would prepare, individually or in collaboration, briefing papers distilling the history and key concepts involved. When a news story broke on such a topic, they would be equipped to release to the media a concise, well thought out commentary on it within 24 hours.

- ◆ *Participating in Ronning Centre Triage Seminars for Journalists.* We would undertake to organize briefing seminars for the media within 24 hours of a news story breaking. These would be available internationally through webcasts. Journalists would be encouraged to consult with our Senior Fellows to obtain additional in-depth information as they require it.
- ◆ *Conducting Ronning Centre Symposia for Journalists.* We would host and provide stipends for selected journalists to attend symposia where the Senior Fellows would deepen and broaden their understanding of emerging issues in religion and public life.
- ◆ *Animating a National Conversation on Religion and Public Life.* This could be done by convening select groups of political leaders across party and ideological lines for conversation with our Senior Fellows on the issues of religion and public life on which they are expected to legislate.
- ◆ *Joining in Interfaith Conversation on Emerging Issues.* We would build on our current partnerships with religious institutions in the Muslim world to explore the finest thinking within our various religious traditions on emerging issues that challenge the global community.

The communication and continuity among the group of Senior Fellows that will be fostered by the Ronning Centre will enable them to become a significant force in developing intellectually coherent and practically applicable strategies for coping with some of the world's most divisive and explosive situations.

Funding to sustain the Senior Fellowships is being sought largely through charitable giving. Anyone who would consider becoming a lead donor is invited to contact the Director, who would be pleased to discuss details with all who are interested.

Augustana Distinguished Lectures
with
REZA SHAH-KAZEMI

**From Theological Dogma
to Spiritual Mystery:
Esoteric Muslim
Perspectives on
Christian Doctrine**

—Considering the Incarnation

Monday, 29 October, 6:30 pm
C014, Classroom Building
Augustana Campus, Camrose

—Considering the Crucifixion

Tuesday, 30 October, 7:00 pm
Christian Science Church
10810 - 100 Ave, Edmonton

For information and updates:
<www.augustana.ualberta.ca/ronning>

Caring for All Creation

A Religion and Public Life Course Open to the Public
September 5 to December 5, 2012

“Creation” is not a religious synonym for nature. It refers to all our existing realities as grounded in and finding their end in the Mystery of Life.

Viewing life as “creation” is a strong counter-narrative to viewing nature, communities, people as “commodities” to be used, exploited, and discarded according to the dictates of a corporate controlled economy.

This Fall, David Goa and Dittmar Mündel will offer a course Monday nights from 6:30 to 8:30 pm open to the public (and of course for credit students who get an extra hour) on “Caring for All Creation”.

When corporations and technology rule the world, democracy is eroded, nature becomes simply the mine for our resources, and people can be replaced by cheaper workers elsewhere or by machines. Political discourse, culture, and advertising become part of the same propaganda machine for debt-led ongoing economic growth, as if there were no natural or divine limits. Corporations are very simplistic and effective tools to maximize profits.

When religions view the world as either “sacred” or the presence of the Creator, then a broader and more complex approach to our interactions with the world emerges. “Creation” is a complex web of interrelationships that must be acknowledged, if we are to be able to continue to live our human lives on this finite yet gifted planet.

Viewing our complex realities as part of “creation” means we put people, communities, and the land from which we all live, ahead of profit. It means we acknowledge limits to growth, limits to life, limits to the power of any human organization or structure. It means that we also learn to have joy and celebrate what is given to us, the giftedness of our life.

Thus to “care for all creation” means to care for ourselves, for others, for our life together culturally and politically, as well as for the natural world.

We will use a variety of religious traditions to address some of the following questions:

- How do we care for ourselves with our gifts and struggles in our living and dying?
- How do we care for our culture, for words speaking truth and reconnecting us to one another?
- How can we strengthen our communities?
- How do we improve and enrich our political discourse to move from propaganda to a common concern for our life together in this province and nation?
- And how do we care for the natural world and learn to appreciate its gifts to us and the limits of our using of these gifts?

For readings, we are selecting authors who are good writers and always point out hopeful ways of proceeding to more life-giving ways of living than are present in the dominant discourse.

