April Showers

Rain storms drench early blooming flowers in Kentucky

The Lord is risen indeed! Alleluia! Alleluia!

Jesus is among us

The Gospel of Mark tells us: “When the sabbath was over, Mary Magdalene, and Mary the mother of James, and Salome bought spices, so that they might go and anoint him. 2 And very early on the first day of the week, when the sun had risen, they went to the tomb. 3 They had been saying to one another, ‘Who will roll away the stone for us from the entrance to the tomb?’ 4 When they looked up, they saw that the stone, which was very large, had already been rolled back. 5 As they entered the tomb, they saw a young man, dressed in a white robe, sitting on the right side; and they were alarmed. 6 But he said to them, ‘Do not be alarmed; you are looking for Jesus of Nazareth, who was crucified. He has been raised; he is not here. Look, there is the place they laid him. 7 But go, tell his disciples and Peter that he is going ahead of

We will all be changed by the victory of our Lord Jesus Christ (cf. 1 Cor 15:51-58)
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Jesus is among us
We will all be changed by the victory of our Lord Jesus Christ  (cf. 1 Cor 15:51-58)
you to Galilee; there you will see him, just as he told you.' 8 So they went out and fled from the tomb, for terror and amazement had seized them; and they said nothing to anyone, for they were afraid.”

We know that as the story has been told when the women went to find Christ’s dead body so that they could properly anoint it and prepare it for burial that they didn’t find Christ’s dead body. The person who did appear, they mistook as the gardener, but it is Jesus.

How many times do, Jesus and our Creator, stand before us in ways that are far too easy for us to completely miss or to ignore although it is Jesus who is actually standing there right in front of us and who exists in the midst of us? The women thought that perhaps the Risen Christ was a gardener.

Jesus arrived as a messiah bringing a message in a form that was not what was expected and then after his death he is mistaken to be the gardener.

The real question before us in the midst of the messiness of life and in the stressfulness of our daily lives is to ask how to see Jesus in the most hopeless moments of our lives.

The very messiness of life itself may even serve to distract us. The stressfulness of our ordinary lives, which has perhaps far too common place, may also distract us from being able to see that of God and the Risen Christ in the world around us.

God is guiding us through the depths to a new meaning and to a new life if we allow God to work through us.

Through our baptismal covenant in the living waters we are made members of the Body of Christ. We are given candles at the time of our baptism to serve as symbols of the Light that will burn within us as Christ, God, the Holy Spirit, the Triune’s Light for the world.

We may wish for a window through which we would be able to see the risen Christ transformed and living among us. However, it is through the Light shining through the community of baptized believers in the way that we act or are sometimes called upon to react in the world so that the world can see the presence of Jesus through our presence and in all that we do.

We carry this Light out into the world as a beacon of hope by what we do and how we act toward humanity. This is how we carry the risen Christ out into the world and make Christ transformed and living among us.

We too are transformed to become beacons of hope for a world that often has no hope. This is the Easter message we carry out into a world that is waiting to hear it.

As Christians we must be alert for “that of God” at work in us and among us so that we can provide God’s message of hope.

Most Blessed Easter Greetings to everyone on behalf of AAIF: ~ Mary Jane Glauber

What Wondrous Love is This

What wondrous love is this, O my soul, O my soul!
What wondrous love is this, O my soul!
What wondrous love is this that caused
the Lord of bliss
to lay aside his crown
for my soul, for my soul,
to lay aside his crown for my soul.

To God and to the Lamb,
I will sing, I will sing,
to God and to the Lamb, I will sing.
To God and to the Lamb who is the great I AM, while millions join the theme, I will sing, I will sing, while millions join the theme, I will sing.

And when from death I'm free,
I'll sing on, I'll sing on, And when from death I'm free, I'll sing on. And when from death I'm free I'll sing and joyful be, and through eternity I'll sing on, I'll sing on, and through eternity I'll sing on.

Words: American folk hymn, ca. 1835
Music: Wondrous Love
Meter: 12 9 12 12 9

The music for this American Folk hymn can be heard at http://www.oremus.org/hymnal/w/w247.html

Various other lyrics exist for this hymn coming from the early to mid 1800’s when it was apparently used as a church camp song.

The melody is beautiful.

What was happening in America during that time period while this hymn was first popular?

This hymn is coming back into popularity. What factors made it popular originally and what brings it back to our attention once again? Are the causal factors the same or quite different?

Do our preferences reflect on our times and situations so that we can learn more about ourselves and how it is that God works through us? How else are we able to hold up a large mirror to be able to look at ourselves in our society within our own current cultural tendencies and context if we don’t pay close attention to details like these?

What are the religious highlights for which this new millennium will be best known and remembered?

Will we have contributed to something positive and good for humanity? How are we contributing?

As ecumenists and interchurch families, how do we envisage our journey toward our goal? In the hymn “What Wondrous Love is “this” it refers to “death” and specifically “freedom from death.”

Ideas and concepts can die too, just like a body or plants can die.

Unless someone steps up to keep those concepts and ideas alive, they can be forgotten.

This is a broader concept regarding the meaning of death.

It puts far more responsibility on us as Christians to be constantly alert for the potential to be a beacon of hope in the midst of despair and to seek out solutions.
when there seems to be none available. The death of an idea or of hope for some kind of possibility can lead to some terrible consequences. We are called upon “to be awake.”

Easter, a time of rebirth, a time when all the northern hemisphere is coming back into bloom, we are reminded that rebirth and hope for something better is possible. Everything is possible through Christ, and this becomes most evident at this Holy Season of Easter.

~ reflections by M.J. Glauber

(For The Third Sunday of Easter) Luke 24: 36b - 48

Jesus said to them, “Why are you frightened, and why do doubts arise in your hearts? Look at my hands and my feet; see that it is I myself. Touch me and see; for a ghost does not have flesh and bones as you see that I have.”

“Hands and Feet”

In her book, Home By Another Way, Barbara Brown Taylor points out that Jesus wants his friends to identify him by looking at his hands and feet; they will see the wounds Jesus received on the cross. Barbara Brown Taylor notes that this is a rather peculiar way to identify someone. She asks, “Why not say ‘Listen to my voice’ or ‘Look at my face?’” Then Taylor asks us if we could identify someone by their hands and feet alone. Taylor imagines the FBI posters at the post office with hands and feet on them instead of faces.

Taylor notes, “Hands and feet are simply not the first things we notice about one another, and yet they are so telling of who we are.” Taylor points out that “what she likes most about hands is that they do not lie. They can’t.” Taylor explains, “We can usually exercise some control over our faces so that they look the way we want them to look, but our hands give us away every time.”

Taylor loves “those Sherlock Holmes stories where some unsuspecting soul is introduced to Holmes, spends about five minutes in his presence, and leaves the room. Then the great detective turns to Watson and tells him what the visitor does for a living, her family status, income level, and hobbies - all based on having shaken her hand.

Taylor recalls a friend whose father had died suddenly. His father had been a mechanic in a garage, and no matter how hard he had scrubbed his hands, there had always been a little bit of ground in grime that he couldn’t get to clean off of his hands, no matter how hard he worked at cleaning his hands. The son first saw his father after his death as he lay in his coffin; the son went over to examine his father’s hands. He was pleased to see that his father’s hands were as they always had been, well scrubbed, but with a little bit of grime that always stayed. The grieving son said, “Look they tried to clean him up, but they couldn’t. It’s my daddy; it’s really him.”

Jesus said, “Look at my hands and feet,” and “when they did,”
Taylor notes, "they could see everything that had been done to them. They saw hands that had broken bread and blessed broiled fish. They saw the hands that had pressed pads of mud against a blind man's eye and taken a dead girl by the hand so that she rose and walked. ... They saw the hands that reached out to touch a leper without pausing or holding back."