We will also be inviting guests to address some of these questions, so we can have a variety of perspectives. Two of our speakers who have confirmed they will participate are Rebecca Warren, speaking on “caring for words”, and Rajan Rathnavalu on “death and dying”.

So come and join us, whether for the whole course or for a few sessions. The conversations will be energizing!

For more information or to sign up for the course, email rebecca.warren@ualberta.ca.

—Dittmar Mündel

Can death be a part of wellness?

“We are alive and therefore we will die. This is the simplest and most basic truth of our existence,” writes Buddhist teacher Kelsang Gyatso. “Yet very few of have come to terms with it.” Why is this? Perhaps it is due to our longevity; unlike our ancestors, we are not asked to encounter death so regularly. It may be the consequence of our externally orientated consumer culture. Whatever the reason, such avoidance does not help us to support the dying and their loved ones.

Opposition to mortality is not characteristic of all cultures. In many spiritual traditions, meditation on death is an integral element of spiritual life and something that offers insight and meaning. This summer I had the opportunity to explore these meditations more fully through a University of Alberta research grant. My intention was to think about how such contemplative practices could be applied when caring for the dying. As part of this research I studied with hospice teachers in the United States and Canada and also worked locally with the Hospice Society of Camrose and District. While such a study can never be completed, I can share the following thoughts on the gifts that come from a more open attitude towards death and dying.

In her book *Dying: a Natural Passage*, hospice nurse Denys Cope recalls that during her youth birth was placed in the same category as dying. There was a time when pregnancy was not openly discussed, and certainly nursing mothers were seldom seen in public. We did not see a pregnant woman portrayed on television until *I Love Lucy*. It was all a mystery kept behind closed doors.

Despite this fairly recent history, it is not uncommon today to see a pregnant celebrity on the cover of a magazine or media speculation about Kate’s baby bump. Soon-to-be parents can go to birthing classes and even have a birthing coach. Cope maintains that it is now time for death too to “come out of the closet.” She says that we all can learn “to accept dying as a normal, expected part of life, demystify it, understand the hard work that it is, as well as embrace the gifts that accompany it.”



Hospice Society of Camrose <http://www.camroshospice.org/>
Rajan Rathnavalu, Beverly Drever, Treva Olson, and Nola Sharp

What might these gifts look like? For the living, when we are touched by death we are offered a glimpse into the fleeting nature of life’s opportunity and are encouraged to ensure that whatever we do is rooted in what is most meaningful to us. Thus, we come to discover that by welcoming death, we are called to live well – to act each day from our deepest source.

For caregivers, our own openness and acceptance of death means that we are more able to attend to our loved ones. In their book *Final Gifts*, hospice nurses Maggie Callanan and Patricia Kelly propose that the dying have unique needs for which our regular perspectives are often not well-attuned. As we bring greater presence to this life stage, we can “discover how to listen to a dying person, how to weigh gesture and meaning . . . in ways that bring comfort and peace.”

Finally for the dying themselves, contemplative practices offer a wealth of resources. The Buddhist lineage with which I am most familiar has a 2600 year old tradition of meditation and contemplation specifically to help the dying find a peaceful transition. Similar practices are found in many spiritual traditions.

As a great many in our society are now entering the final stage of life’s pilgrimage, it is my hope that there will be greater openness and conversation about this basic aspect of our human condition.

— Rajan Rathnavalu

A Conversation with Dr Stephen Genuis

Environmental Medicine, Ethics, and

Flipping through a large binder of articles in Dr Genuis's waiting room, I became increasingly uneasy. The more I read about toxins in common household products and foods, the more despairing I became about our world, which seems to be filled with poisons at every turn. Is anything safe these days? Is there any way to protect ourselves?

A few short minutes into my talk with Dr Stephen Genuis, I immediately felt better. It's obvious from his caring demeanour and clear mind that he is well suited to his vocation both as a physician and an educator. Dr Genuis is a clinician and researcher who is board certified in obstetrics and gynecology as well as in environmental medicine. He serves as clinical professor in the Faculty of Medicine at University of Alberta, and in his free time he plays piano and sings in a doctor's band called DixieDocs. And as Dr Genuis pointed out, "most importantly," he is Selagh's husband and his five kids' "Pa".

For Dr Genuis, focusing on environmental medicine makes good sense. As case in point, he pointed to the dramatic rise in chronic diseases in children: "The question is, at a time when we've had an unprecedented amount of resources and effort and research and all kinds of money spent on health care, why do we have *rising* rates of many of these illnesses? That's what we do in environmental medicine: we try to explore *why*, what's causing it."

For many years, the paradigm in medicine has been to focus on genetics: if you have an illness, it's likely because of who your parents are. But as Dr Genuis points out, there are multiple studies in the medical literature that follow the health outcomes for identical twins. Even with the same genome, they are

having very different health problems. Why? There is a growing movement to look to environmental factors and their effects on health, with whole journals dedicated to exploring the link between toxins and compounds that are "ubiquitous in our environment" and our health. "With the accumulation of compounds in the body, it's not surprising that they can cause illness by disrupting some of the body's functions," Dr Genuis explains. "But if you're aware of this, if you know where stuff is coming from, then you can take measures to protect yourself."

And that, Dr Genuis believes, is where we can find beginnings of a solution to the problem of environmental toxins: with information and education. The more we are aware of the issues, the more we can ask the right questions and make informed choices. Through his office, Dr Genuis offers thirty-eight different lecture series health classes on what the body needs to be healthy and what the body needs to *avoid* to be healthy. One lecture at a time, he is doing his part in changing the conversation so the public at least know to ask the right questions. I know I will never look at a bottle of lotion the same way again after my conversation with Dr Genuis!

The rapid pace of change in the medical world not only creates issues for physicians who want to keep on top of the latest environmental research, it also creates ethical issues, another area of interest for Dr Genuis. In his article "Dismembering the Ethical Physician" in *Postgraduate Medical Journal* (2006, 82:233-38), Dr Genuis cites a study that says "many medical students perceive that the current medical environment is abusive toward their personal moral and spiritual growth."

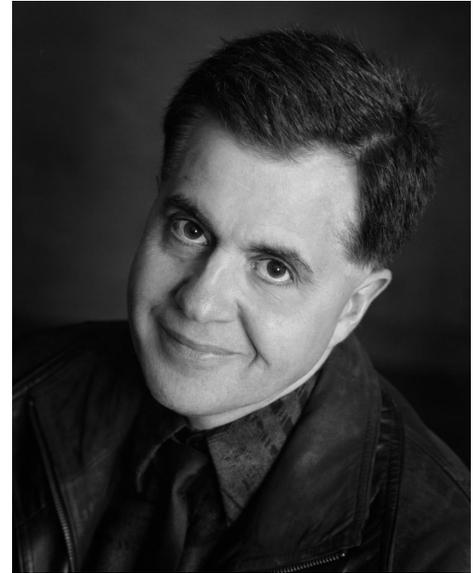
the Challenge of Education

“With escalating technology, there are more and more difficult situations. It’s an ethical minefield,” Dr Genuis explains. “You have a community now that has different views regarding all kinds of fundamental ethical issues for all kinds of reasons. We’re going through growing pains. Should people be allowed to practise medicine according to their own ethical grid or not?” And the answer to that is as complicated as the situations that might arise for a physician on a daily basis. How to negotiate those ethical dilemmas in today’s rapid-fire pace of change is a challenge, but Dr Genuis will offer some suggestions in his upcoming Ronning Centre talks.

Dr Genuis will give a lecture on Wednesday, 5 September at 7:00 p.m. at Trinity Lutheran Church in Edmonton titled “Rethinking Healthcare”. This lecture kicks off our fall philosophers’ café series, which will focus on “Living and Dying with Medical Technology”. Genuis will host the opening session of the café on Saturday, 8 September at 1 pm at Steeps (Whyte Ave) in Edmonton.

On Monday, 17 September at 6:30 pm in C014 (Classroom Building) at the Augustana Campus, Genuis will lecture on “Discrimination on the Basis of Ethical Orientation”. You won’t want to miss hearing more about these important issues from this thoughtful and engaging physician!

— *Rebecca Warren*



Dr Stephen Genuis

Noted Environmentalist

Bill McKibben

to Lecture at
Augustana Campus

October 2012

For information and updates, see:

<augustana.ualberta.ca/news>

or

<augustana.ualberta.ca/ronning>

Co-sponsored by the Ronning Centre

Ronning Centre Cafés for Fall 2012

At Edmonton

The fall Philosophers' Cafés in Edmonton will focus on the general theme of "Living and Dying with Medical Technology."