“And his feet - the ones that had carried him hundreds of miles, taking his good news to all who were starving for it - into the homes of criminals and corrupt bureaucrats, whom he treated like long lost-kin.” ... "They were wounded now - all of them - the hands that joined him to other people and the feet that had joined him to the earth. They had holes in them, sore angry looking bruises that hurt them to look at, only it was important for the disciples to look, because they had never done it before. Earlier, when they had figured out what was coming to those beloved hands and feet, they had fled, hiding themselves away where they could not see the bleeding nor hear the pounding of the hammers,” Taylor reminds us.

“Christ wanted them to know he had gone through the danger and not around it, so he told them to look - not at his face, not into his eyes - but at his hands and feet, which told the truth about what had happened to him, which were the only proof he had that he was who he said he was,” Taylor explains.

Taylor notes, “You know what his (hands and feet) said about him.”

Then Taylor asks, “What do ours say about us? Where have they been, whom have they touched, how have they served, what have they proclaimed?”

Taylor explains that Christ told them before he left them, ‘You are witness of these things,’ entrusting the world to their care.”

Taylor adds that "When that world looks around for the risen Christ, when they want to know what that means, it is us they look at. Not our pretty faces and not our sincere eyes but our hands and feet - what have we done with them and where have we gone with them. We are witnesses of these things," Taylor explains, and then adds, “We still are: the body of Christ.”

Lord of All Hopefulness

Lord of all hopefulness,
Lord of all joy,
whose trust, ever childlike,
o no cares could destroy,
be there at our waking, and give us, we pray,
your bliss in our hearts, Lord, at the break of the day.

Lord of all eagerness,
Lord of all faith,
whose strong hands were skilled at the plane
and the lathe,
be there at our labors, and give us, we pray,
your strength in our hearts, Lord, at the noon of the day.

Lord of all kindliness,
Lord of all grace,
your hands swift to welcome,
your arms to embrace,
be there at our homing, and give us, we pray,
your love in our hearts, Lord, at the eve of the day.

Lord of all gentleness,
Lord of all calm,
whose voice is contentment,
whose presence is balm,
be there at our sleeping, and give us, we pray,
your peace in our hearts, Lord, at the end of the day.

Jesus said, “Let the little children come to me, and do not hinder them, for the kingdom of heaven belongs to such as these.”

Matthew 19:14

Hannah Wemitt was asked who were the people she admired the most.

She responded, “It would be children.”

Then Wemitt explains, “Children are often underestimated but, to me, are the most honest and inspiring of us all. The world from a child’s perspective is so achievable, there are no limits, and they dream big.”

Wemitt then clarified, “We should all dream big.”

Hannah Wemitt is the director of marketing and public relations for Stage One, a children’s theatre in Louisville, KY.

In the interview, Hannah Wemitt was also asked what is her “favorite exercise.” She doesn’t care for conventional exercise. Then she explained that she “loves to move whether it is dancing, walking or playing.” Wemitt clarified that she loves “to have dance parties in her own living room with her little one, "who thinks her mother is pretty funny.”

I imagine the sweet precious moments that the two share.

We have been exploring the meaning for Matthew 19:14 over the past few years. I believe that Hannah Wemitt’s response, for whom are her favorite people and why, does an excellent job of addressing what characteristics that children possess that we should learn and emulate in our daily actions ~ M.J. Glauber
ELCA NEWS SERVICE February 22, 2012

ELCA, Catholic leaders celebrate their Christian unity, continue dialogue 12-08-MRC

CHICAGO (ELCA) - In gratitude for the "unity in Christ" between the Catholic Church and the Evangelical Lutheran Church in America (ELCA), ELCA Presiding Bishop Mark S. Hanson shared with Pope Benedict XVI a sense of urgency between Lutherans and Catholics in responding to the "great needs of poverty and human care" in the world.

Hanson led a delegation of ELCA leaders to meet with Pope Benedict and other Catholic Church leaders Feb. 14-16 at the Vatican. The ELCA and its predecessor church bodies have been in active dialogue with the Catholic Church since the 1960s.

In his greeting to Pope Benedict, Hanson said, "As Catholics and Lutherans, we have a renewed commitment to unity in Christ. "We recognize that there is urgency in our joining Catholics to respond to the great needs of poverty and human care. Being stewards of creation and working toward peace throughout the world are commitments that Christians are able to share in daily life and in our ministries of care," he said.

"With you, we pray for peace. As we see the suffering in Syria, in Africa, and in the Middle East, we join your call for peace throughout the world. As Lutherans, we share this call and commitment with you and the leaders of the Abrahamic faiths. This time calls for Jews, Christians and Muslims to deepen our understanding of one another and our resolve to work together to build a world of peace with justice."

Hanson also shared his deep respect for Pope Benedict, his ministry of oversight, and for the well-being of the Catholic Church. He also asked that Pope Benedict and Catholic Church leaders remember in prayer The Lutheran World Federation and the Evangelical Lutheran Church in America "as we promise to remember you in our petitions to our gracious God."

The ELCA is the only U.S. Lutheran church in The Lutheran World Federation, a global communion representing more

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Information for AAIF:

Are you interested in meeting and talking to other interchurch families in your city between AAIF Biennial Conferences?

PLEASE SEE WWW.AIFUSA.ORG
For membership information and other pertinent updates:
AAIF 2012 Biennial Conference Information in this edition of the ARK: July 13 - 15

Please contact: Dave and Carol Natella who are the National Co-Chairs for AAIF & for information about how to form a City chapter in your area or how to find the AAIF City Chapter closest to you.
than 70 million Christians worldwide.

Accompanying Hanson in the delegation were the Rev. Jessica R. Crist, chair of the ELCA Conference of Bishops and bishop of the ELCA Montana Synod; the Rev. Robert D. Hofstad, bishop of the ELCA Southwestern Washington Synod; and the Rev. Donald J. McCoid, assistant to the ELCA presiding bishop on ecumenical and inter-religious relations.

Together they met with several Catholic Church leaders as "Christians in dialogue," said Hanson. "These engagements are signs of a mature ecumenical relationship," he said.

In the United States, the ELCA and the U.S. Conference of Catholic Bishops have recently completed an eleventh round of dialogue. During their meetings at the Vatican, the ELCA leaders presented "The Hope of Eternal Life" -- a common statement from the eleventh round of dialogue -- to Cardinal Kurt Koch, president of the Pontifical Council for Promoting Christian Unity.

The common statement offers fresh insights into some issues that proved contentious in the debates of the 16th century, such as the communion of saints, prayers for or about the dead, the meaning of death, purgation, the promise of the resurrection and more.

The current round of dialogue, "Ministries of Teaching: Sources, Shapes and Essential Contents," will address through the lens of Scripture areas of morality, ethics and theology, looking at the Bible as an authoritative source for teaching ministries.

According to McCoid, members from the Council for Promoting Christian Unity affirmed the dialogues and shared the importance of "coming back to what we have in common. This will help us remember what we have done and harvest the fruits toward unity."

McCoid said the ELCA delegation received an update on the dialogue between The Lutheran World Federation and the Catholic Church. A statement on the 500th Anniversary of the Reformation is being developed. Information about the Catholic Church's emphasis on the Year of Faith was shared.

It will include an ecumenical focus and accomplishments as the 50th anniversary of Vatican II is observed.

"Ecumenism is central to the ELCA's mission and identity," said McCoid. "Our meetings provided an opportunity to discuss the depth of mutual concerns, celebrate the round on 'The Hope of Eternal Life' and affirmed the systematic approach in the current round on authority."