Special Evening Lecture

Rethinking Healthcare with *Dr Stephen Genuis*
Wednesday, 5 September, 7:00 p.m.
 Trinity Lutheran Church, 10014 - 81 Avenue,
 Edmonton

Saturday Series

All sessions at Steeps, The Urban Tea House
 11116 - 82 (Whyte) Ave, Edmonton

Is It Time to Change the Way We Think about Healthcare? *Dr Stephen Genuis (Clinical Professor, Faculty of Medicine, University of Alberta)*
8 September, 1:00-3:30 p.m.

Increasing Performance through Drugs
Prof Glenn Griener (Department of Philosophy, University of Alberta)
22 September, 1:00-3:30 p.m.

How Does Eugenics Do Its Work: Past and Present? *Prof Rob Wilson (Department of Philosophy, University of Alberta)*
6 October, 1:00-3:30 p.m.

Improving Children through Genetic Engineering *Prof Ubaka Ogbogu (Health Law/Biotechnology, Faculty of Law, University of Alberta)*
20 October, 1:00-3:30 p.m.

The Social Challenges Created by Reproductive Technologies: What Are the Facts?
Prof Timothy Caulfield (Health Law/Bioethics, Faculty of Law, University of Alberta)
3 November, 1:00-3:30 p.m.

Choosing to End Life *Prof Elizabeth Gedge (Chair, Department of Philosophy, McMaster University)*
17 November, 1:00-3:30 p.m.

At Camrose

The fall Religion and Public Life Cafés in Camrose will focus on the theme "Care for the Dying, Remembering the Dead." This series is co-sponsored with the Hospice Society of Camrose & District <<http://www.camrosehospice.org>>.

All sessions at Café Connections
 at The Open Door, 4825 - 51 Street, Camrose

Being Restored to Finitude

A Religion and Public Life Café animated by Dittmar Mündel, Associate Director of the Ronning Centre
Friday, 7 September 8:30-10:00 a.m.

Does Camrose Need a Sanctuary for the Dying?

A Religion and Public Life Café conversation with Beverly Drever and Treva Olson, Hospice Society of Camrose and District
Friday, 21 September, 8:30-10:00 a.m.

Drawing Life from Death

A Religion and Public Life Café animated by John and Eloise Bergen, Missionaries to Kenya
Friday, 5 October, 8:30-10:00 a.m.

Why Remember Those Who Have Died?

A Religion and Public Life Café animated by David J. Goa, Director of the Ronning Centre
Friday, 19 October, 8:30-10:00 a.m.

How May I Attend to the Dying?

A Religion and Public Life Café animated by Rajan Rathnavalu, Hospice Society of Camrose and District
Friday, 9 November, 8:30-10:00 a.m.

Calendar of Coming Events - Fall 2012

For up-to-date information where details are not complete, please check the Ronning Centre website or call 780 679 1146

SEPTEMBER

Rethinking Healthcare

Ronning Centre Distinguished Visiting Fellow Dr Stephen Genuis
Wednesday, 5 September, 7:00 pm
 Trinity Lutheran Church, 10014 – 81 Ave, Edmonton

Being Restored to Finitude

Dittmar Mündel, Professor of Religious Studies
Friday, 7 September, 8:30–10:00 a.m.
 Religion and Public Life Café, Café Connections at
 The Open Door 4825 - 51 Street, Camrose
 *Co-sponsored with the Hospice Society of Camrose & District

Is It Time to Change the Way We Think About Healthcare?

A Philosophers' Café animated by Dr Stephen Genuis, Ronning
 Centre Distinguished Visiting Fellow
Saturday, 8 September, 1:00–3:30 pm
 Steeps, 11116 – Whyte (82nd) Avenue, Edmonton

Caring for Language, Caring for Words

Rebecca Warren, Ronning Centre
Monday, 10 September, 6:30 pm
 C014, Classroom Building, Augustana Campus

Discrimination on the Basis of Ethical Orientation

Ronning Centre Distinguished Visiting Fellow Dr Stephen Genuis
Monday, 17 September, 6:30 pm
 C014, Classroom Building, Augustana Campus

Does Camrose Need a Sanctuary for the Dying?