For Crist, ELCA members and Catholics have "come to a point where we can celebrate our unity and talk about our differences and concerns in the spirit of Christian unity."

In response to the meetings at the Vatican, Hofstad said he was encouraged "both by our reception as the Evangelical Lutheran Church in America representatives and by the affirmation on the part of Catholic leaders that we must continue our joint ecumenical relationship."

During their time in Rome, ELCA leaders also met with Archbishop Luis Ladaria, secretary of the Congregation for the Doctrine of Faith; Monsignor Michael Crotty, from the Secretariate of State for questions regarding the Near East; and Cardinal Jean-Louis Tauran, president of the Pontifical Council for Interreligious Dialogue.

Our churches affirm that death cannot destroy the communion with God of those redeemed and justified. The nature of the life that the justified departed share with God cannot be described in great detail and, in this life, it remains a great mystery.

Nevertheless, Catholics and Lutherans share the sure and certain hope that the justified departed are “in Christ” and enjoy the rest that belongs to those who have run the race.

The agreements emerging in Round XI of the U.S. Lutheran-Catholic Dialogue contribute to the ongoing ecumenical journey. The foundation for the discussions and findings of Round XI was established by the “Joint Declaration on the Doctrine of Justification.” That declaration was received officially by the Catholic Church and member churches of the Lutheran World Federation on October 31, 1999. Further, the statement of Round XI builds on the findings of the previous ten rounds of the U.S. Lutheran–Catholic Dialogue.

This common statement of Round XI offers fresh insights into some issues that proved contentious in the debates of the sixteenth century. Among the issues explored in this dialogue were continuity in the communion of saints, prayers for or about the dead, the meaning of death, purgation, an interim state between death and the final general judgment, and the promise of resurrection.

**Agreements are affirmed on the basis of new insights, as readers will discover in this statement of Round XI.**

The Hope of Eternal Life was developed as a resource by: the Committee for Ecumenical and Interreligious Affairs of the United States Conference of Catholic Bishops (USCCB) and the Ecumenical and Inter-Religious Relations section of the Evangelical Lutheran Church in America (ELCA).

It was reviewed by: Archbishop Wilton D. Gregory, chair of the USCCB Committee for Ecumenical and Interreligious Affairs, and Presiding Bishop Mark S. Hanson of the ELCA.

It has been authorized for publication by: Msgr. David Malloy, general secretary of the USCCB, and the Rev. Donald J. McCoid, ecumenical executive, ELCA.

Planning to drive to the 2012 AAIF Biennial Conference?

Thinking about making this into a family vacation?

Here are some suggestions for helping you to plan a driving trip to Collegeville, MN:

The National Register of Historic Places

“The National Register of Historic Places is the official list of the Nation's historic places worthy of preservation. Authorized by the National Historic Preservation Act of 1966, the National Park Service's National Register of Historic Places is part of a national program to coordinate and support public and private efforts to identify, evaluate, and protect America's historic and archaeological resources.”

http://www.nps.gov/nr/

How are Properties Evaluated?

To be considered eligible, a property must meet the National Register Criteria for Evaluation. This involves examining the property’s age, integrity, and significance.

• Age and Integrity.
Is the property old enough to be considered historic (generally at least 50 years old) and does it still look much the way it did in the past?

• Significance.
Is the property associated with events, activities, or developments that were important in the past? And with the lives of people who were important in the past?

With significant architectural history, landscape history, or engineering achievements? Does it have the potential to yield information through archeological investigation about our past?

http://www.nps.gov/history/Nr/national_register_fundamentals.htm

The Power of Place

“Historic places cover the vast American landscape. From national parks to sites that embody local history, each of these places has an important historic narrative to tell, each can engage the minds and activate the curiosity of students, and each provides Americans a genuine encounter with the past. The powerful and intriguing nature of historic places provides teachers with an invaluable opportunity to help students appreciate the connection between their lives and the historic narratives, themes, and ideas of our nation’s past. Such connections enable educators to use places to teach a variety of subjects, as well as to create fulfilling service learning activities that both reinforce learning and benefit the community.”

National Register 2012 County Challenge (photo challenge on Flickr)

Did you know almost every county in the United States has at least one place listed in the National Register?

Discover Our Shared Heritage Travel Itinerary Series

Heritage Education Services Program

As our list of travel itineraries grows, the historic destinations you can visit online or in person are virtually endless!

Each itinerary is a self-guided tour to historic places most of which are listed in the National Register of Historic Places. Spotlighting different communities, geographic regions and themes across the country, the travel itineraries expose you to a huge variety of places significant in American history, architecture, archeology, engineering, and culture.

The “Discover Our Shared Heritage Travel Itineraries” can help you plan your next trip!

http://www.cr.nps.gov/nr/travel/index.htm

Perhaps if you decide to drive to the 2012 AAIF Biennial Conference, you may wish to see some of these places on your way to Collegeville, MN.

Places Reflecting America's Diverse
Cultures

Explore their Stories in the National Park System

The United States of America is the most culturally diverse nation on earth. People from all over the world have come together to create this country, and they continue to arrive here from many corners of the earth. The National Park Service preserves the historic places and stories of America’s diverse cultural heritage and expands and maintains the National Register of Historic Places.

Midwest:

- Amana Colonies, Iowa
- American Presidents
- Aviation: From Sand Dunes to Sonic Booms
- Bureau of Reclamation Historic Dams and Water Projects ~ NEW
- Chicago, Illinois
- We Shall Overcome: Historic Places of the Civil Rights Movement
- Civil War Era National Cemeteries: Honoring Those Who Served
- Cultural Diversity: Places reflecting America’s Diverse Cultures
- Detroit, Michigan
- Hardin County, Iowa

Well Known Sites on the National Register of Historic Places

- Indianapolis, Indiana
- Lewis and Clark Expedition
- Scotts Bluff, Nebraska
- Ohio and Erie Canal National Heritage Corridor
- Pierre and Fort Pierre, South Dakota
- Pipestone, Minnesota
- Route 66
- Shaker Historic Trail
- Aboard the Underground Railroad
- Veterans Affairs National Home for Disabled Volunteer Soldiers

Each itinerary provides:

Descriptions of each historic place and its importance in American history, plus contextual essays
Tourist information for historic places open to the public including hours of operation, tour possibilities, phone numbers, and website links:
~ Interactive maps
~ Color and vintage photographs
~ Links to related preservation and tourism web sites
http://www.cr.nps.gov/nr/travel/index.htm#midwest

For Kids

Feeling adventurous?

Do you like to find things that are lost? Figure out stories from clues? Then dig into Archeology for Kids.
How about a little time travel? Take a fabulous trip through more than 3,000 years in The Great American Landmarks Adventure. You'll start with a 1,500-year-old cave painting and end up on the moon in 1969.

From the first shots of the American Revolution through the Cold War of the late 1950s, learn about some of our nation's heroes in American Defenders of Land, Sea & Sky. Explore, learn, and have fun! http://www.nps.gov/history/kids.htm

Travel to Preserve America Communities

The Preserve America Communities program recognizes and designates communities that protect and celebrate their heritage, use their historic assets for economic development and community revitalization, and encourage people to experience and appreciate local historic resources through education and heritage tourism programs. http://www.nps.gov/nr/travel/#midwest

Please: Enjoy the journey!