Beverly Drever and Treva Olson, Hospice Society
 of Camrose and District
Friday, 21 September, 8:30–10:00 a.m.
 Religion and Public Life Café, Café Connections at
 The Open Door 4825 - 51 Street, Camrose
 *Co-sponsored with the Hospice Society of Camrose & District

Increasing Performance Through Drugs

A Philosophers' Café animated by Glen Griener,
 Dept. of Philosophy, Univ. of Alberta
Saturday, 22 September, 1:00–3:30 pm
 Steeps, 11116 – Whyte (82nd) Avenue, Edmonton

Caring for Self and Others

Dittmar Mündel and David Goa
Monday, 24 September, 6:30 pm
 C014, Classroom Building, Augustana Campus

OCTOBER

Caring for Dying, Remembering the Dead

David J. Goa
Monday, 1 October, 6:30 pm
 C014, Classroom Building, Augustana Campus

Forgiveness as Resurrection

A Ronning Centre Consultation with John and Eloise
 Bergen, missionaries to Kenya
Thursday, 4 October, 7:00 pm
 Camrose Church of God, 4722 - 55 Street, Camrose

Drawing Life from Death

John and Eloise Bergen, missionaries to Kenya
Friday, 5 October, 8:30–10:00 a.m.
 Religion and Public Life Café, Café Connections at
 The Open Door 4825 - 51 Street, Camrose
 *Co-sponsored with the Hospice Society of Camrose & District

How Does Eugenics Do Its Work: Past and Present?

A Philosophers' Café animated by Rob Wilson,
 Dept. of Philosophy, Univ. of Alberta
Saturday, 6 October, 1:00–3:30 pm
 Steeps, 11116 – Whyte (82nd) Avenue, Edmonton

The Contemplation of Death:

Hospice and the Contemplative Tradition

Rajan Rathnavalu, Hospice Society of Camrose
Monday, 15 October, 6:30 pm.
 C014, Classroom Building, Augustana Campus
 *Co-sponsored with the Hospice Society of Camrose & District

Why Remember Those Who Have Died?

David J. Goa
Friday, 19 October, 8:30–10:00 a.m.
 Religion and Public Life Café, Café Connections at
 The Open Door 4825 - 51 Street, Camrose
 *Co-sponsored with the Hospice Society of Camrose & District

Improving Children Through Genetic Engineering

A Philosophers' Café animated by Ubaka Ogbogu,
 Faculty of Law, University of Alberta
Saturday, 20 October, 1:00–3:30 pm
 Steeps, 11116 – Whyte (82nd) Avenue, Edmonton

Caring for the Natural World:

Overcoming Its Captivity

Dittmar Mündel and David J. Goa
Monday, 22 October, 6:30 pm
 C014, Classroom Building
 Augustana Campus, Camrose

Noted Environmentalist Bill McKibben

to speak at the Augustana Campus, Camrose
 Co-sponsored by the Ronning Centre
Tuesday, 23 October (date is tentative)
 For location/time and final information, check
 <augustana.ualberta.ca> in October.

Calendar of Coming Events - Fall 2012

For up-to-date information where details are not complete, please check the Ronning Centre website or call 780 679 1146

From Theological Dogma to Spiritual Mystery: Esoteric Muslim Perspectives on Christian Doctrine— Considering the Incarnation

*The Augustana Distinguished Lecture with
Distinguished Visiting Fellow Reza Shah-Kazemi*
Monday, 29 October, 6:30 pm
C014, Classroom Building, Augustana Campus

The Qur'anic Perspective on Tolerance and Pluralism

Distinguished Visiting Fellow Reza Shah-Kazemi
Tuesday, 30 October, 3:00 pm
10th floor seminar room, Political Science
Tory Bldg, University of Alberta, Edmonton

From Theological Dogma to Spiritual Mystery: Esoteric Muslim Perspectives on Christian Doctrine— Considering the Crucifixion

*The Augustana Distinguished Lecture with
Distinguished Visiting Fellow Reza Shah-Kazemi*
Tuesday, 30 October, 7:00 pm
Christian Science Church, 10810—100 Ave, Edmonton