Buildings at the College of Saint Benedict/Saint John’s

University Campus and Saint John’s Abbey Church are included on the National Register of Historic Places:

SJU Buildings on the National Register:

- Abbey & University Church of Saint John the Baptist - 1958 [cornerstone] 1961 [dedication]
- Auditorium-Music Hall - 1928
- Blacksmith-Carpenter Shop (now the Woodworking/Physical plant building) - 1903
- Butcher Shop - 1878 (currently the Electric Shop)
- Engel Hall - 1910 (now Simons Halls) http://www.csbsju.edu/SJU-Archives/SJUHistory/SJUBuildings/SimonsHallOldScienceHall.htm
- Gymnasium - 1901 (now the Old Gym/Guild Hall) http://www.csbsju.edu/SJU-Archives/SJUHistory/SJUBuildings/GuildHallOldGymnasium.htm
- Laundry Building - 1912 (now the Paint Shop) http://www.csbsju.edu/SJU-Archives/SJUHistory/SJUBuildings/LaundryandWaterworks.htm
- New (Breuer) Monastery Wing - 1955
- Old Church (Great Hall) and Quadrangle - 1868 [The various wings of the Quad were built in stages. The old church (Great Hall) comprises the northeast section of the Quadrangle; its cornerstone says 1879. Its construction was completed in 1882.] http://www.csbsju.edu/SJU-Archives/SJUHistory/
Not all buildings on the CSB/SJU are open to the public, but those on the list above can be viewed from the exterior. Please ask which buildings are open for the general public to enter before entering. The gift shop features items made at St. John’s.

Thank you.

**A Self-Guided Walking Tour:**

A booklet of Saint John’s, Collegeville, MN is available for visitors so that they can learn about each of the buildings on campus.

The booklet describes the history of each site and it has a map to assist you as you view the buildings.

There is also a map of Saint John’s Arboretum included. Two trails are highlighted or suggested in this booklet: Chapel Trail and Boardwalk Trail Loop.

Information about the closest parking for each trail is listed and maps are provided for each trail. “Stella Maris Chapel Trail” goes along the banks of the pristine Lake Sagatan; it is rated as being an easy to moderate walking trail. It is a 3 mile walk, round trip, in and back out the same path. The predicted walking time is 1 1/2 hours.

Diverse habitats including prairie, wetland, woodland and oak savanna can be seen by walking on the “Boardwalk Trail Loop.” That trail is in one continuous loop. It is rated as being an easy to moderate walk to complete the 1 1/2 mile loop. The estimated walking time to complete the loop is 50 minutes.

The Great Hall Information Desk is open from 7:30 AM CST to 10 PM CST. If these guide pamphlets are not available for us to distribute upon your check-in, they will be available to you at the Information Desk of the Great Hall. “Johnnie Bread” is available for sale at this location.

I am looking forward to seeing the historic architecture of College of Saint Benedict/Saint John’s University Campus. The number of buildings there that are on the National Register of Historical Places is significant.

I am also looking forward to seeing others we have met over the years at previous interchurch families conferences. Our conferences have become more like a “family reunion” of good friends who have shared the journey with us. I treasure the social aspect of these conferences as much as the inspiration I have always taken away with me from the presentations.

~M.J. Glauber
The Saint John’s Abbey/University Church

Schedule:
Daily Prayer: 7 AM CST
noon
7 PM CST

Eucharistic Liturgy:
5 PM CST (weekdays)
11:30 AM CST (Saturday)
10:30 AM CST (Sunday)

The Saint John’s Abbey/University Church celebrated its half century mark in 2011.

This architecturally significant church building was built in 1961.

Numbers in the “Self-Guided Walking Tour” Booklet for Saint John’s, Collegeville, MN that are connected to the key on the campus map make finding your way around the campus easy.

Your Arrival at the 2012 AAIF Biennial Conference in Collegeville, MN:

From I-94 exit 156, take County Road 159 to the College of Saint Benedict/Saint John’s University Campus. Sign in at Saint Mary’s Hall, building #37 for the 2012 AAIF Biennial Conference.

Go straight to enter the campus from Highway 159.

Highway 159, itself, will appear to be making a right turn, but you will drive forward and not make that turn so that you can enter the campus.

The Gymnasium and the stadium will be on the left. Head toward the Saint John’s Church which should be straight in front of you as you drive in, off from Highway 159.

Saint Mary’s Hall will be on the right, just after you see the stadium on the left. Also a large parking lot will be on the right side of the road near Saint Mary’s Hall.

You will get information about your housing and sign in for the AAIF 2012 Biennial Conference at Saint Mary’s Hall, located on the Upper Campus upon arrival.

The Great Hall: Information Desk (location for the sale of “Johnnie Bread”) is in building #2. The Great Hall is within walking distance of Saint Mary’s Hall. It is located between Saint Mary’s Hall and the Saint John’s Church.

Our actual housing during the conference will be located on the Lower Campus in student apartment style housing. Three single rooms share a bath per floor; there are two floors of bedrooms per apartment. Children will be able to have a bed pulled into a parent’s room.

Parents of infants will need to bring pack n’ plays because SJU/CSB has no cribs (aka “Infant Cots”) to make available for our use.
"Responsibility Rising out of Generosity" = God’s Love For The World

A Sense of Place

“It may be that when we no longer know what to do, we have come to our real work and when we no longer know which way to go, we have begun our real journey.

The mind that is not baffled is not employed. The impeded stream is the one that sings.”

~ Wendell Berry

“And the world cannot be discovered by a journey of miles, no matter how long, but only by a spiritual journey, a journey of one inch, very arduous and humbling and joyful, by which we arrive at the ground at our own feet, and learn to be at home.”

~ Wendell Berry

“...And we pray, not for new earth or heaven, but to be quiet in heart, and in eye clear. What we need is here.”

~ Wendell Berry

“What can turn us from this deserted future, back into the sphere of our being, the great dance that joins us to our home, to each other and to other creatures, to the dead and unborn? I think it is love.

I am perforce aware how baldly and embarrassingly that word now lies on the page—for we have learned at once to overuse it, abuse it, and hold it in suspicion.

But I do not mean any kind of abstract love (adolescent, romantic, or "religious"), which is probably a contradiction in terms, but particular love for particular things, places, creatures, and people, requiring stands, acts, showing its successes and failures in practical or tangible effects.

And it implies a responsibility just as particular, not grim or merely dutiful, but rising out of generosity.

I think that this sort of love defines the effective range of human intelligence, the range within its works can be dependably beneficent.

Only the action that is moved by love for the good at hand has the hope of being responsible and generous. Desire for the future produces words that cannot be stood by. But love makes language exact, because one loves only what one knows.”

~ Wendell Berry

“I take literally the statement in the Gospel of John that God loves the world. I believe that the world was created and approved by love, that it subsists, coheres, and endures by love, and that, insofar as it is redeemable, it can be redeemed only by love. I believe that divine love, incarnate and indwelling in the world, summons the world always toward wholeness, which ultimately is reconciliation and atonement with God.” ~ Wendell Berry, The Art of the Commonplace: The Agrarian Essays

“Nobody can discover the world for somebody else. Only when we discover it for ourselves does it become common ground and a common bond and we cease to be alone.”

~ Wendell Berry, A Place on Earth

http://www.kycouncilofchurches.org/council-statements/view-policy-statements/
The Kentucky Council of Churches Policy Statements may be viewed at the link above

Écuménical Advocacy Days
Lobby Day Ask 2012

On Monday, March 26, EAD participants delivered the Faithful Budget to their Senators and Members of Congress, and lobbied for restoring economic opportunity, ensuring adequate resources for shared priorities, prioritizing human security, meeting immediate needs, accepting intergenerational responsibility, environmental reform, access to health care, and the role of government. On Lobby Day ecumenical advocates asked: “As people of faith, we urge you to defend people struggling to live in dignity by funding programs that protect vulnerable populations here and abroad. Enact a faithful federal budget that serves the common good, provides robust funding for people struggling to overcome poverty, and exercises proper care of the earth.” Further details about this event and those from previous years can be found at http://advocacydays.org/lobby/lobbydayask.php

Please feel free to write in support of these well researched and thoughtful, ecumenically inspired, suggestions for a better future. M.J. Glauber
Speakers for the 2012 AAIF Biennial Conference

Dr. Donald Ottenhoff, Director of the Collegeville Ecumenical and Culture Research Institute (on SJU campus); and Prof. Darrell Jodock of Gustavus Adolphus College in MN have agreed to speak at the 2012 AAIF Biennial Conference to be held from July 13-15, 2012 in Collegeville, Minnesota.