NOVEMBER

Religion and the Political Thought of Preston Manning

A Ronning Centre Lecture with Clark Banack
1 November, 12:30 pm, N111
King's University College
9125 - 50 Street, Edmonton

The Religious Roots of Alberta's Populist Conservatism

A Ronning Centre Lecture with Clark Banack
1 November, 7:00 pm
2-004 Roger Epp Conference Room, Augustana Campus

Responsibility for the Land: Conversations on Fracking in Alberta

A Ronning Centre Conference
2 November, 7:00-9:00 pm, Augustana Campus, Camrose

Responsibility for the Land: Conversations on Fracking in Alberta

A Ronning Centre Conference
3 November, 9:00 am - 5:00 pm
Augustana Campus, Camrose

The Social Challenges Created by Reproductive Technologies: What Are the Facts?

*A Philosophers' Café animated by Prof Timothy
Caulfield, Faculty of Law, University of Alberta*
Saturday, 3 November, 1:00–3:30 pm
Steeps, 11116 - Whyte (82nd) Avenue, Edmonton

Caring for the Natural World

Dittmar Mündel and David Goa
Monday, 5 November, 6:30 pm
C014, Classroom Building
Augustana Campus, Camrose

How May I Attend to the Dying?

Rajan Rathnavalu, Hospice Society of Camrose
Friday, 9 November, 8:30–10:00 a.m.
Religion and Public Life Café, Café Connections at
The Open Door 4825 - 51 Street, Camrose
*Co-sponsored with the Hospice Society of Camrose & District

Caring for the Life of the Polis

Roger Epp, Political Science, University of Alberta
Monday, 12 November, 6:30 pm
C014, Classroom Building
Augustana Campus, Camrose

Light of the East: A Roman Catholic/ Orthodox Conversation

15-17 November
For further information, check the Ronning Centre website
<augustana.ualberta.ca/ronning> or the Catholic Archdiocese
website <caedm.ca>

Choosing to End Life

*A Philosophers' Café animated by Elizabeth Gedge, Dept. of Philosophy,
McMaster University*
Saturday, 17 November, 1:00–3:30 pm
Steeps, 11116 - Whyte (82nd) Avenue, Edmonton

Return of the Meadowlark: Farming within the Gifts and Limits of Nature

Don Ruzicka
Monday, 19 November, 6:30 pm
C014, Classroom Building
Augustana Campus, Camrose

Christianity and Creation

Dittmar Mündel and David Goa
Monday, 26 November, 6:30 pm
C014, Classroom Building, Augustana Campus

BUILDING TOWARD THE FUTURE

The Ronning Centre Distinguished Visiting Fellows 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 to contribute thoughtfully and constructively to the discussion of the complex themes. James and Sonja Hendrickson in a challenge to our community, continue their pledge to match gifts to this endowment.

“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

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.

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
bonita.anderson@ualberta.ca



Photo of Chester Ronning with a young Queen Elizabeth, courtesy of the Noel and Wendy Cassidy Collection.