Dr. Donald Ottenhoff

Dr. Donald Ottenhoff who is the Director of the Collegeville Ecumenical and Cultural Research Institute on the SJU Campus, will be one of the featured speakers at the 2012 AAIF Biennial Conference.

The Collegeville Institute for Ecumenical and Cultural Research

About the Institute:

What
The Collegeville Institute for Ecumenical and Cultural Research is a meeting place and residential center where a diverse mix of people from various faith communities, including scholars, writers, professionals, artists and corporate leaders, gather to connect faith to the world and its pressing social issues.

Where
The organic beauty of the Institute’s setting, combined with the Institute’s rich history, have made it a spiritual destination for many. Nestled quietly among trees on a lovely lakeshore, with residential and meeting facilities designed by Marcel Breuer, the campus is especially conducive to intellectual reflection, interfaith dialogue and prayer.

Purpose
The purpose of the Collegeville Institute is to support research, publication, and education on the important intersections between faith and culture. Participants seek to discern and communicate the meaning of Christian identity and unity in a religiously and culturally diverse world.

The Collegeville Institute exists to mediate religious conflict and disunity and to build bridges between faith traditions. Here people share in practicing and teaching the art of living together.

The Institute is an autonomous part of the Saint John’s community, which includes Saint John’s Abbey and University, the Hill Museum and Manuscript Library and The Liturgical Press. The women’s community of Saint Benedict’s Monastery and the College of Saint Benedict in nearby St. Joseph further expand the resources for residents of the Institute.
To fulfill its mission, the Institute provides opportunities for people to come together for research, study, prayer, reflection, writing, dialogue, and outreach on issues of faith in today's world. It functions as a special learning center for teachers. Though the Institute is rooted in the exploration of the meaning of Christianity, its combined emphasis on ecumenism and culture make it hospitable to adherents of all religious traditions.

First Person Method

The first-person method is shorthand for an approach to theological discourse that has been practiced at the Institute since 1976. It is known in international theological circles as "the Collegeville approach."

Behind the method is the conviction that every Christian is a theologian—that is, every Christian has something to say about God. The method also assumes that all good theology, however scholarly, has the weight of lived faith beneath it.

In Institute summer consultations and in regular meetings between resident scholars during the academic year, participants are encouraged to articulate their theologies in the context of their life stories—what they have experienced and known to be true of God and the church.

The inspiration for this approach was the powerful ecumenism that formed among great European theologians in the crucible of Hitler's prisons, as well as the witness of the German Confessing Church associated with Dietrich Bonhoeffer. Robert S. Bilheimer, executive director from 1974 to 1984, had close contact with the veterans of this experience through the World Council of Churches in the immediate postwar years. Under fascism theology could not remain abstract. Confession of faith in Christ became a matter of life and death. Faith was distilled to the core of its meaning, a meaning that redeemed suffering and death. "Under that pressure you had to come clean about what you believed," Bilheimer says today. "The power of 'confessing my faith' was so different from the traditional 'confessing my sins.' Your confession of the faith was as personal as your confession of sins. In Collegeville I was interested in helping people become 'confessing church' Christians."

Speech in the first person is but one aspect of the Collegeville approach. Its other elements include: a slant subject—a topic with a twist that compels people to speak out of their faith traditions rather than about them; an uncommon mix of participants—an unlikely ecumenical collection of individuals who would not come together to talk theologically in any other setting; strong chairing-leadership that strikes a balance between imposing structure and allowing the process to take its course, and that lets the direction of the conversation set the agenda; and ample, protected time for private reflection.

http://collegevilleinstitute.org/first-person-method

"The year I spent at the Institute turned out to be one of the most important passages in my life. During that time, I completed two books that set a direction for the past quarter century of my work as a writer. The time and space offered by the Institute, the community with whom I shared that time, the opportunity to worship at the Abbey — and to receive weekly spiritual direction — were vital elements in encouraging and helping sustain a vocation about which I was very uncertain at the time. I will always be grateful to the Institute, and
for the fact that it continues to offer support to pastors, writers, teachers and scholars at every stage of their vocational journeys.”

Parker J. Palmer
Best-selling author and educator, Former Institute scholar

Mission

For over 40 years the Collegeville Institute for Ecumenical and Cultural Research, founded in 1967, has been reconnecting the broken threads of Christian tradition and community. The Institute, a residential research center, brings together well-trained, creative, articulate women and men for careful thought and dialogue within a community of inquiry. Wounds that are sometimes centuries old cannot be healed by scholarship alone, but they cannot be healed at all without patient study by people who are learning to live together.

The Institute depends on people who understand that innovative research is crucial for the church, and who know that quick results are not always the best. In the words of one former resident scholar, the Institute fosters "a deepening personal grasp on the important things that so often must be sacrificed to the merely urgent elsewhere."

The mission of the Institute links past and present for the sake of the future.

The Collegeville Institute for Ecumenical and Cultural Research seeks to discern the meaning of Christian identity and unity in a religiously and culturally diverse nation and world, and to communicate that meaning for the mission of the church and the renewal of human community. The Institute is committed to research, study, prayer, reflection, and dialogue, in a community shaped by the Benedictine tradition of worship and work.

The mission is to encourage research.

- Because the quality of research in any field depends on the quality of the people who do it, the Institute admits and invites to its programs people who mix learning, curiosity, tenacity, and originality.
- As in any field, the research sometimes has immediate effect and application and sometimes has results that first become visible in the future.

The mission is ecumenical.

- Ecumenical (from a Greek word meaning "the whole inhabited world") defines a new way of being faithful Christians today.
- Ecumenism says: Pay attention to unfamiliar parts of the tradition. Listen to voices you have not heard clearly before. Search together for common themes, a story that all can claim as their own.

The mission is cultural.

- The search for Christian unity takes place in a complex world of many beliefs, many styles of life. The combination of "ecumenical" and "cultural" makes the Institute hospitable to adherents of other faiths and cultures.
- The Institute encourages constructive and creative thought not only in theology and religious studies, but also in the humanities, natural sciences, and social sciences as they relate to the Christian tradition and include the interplay of Christianity and culture.
• Books, articles, reports, conferences, and the influence of participants when they return home make the Institute’s findings available "for the mission of the church and the renewal of human community."

The Institute each year affects scores of people directly and many more indirectly. The Institute’s size, style, and scope have proven right for the work it has set for itself. Innovation comes from gathering bright, committed people to search together for new modes of cooperation.

http://collegevilleinstitute.org/about-mission

Ecclesial Literature Project

Words Making Worlds: The Ecclesial Literature Project is a multifaceted program designed to encourage the writing and disciplined reading of serious literature that engages matters of the spirit. The project aims to help congregations again become the kinds of intellectual centers that informed and benefited from writers as varied as Thomas à Kempis, John Milton, John Bunyan, G. K. Chesterton, Georges Bernanos, Graham Greene, Shusako Endo, and Flannery O’Connor, among many others. These writers addressed matters of faith both directly and indirectly, and from perspectives that ranged from skepticism to apologia. Despite their great differences, their work holds this in common: it has appealed to broad audiences and helped general readers attend more carefully to spiritual realities.