Friends of the Chester Ronning Centre

Dr Anthony Almeida
 Dr Anna Altmann
 Mrs Doris Anderson
 Mr Kenneth and Mrs Bonnie Anderson
 Ms Muriel Anderson
 Dr Calin-Doru & Ms Cristina Anton
 Mr Donald S Avirom
 Mr Raymond & Mrs Norma Blacklock
 Rev Audrey Brooks
 Mr John & Mrs Sharon Bruneau
 Rev Raymond A. Christenson
 Dr Karim F. Damji
 Mr Lawrence & Mrs Denise Dufresne
 Edmonton Community Foundation
 Mr Edward & Mrs Anna Elford
 Dr Roger Epp & Ms Rhonda Harder Epp
 Reverend Dr George O Evenson
 Mr Alan & Mrs Valerie Fielding
 Hon Mr Justice & Mrs Harry D Gaede
 Dr Garry & Mrs Dorothy Gibson
 Rev Dr F Volker Greifenhagen
 Mr Luther & Dr Bonnie Haave
 Mr Julien Hammond
 Drs J Frank & Ruth Henderson
 Ms Joyce Hendrickson
 Dr James & Mrs Sonja Hendrickson
 Pastor Gordon P & Mrs Grace Hendrickson
 Mr Ronald & Ms Arlene Hendrickson
 Dr Karsten Mündel & Dr Deena Hinshaw
 Ms Irene Hohm
 Mr James and Mrs Agnes Hoveland
 Ms Anjah L Howard
 Mr John & Mrs Nancy Howard
 Ms Shenaz & Mr Azim Jeraj
 Ms Linda Jennings
 Dr Henriette Kelker
 Mr David Ridley & Ms Heather Kerr
 Mr David & Mrs Clare King
 Ms Sonya Kunkel
 Mr Robert Klappstein
 Mr Peter & Mrs E Joy Leblanc
 Mr Jean-Michel & Ms Charlotte Le Melledo
 Dr Beth MacKenzie
 Rev Craig Wentland & Dr Paula Marentette
 Mr Nizar & Ms Nurjaman Mawami
 Military & Hospitaler Order of St Lazarus of
 Jerusalem
 Mr Colin Millang
 Dr Cecily Mills
 Dr Michael & Mrs Brenda Mucz
 Ms Patricia Mader Mündel
 The Hon Verlyn & Mrs Mardell Olson
 Order of St Lazarus - Edmonton
 Dr Timothy & Mrs Ellen Parker
 Mr Edward Paproski
 Dr Harry Prest
 Mr Lawrence & Mrs Margaret Rathnavalu
 Dr Jack & Dr Jane Ross
 Mr Roderick & Mrs Sheilagh Ross
 Mr Murray & Ms Carol Roy
 Reverend Telmor & Mrs T Adelene Sartison
 Ms Kyla Sawden
 Rev Allen & Mrs Mary Severson
 Mr Kevin & Mrs Nola Sharp
 Ms Tamsin B. Shaw & Mr James E. McComb
 Silver Brown Consulting
 Mrs Dolores Skaret
 Rev Bob Smith
 Mr David & Mrs Gail Stolee
 Mr Joseph & Mrs Barbara Stolee
 Ms Kathrine Stolee
 Dr Victoria Strang
 Mr Jason & Mrs Bree Urkow
 Dr Donald Vinge
 Mr Gerald & Mrs Margaret Wallace
 Ms Katherine E Ward
 Rev Kenn Ward
 Dr Nicholas Wickenden
 Reverend Vernon R & Mrs Johanna Wishart
 Dr David Wong
 Mr Mabs & Ms Azmina Yusuf
 Dr Arlette Zinck

We have endeavoured to make this list as accurate as possible.

Please accept our apologies if your name has been omitted or misspelled and please let us know so we may correct our records.



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 the discussion of vital questions on points 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

1. Gift option:

- The Ronning Centre Distinguished Visiting Fellows Endowment
- The Ronning Centre Student Internships
- The Ronning Centre Annual Fund

2. Decide what to give:

ONE TIME GIFT:

- \$ 50
- \$250
- \$500
- \$ _____

MONTHLY GIFT:

- \$ 50/month
- \$250/month } Number of months _____
- \$500/month
- \$ _____/month

YEARLY GIFT:

- \$ 500/year
- \$2500/year } Number of years _____
- \$5000/year
- \$ _____/year

3. Payment method:

- Cash
- Cheque: Payable to the University of Alberta
- Direct debit: Please enclose a void cheque
- Credit card:** Visa Mastercard

Credit card number: _____ Expiry date: _____

Name on card: _____

Signature: _____

4. Donor Information:

Name: _____

Address: _____

City: _____

Prov.: _____ Postal code: _____

Phone: _____

E-mail: _____

The personal information requested on this form is collected under the authority of Section 33(c) of the Alberta Freedom of Information and Protection of Privacy Act for the purposes of updating and maintaining faculty/donor records. Questions concerning the collection, use, or disposal of this information should be directed to the Development Office, Augustana Campus, University of Alberta

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
www.augustana.ualberta.ca/ronning



UNIVERSITY OF ALBERTA

AUGUSTANA CAMPUS



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

For more information please see
www.augustana.ualberta.ca/ronning



UNIVERSITY OF
ALBERTA

AUGUSTANA CAMPUS