Writers like Milton and O’Connor represent a literary genius both rare and unique; yet, throughout its history the church has also been fed by unnumbered writers, many of them pastors, whose writing has had a more local, yet no less significant, impact. The Collegeville Institute hopes to provide time, space, and opportunity for new cohorts of writers who have the inclination and ability to serve the church through the written word. Their contributions can take various forms—from a poem for the ages to a compelling pastoral letter that meets the particular needs of a particular congregation at a particular time.

The Ecclesial Literature Project, funded by a generous grant from the Lilly Endowment, Inc., will convene writing and reading groups at the Institute during the summer months; award prizes for exemplary works of religious literature; and, through its writer-in residence program, bring noted writers to the Institute and Saint John's campus for varying lengths of time during the academic year. The Institute will also sponsor occasional lectures, readings, and panel discussions about matters that relate to a broad theological literacy within church and society.

The Institute is blessed with resources that offer writers the time, encouragement, and instruction necessary to inspire and support their work. It provides fine residential facilities, generous gathering and workspaces, a retreat-like environment, access to the full resources of a major liberal arts university, and a connection to the deep heritage of the Benedictine tradition.

It has an established record of encouraging the production of both academic and ecclesial literature, and an ecumenical commitment to furthering the purposes of the varied parts of the body of Christ. Writers such as Kathleen Norris, Henri Nouwen, Don Saliers, Lewis Smedes, Parker Palmer, and Joan Chittister have already produced solid works of ecclesial literature during their stays at the Institute. Through their own successfully published works, these writers have demonstrated that the Institute is a place where writers from various denominational and vocational backgrounds can convene, converse, worship, pray, behold God's handiwork in the natural world, and work hard.

Through the Ecclesial Literature Project the Institute hopes to provide a place where pastors, academics, and laypersons—anyone interested in writing that
illuminates and feeds the religious life—can live together to write, read one another’s work, and talk about that work. The Institute hopes to serve as an incubator for all sorts of ecclesial writing—fiction, drama, poetry, theological essays, memoir, children’s books, biography, history—and offer instruction in the skills of writing. By helping to generate vital, contemporary forms of writing for people of faith, the Institute seeks to contribute to the vitality of faith within congregations.

http://collegevilleinstitute.org/elp

http://being.publicradio.org/

Integration in Theological Education

Forming integrated ministers is the goal of all theological schools, yet perspectives vary on what exactly integration means and how it should be practiced. While the question of integration has long been a central concern for theological educators, the subject has not yet received significant attention in terms of scholarship. In order to explore more deeply the diverse issues and challenges involved in integration, the Seminar on Integration in Theological Education and Ministry seeks to bring together seminary faculty, administrators, and pastors from a variety of Christian traditions.

In fall 2010 two initial gatherings were held with seminary deans, field education supervisors, and faculty across the theological disciplines to explore the way in which course work, field education, personal formation and the transition into ministry work together to integrate knowledge, practice, and identity. A core seminar is currently being assembled to explore issues of integration over the next three years.

The central questions for the Seminar on Integration in Theological Education include:

- What models of integration exist in theological education? How do different ecclesial traditions influence the ways theological schools think about integration?
- What are some of the best efforts in horizontal and vertical integration in theological schools today? What is missing?
- What can theological education learn about integration from professional education in other areas? How does integration happen in law, medicine, engineering, nursing, and education?
- What kind of opportunities and literature would help theological educators across disciplines do integrative work? What resources are needed to help students do integrative learning?
- What do we know about integration as it expresses itself in the practice of ministry in forms of learning, vocation, practical reason, judgment, imagination and competent practice over time?

http://collegevilleinstitute.org/education

Vocation and Professions

The first topic that the Seminars have begun to explore is the issue of vocation in relation to professional work and identity. While the concept of vocation has received increased attention in recent years, there has been little theological reflection on the meaning of professions in contemporary society. The Seminar on Vocation, Faith and the Professions therefore aims to develop a theological interpretation of vocation as it relates to particular professions.

In the summer of 2010 we held initial meetings with theologians, pastors, professional educators, and young adult ministers to learn about research and ministry that is currently being done around vocation and profession. As we assemble a core seminar to explore the intersection of vocation and profession over a sustained period of time, we have also developed a small group program to engage people in congregations around questions of vocation and professional identity. Called to Work: Reflecting on
Vocation and Profession is currently being piloted throughout Minnesota.

The central questions for the Seminar on Vocation, Faith and the Professions include:

- How do Christians in various professions understand their work as vocation?
- How does faith influence Christians' professional identity and practice? How does professional practice shape religious faith in turn?
- How can congregations become places of vocational discernment, reflection, and celebration?
- What areas of theological inquiry remain to be explored in order to develop a more robust theology of vocation?

Called to Life: Reflecting on Vocation

http://collegevilleinstitute.org/vocations

Vocation Through the Lifespan

In our initial gatherings on vocation and profession, participants often voiced questions of vocation related to particular periods of the lifespan, from youth and young adulthood through retirement and the elder years. It became clear that in order to develop a more robust theology of vocation, a closer look at vocation through each phase of the lifespan was needed. The Seminar on Vocation through the Lifespan was thus created to explore the emerging development of vocation over a lifetime.

The Seminar on Vocation through the Lifespan is being launched in 2011 with a core group of pastors, social scientists, and theologians from across the disciplines. The Seminar will explore dimensions of vocation in relationship to childhood, youth, young adulthood, adulthood, retirement, and the elder years.

The central questions for the Seminar on Vocation through the Lifespan include:

- How can a theology of vocation account for God's call in relationship to our whole lives, our whole life long?
- How does an understanding of vocation develop throughout the evolving stages of the lifespan and the particularities of age, context, and challenges that change over time?
- What could a theology of vocation through the lifespan offer to the social sciences in terms of understanding identity construction and the search for meaning and purpose in life?

http://collegevilleinstitute.org/lifespan

Collegeville Institute Seminars

The Collegeville Institute Seminars are an interdisciplinary, ecumenical, collaborative initiative designed to gather scholars and ministers to explore issues of importance for today's Christian communities. The Seminars were launched in 2009 around two initial areas of interest: vocation and the professions, and integration in theological education. A third seminar on vocation through the lifespan was added in 2010.

Through conversation, study, and research, the Seminars seek to draw from the wisdom and experiences of experts in different fields and disciplines, with the goal of creating scholarship and programming for congregations, seminaries, universities, and other places of ministry.

By paying close attention to the lived realities of Christian faith, the Seminars will be developing resources that will serve both the academy and the
church. Participation within the Seminars is by invitation only.

Generously funded by a grant from the Lilly Endowment, the Seminars are a project of the Collegeville Institute for Ecumenical and Cultural Research, located at Saint John's University in Collegeville, Minnesota.

The Seminars are directed by Kathleen A. Cahalan, Associate Professor at Saint John's School of Theology.

http://collegevilleinstitute.org/seminars

“The Institute inspired me on many levels. It was good to be among so diverse a group of scholars, and their families. It was good to share with my husband a lovely home on the tree-lined banks of a river, observing peregrine falcons, snowy egrets, blue herons, and turtles. It was good to be able to pray the liturgy of the hours with the monastic communities of St. John’s and St. Ben’s. Above all, I found the atmosphere of the Institute conducive to writing. I finished Dakota there, and began both The Cloister Walk and Amazing Grace. I am deeply grateful.”

Kathleen Norris
writer and poet

http://www.CollegevilleInstitute.org/
Our year in Collegeville was one of the best we have ever had. The library was good, the librarians were helpful, and having studies in the library was wonderful. We are now encouraging colleagues to consider coming to the Institute. Our sabbatical year in Collegeville offered the kind of renewal that can come only when all the aspects of one’s life are honored and balanced. Both of us are immensely grateful to have had the privilege of sharing a year in the life of the Institute, Saint John’s, Saint Benedict’s, and the beautiful spot in Creation that they occupy.

Dorothy Bass and Mark Schwehn
Valparaiso University, Former Institute scholars

Jesus is among us
“My semester as a scholar in the Institute had only one flaw -- it was much too short. The Institute provided the perfect context for research and writing and I accomplished more in a semester than I had been able to in the previous two years. The serenity of both living and study quarters are perfectly suited to concentration and the kind of productive leisure of spirit that conduces to originality and productivity. The social context of the Institute community, as well as the hospitable monastic community, [brings about] the stimulation of new contacts and lively exchange. The CIECR is what any scholar dreams of when imagining the perfect setting for a research sabbatical.”

Sandra M. Schneiders, IHM
Professor, Jesuit School of Theology, Former Institute Scholar

http://collegevilleinstitute.org/default

Professor Darrell Jodock, who is the Drell and Adeline Bernhardson Distinguished Professor in Religion at Gustavus Adolphus College, will be one of the featured speakers at the AAIF 2012 Biennial Conference at Collegeville, MN

Darrell Jodock, who is the Bernhardson Distinguished Professor of Religion at Gustavus Adolphus College, has been appointed to chair the ELCA consultative panel on Lutheran Jewish relations for a three-year term beginning April 1.

The panel, formed in the early 1990s, formulated the “Declaration of the Evangelical Lutheran Church in America to the Jewish Community,” which was adopted by the ELCA in 1994. That declaration rejected the anti-Judaic statements made by Luther late in his life. The panel produced “Guidelines for Lutheran-Jewish Relations” in 1998 and “Talking Points: Topics in Christian-Jewish Relations” in 2002.

Currently, it participates in an ongoing dialogue with Reform Jews, is involved in a joint effort by major Jewish organizations and the National Council of Churches to foster peace in the Middle East, and is producing a book to update church leaders about Jewish-Christian dialogue.

Dr. Jodock has served on the panel since 2001 and as a professor at Gustavus since 1999.

Darrell Jodock is the Drell and Adeline Bernhardson Distinguished Professor in Religion

Professor Jodock teaches in the area of Lutheran Studies. His teaching interests include Lutheran Studies, Christian-Jewish Relations, History of Christian Thought, and Nineteenth Century Theology. Dr. Jodock is the first holder of the Drell and Adeline Bernhardson Distinguished Professor of Religion. He is the recipient of the Danforth Graduate Fellowship and was elected to membership in Phi Beta Kappa. He has also received the Wallenberg Tribute Award for interfaith activity.

Dr. Jodock's books include The Church's Bible: Its Contemporary Authority (Fortress, 1989), three co-authored and edited pieces entitled Ritschl in Retrospect: History, Community, and Science (Fortress, 1995), Catholicism Contending with Modernity: Roman Catholic Modernism and Anti-Jesus is among us

Dr. Darrell Jodock, Distinguished Professor in Religion

The ARK                      April 2012                      [25]
Volume 23; Edition 4
Modernism in Historical Context (Cambridge, 2000), and Covenantal Conversations: Christians in Dialogue with Jews and Judaism (Fortress, 2008).


Dr. Jodock came to Gustavus from Muhlenberg College (Allentown, PA). There he was a Professor of Religion and from 1978 to 1992 the Head of Muhlenberg’s Religion Department. Prior to 1978, Jodock taught for seven years at Luther Theological Seminary (St. Paul, MN) and served for two years as a parish pastor on the staff of Grace Lutheran Church in Washington, DC. At Gustavus since 1999.

Education:  B.A. St. Olaf, 1962, M.Div. Luther Theological Seminary, 1966, Ph.D. Yale University, 1969

Dr. Jodock’s book: ”Catholicism Contending with Modernity: Roman Catholic Modernism and Anti-Modernism in Historical Context” is a case study in the ongoing struggle of Christianity to define its relationship to modernity, examining representative Roman Catholic Modernists and anti-Modernists, exploring their relationship to their own historical context.

Its aim is to counteract the tendency to lift the proposals made by the Modernists out of their setting and define them as a coherent, timeless philosophical/theological outlook, which should be avoided. The book seeks to correct the proclivity of some contemporary proponents of Modernist ideas to de-contextualize those ideas and recommend their endorsement without a critical reconsideration of historical changes. It sketches the nineteenth-century background of the Modernist crisis, identifying the problems that the church was facing at the beginning of the twentieth century; and offers a fresh perspective on the Modernist crisis, a perspective arising from the pioneering work undertaken by the Roman Catholic Modernism Working Group of the American Academy of Religion. Dr. Jodock’s book: ”Catholicism Contending with Modernity: Roman Catholic Modernism and Anti-Modernism in Historical Context” published by Cambridge University Press, Jun 22, 2000 is readily available.

Dr. Jodock, as a Professor of Religion at Gustavus Adolphus College, has taught: Holocaust and Theology;  Luther and His Legacy; God Today; Studies in Religion; Special Topic: Holocaust and American Culture. Dr. Jodock has also overseen: the First Term Seminar; Students working on their: Senior Thesis and a class dedicated to Career Exploration ...

Dr. Jodock also considers “Discerning Vocation” to be an important process ....
Churches falling short?

Don’t students already know about vocation from church?


Lutherans and others, he adds, “have a great deal of difficulty articulating how their faith manifests itself in their calling six days a week.”

“Discerning vocation casts matters into relief sharper than sunrise on a wilderness lake.”

Dr. Darrell Jodock, retiring after teaching Lutheran studies at Gustavus since 1999, calls vocation there “a sense of oneself as nested in a larger community — and then it becomes an ethical priority to serve that community.”

Vocation crosses lines of faith. Jodock knows a Buddhist English teacher and a Muslim administrator at Gustavus who, he says, agree with Luther’s idea of everyone called to serve God.

Training in Lutheran vocation means that faculty readily add the idea to courses: in biology, addressing pollution; in a Holocaust course, preventing more genocide. After a decade of discussing vocation at Gustavus, when the subject arises, says Jodock, “everyone has a glimmer of recognition.”

Vocation awareness has made a difference for alums. Jodock describes the young woman who “broke the script” set by teachers and family and went to Africa with the Peace Corps. Another traveled to India as part of her studies and after graduation returned to India to work — only to realize that a Westerner in India might be more effective elsewhere. Now, back in the United States, she explains Lutheran World Relief needs to congregations.

Indeed, discerning vocation casts matters into relief sharper than sunrise on a wilderness lake. Jodock tells another story. Heads up. This one is subtle:

Still another young woman from Gustavus realized that she had always measured her own self-worth against her school and sports achievements. The insight came in South America, where she had traveled for what turned out to be humble work — tending kids in an after-school program.

There, says Jodock, the young woman realized children and their families adored her — not for her brains or muscle, but just for being there. As a result, says Jodock, this woman, not a Lutheran, began to “ponder just what grace might mean.” All of us, Lutheran or not, might well ponder with her.

And that’s why vocation matters.

For more information ... More information about this year’s Vocation of a Lutheran College conference at Augsburg College in Minneapolis is available at www.augsburg.edu/acfl.

Tags: A Calling to Embrace Civility, Augsburg College, Center for Faith and Learning, Darrell Jodock, David Tiede, Gustavus Adolphus College, Luke 8, Luther Seminary, Lutheran Higher Education, Lutheran World Relief, Martin Luther, Tom Morgan, vocation
Since 1982 there has been only one official statement of the World Council of Churches (WCC) on mission and evangelism. Now in 2012 the WCC’s Commission on World Mission and Evangelism (CWME) is preparing another statement to invoke new understanding of mission and evangelism amidst changing world and ecclesial scenarios.

The statement, titled “Together towards life: Mission and Evangelism in Changing Landscapes”, will be presented at the WCC 10th Assembly in Busan, Korea in 2013 once it is approved by the WCC Central Committee. This landmark document draws on insights from Protestant, Evangelical, Orthodox and Roman Catholic mission theologies.

The draft of the statement was recently shared at the CWME pre-assembly event taking place in Manila, the Philippines from 22 to 27 March. “The statement aims to bring new issues and convictions to the upcoming WCC assembly, since the concepts of mission and evangelism have changed significantly during the last three decades,” explained Rev. Dr Jooseop Keum, CWME secretary, at the event in Manila.

The CWME has worked on this statement since the WCC Assembly in Porto Alegre, Brazil in 2006, and the current draft was approved by its executive committee in January of this year.

The International Missionary Conference (IMC) was integrated into the WCC in New Delhi, India in 1961. Subsequently, the WCC developed a statement on its role in mission titled “Mission and Evangelism: An Ecumenical Affirmation.” The new statement will succeed that document, first issued in 1982.

“The statement will not replace the 1982 affirmation on mission and evangelism. It would be another statement, which will seek a broad appeal, even wider than WCC member churches and affiliated mission bodies, so that we can commit ourselves to fullness of life for all,” said Keum.

Some of the themes from the statement discussed at the conference included a theological framework describing the mission of the Holy Spirit (missio Spiritus), embracing

✦ dynamism,
✦ transformation
✦ and diversity in mission.

• There were reflections on the salvation of humanity and creation together, bringing ecological and environmental concerns into the mission statement.
• Themes related to health and healing, migration and economic globalization were also addressed.
• The participants discussed the concept of renewed commitment to evangelism with humility and respect, examining how to communicate the gospel in today’s world.

Revisiting the relationship between mission and church remains one of the major themes from the statement being discussed at the event.

**Together towards life: mission and evangelism in changing landscapes**

*Proposal for a new WCC Affirmation on Mission and Evangelism: Toward WCC’s 10th Assembly in Busan, Korea, 2013: Working Draft 11; Approved by the CWME Executive Group, Geneva on 22 January 2012*

1. Together towards Life: Introducing the Theme
2. Breath of Fire: Transformative Spirituality
3. Salt of Earth: Mission from the Margins
4. Water of Life: Speaking the Truth in Love
5. Wind of Change: Church on the Move
6. Feast of Life: Concluding Affirmations


The Commission intends to offer spaces to churches and people or movements engaged in mission and evangelism for sharing reflections, experiences, questions and discoveries on content and methods of Christian witness today.

The main concern is to empower churches and mission bodies to be in common mission and to do it in Christ’s way, i.e. linking the methods used with the content of the gospel.
Many Thanks

are being given to and for the work of:

the anonymous creators of the American Folk Hymn: "What Wondrous Love is This";

Matthew 19:14;

For Hannah Wemitt who believes that we should embrace the natural curiosity and exuberance of children;

For the writings of Barbara Brown Taylor; For Christ’s "Hands and Feet" and our own hands and feet.

For those ELCA and Roman Catholic Leaders who have celebrated the Unity we share through Christ; and for their work during the eleventh round of dialogue on the JDDJ in the United States;

For the U.S. Conference of Catholic Bishops;

For the on-going ecumenical efforts of the ELCA and the USCCB; Archbishop Wilton D. Gregory, chair of the USCCB Committee for Ecumenical and Inter-religious Affairs, the Rev. Donald J. McCoid, assistant to the ELCA presiding bishop on ecumenical and inter-religious relations; Cardinal Kurt Koch, president of the Pontifical Council for Promoting Christian Unity; the Rev. Michael Kinnamon, and for the general secretary, National Council of Churches USA. For the work of Archbishop Luis Ladaria, secretary of the Congregation for the Doctrine of Faith; for the work of Monsignor Michael Crotty, from the Secretariat of State for questions regarding the Near East; and for the work of Cardinal Jean-Louis Tauran, president of the Pontifical Council for Interreligious Dialogue;

For "The Joint Declaration on Doctrine of Justification;" For the World Methodist Council who affirmed the JDDJ; The United Methodist Church-USA; The Moravian Church; The Episcopal Church; The Reformed Church in America; The United Church of Christ; The Presbyterian Church (PCUSA); The Evangelical Lutheran Church in Canada; The National Council of Churches in Canada; The National Council of Churches USA; The World Council of Churches;

For The National Register of Historic Places and especially for those historic places that have been preserved at Saint John’s Abbey, Saint John’s University and the College of Saint Benedict in Collegeville, MN;

For “Johnnie Bread”;

For the beauty of the earth. For the beauty of the skies. For the natural beauty found in the United States and in the greater world;

For the creativity and spirituality found in the writings of Wendell Berry;

For the Policy Statements of the Kentucky Council of Churches;

For the work of Marian Taylor of the KCC;

For the churches and communities who work doing in depth research and who serve to guide the Ecumenical Advocacy Days held in March Annually in Washington, D.C.;

For all of those American historians, architects, archeologists, engineers, and cultural preservationists who make it possible for us to visit and to enjoy our shared history;

For the work of the The Commission on World Mission and Evangelism

For the work of the AAIF Board Members; for those who are planning the 2012 AAIF Biennial Conference; for Father Ernest Falardeau, SSS; for Father George Kilcourse; for The Rev. Elaine Hall.

For the recently published children’s book in Kindle format by Richard Clem.

For all those people who made this edition of the ARK possible.

Special thanks are being extended to my family, and especially to my husband, Peter, who because of their support and encouragement, the ARK is able to be created.

~M.J. Glauber
Grace
We hear the term “Grace” being used, but what does this actually mean? It may mean: elegance and beauty of form, manner, motion or action. Grace can be a pleasing and attractive quality. The opposite for these meanings would be awkwardness, clumsiness or ugliness. Other meanings for the word “Grace” are favor or goodwill; synonyms for this meaning of “Grace” are: kindness, kindliness, or love.

In religious terminology, “Grace” means “a manifestation of favor, especially by a superior, as in how God treats us.” Synonyms for this meaning for “Grace” are: forgiveness, charity, or mercifulness. Antonyms for this meaning of “Grace” are: animosity, enmity, or disfavor.

“Grace” can also mean mercy, clemency, or pardon. Being human, it is in our nature to mess up, to make mistakes. On the other hand, God is perfect and all powerful. It is in God’s power to decide if it is appropriate to bestow His Grace on us in our human failings. Synonyms for this meaning for “Grace” are: lenity, leniency, or reprieve. An antonym for this meaning of “Grace” is: harshness. God bestows Grace on us. We are loved by God who created us in His own image.

~ Reflections by M.J. Glauber

Hannah Wemitt believes that “Children are often underestimated but, to her, they are the most honest and inspiring of us all. The world from a child’s perspective is so achievable, there are no limits, and they dream big.” Wemitt added that “We should all dream big.”

Looking forward to the 2012 AAIF Biennial Conference: July 13-15 in Collegeville, MN - Please join AAIF Members as we meet to explore the possibilities that exist in being interchurch families ~ Details posted in this edition of the ARK - Registration materials posted in the ARK and at www.aifusa.org

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God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life” (Jn 3:16)

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