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North American Academy of Ecumenists  
Académie des Oecuménistes de l'Amérique du Nord

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North American  
Academy of Ecumenists

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## Forgiveness and the Healing of Memories: the Ecumenics of Reconciliation

John George Huber

Is it possible that we Christians, no matter what our age, are experiencing a kind of senior moment? I wonder if the reason that so many of us find the quest for Christian unity a bit boring is because of a loss of memory. We may have forgotten the divisive issues of the past that continue to keep our denominations separated. Unity will not automatically be experienced by forgetting the past. The key to unity is to retrieve the negative memories and to heal them by forgiving the wrongs that need to be made right.

### Keynote address jogs our memories

This is an ecumenical process that was presented under the theme, "Forgiveness and the Healing of Memories: The Ecumenics of Reconciliation," during the annual conference of the North American Academy of Ecumenists in September of 2005 in Queens, New York. Our short memories were lengthened when a Mennonite scholar, Dr. John D. Roth of Goshen College, spoke on the topic, "Healing of Memories from an Anabaptist Perspective." He mentioned "distant memories of persecution," not only because of fierce Roman Catholic opposition to Anabaptist beliefs, but also because of martyrdom in the

"fiery cauldron of [the Protestant] Reformation" in the sixteenth century. Thousands of Anabaptists were executed and forbidden to proselytize or build churches. Baptism with water was followed by "a baptism with blood."

edge of Christ that is connected to discipleship, following him faithfully and forgivingly. In a dramatic gesture, one persecuted Anabaptist threw her written record of persecution into the fire. A sacramental example of right remembering happens in the Lord's Supper. Christians



Left to right: Bill Petersen (outgoing President), Lynne Lorenzen (incoming President), John Roth (speaker), Susan Brown (Recording Secretary), Russell Meyer (Treasurer/ Membership Secretary)

### From diatribe to dialogue

But what a difference five centuries can make. Today Anabaptists are engaged in meaningful dialogue with Roman Catholic, Lutheran and other scholars toward the healing of those bitter memories of suffering and rejection. The dialogues between the Mennonites and the Evangelical Lutheran Church in America (ELCA), for example, have led to the concept of "right remembering." This means there is a commitment on all sides to historical accuracy. The participants assume a conversational posture to see history according to the mind of the other, in an empathetic and compassionate spirit, seeking a true knowl-

who have dismembered the Body of Christ through their divisions remember the broken Body of Christ, resulting in the re-remembering of the Body and the healing of memories through forgiveness.

### Eastern Orthodox and Lutherans

It was Fr. Leonid Kishkovsky who reminded us that there is also a need for the healing of memories within our various Christian traditions. He described the ethnic and national loyalties that have contributed to antagonistic conflicts between various branches of Eastern Orthodoxy. The divisions are not only between the Greek Orthodox and the Russian

*(Continued on page 3)*



### The President's Page: An Ecumenical Sketch by Lynne Lorenzen

Having spent the first eighteen years in a UCC congregation, I went in search of deeper roots when I arrived at the University of Iowa and found myself in a course called Religion and human culture taught by George Forell. I embraced the Lutheran tradition and then moved deeper by walking into a class on the Orthodox Church taught by Nicholas Zernov. All of these traditions have stayed with me in some way. While I am an ordained pastor in the ELCA, I continue to work for justice as the way to love others which comes from my UCC experience. My introduction to Orthodoxy continued when I attended the Lutheran Seminary in Chicago in 1967,68. It was here that I took the one and only class I have had that actually had the word ecumenical in the title of the course. It was taught by Robert Tobias who was Professor of Ecumenics at the time and one of the founders of NAAE. As a result of learning about Orthodoxy, I have been on the Lutheran Orthodox dialogue for the past ten years, learning more about a tradition that I still find enriching, theologically and liturgically.

My theological education continued at Luther Seminary in St. Paul, Minnesota followed by graduate work at The Claremont University in Claremont, CA. The religion department draws heavily on the faculty of the Claremont School of Theology which is a seminary of the United Methodist Church, that also educates students who are Disciples of Christ, Presbyterian, UCC, Lutheran and probably others by now.

Moving to the Twin Cities nineteen years ago put me in a very strange land where almost everybody was either Lutheran or Roman Catholic. The actual figures are 47% Lutheran, 47% Roman Catholic and thus 6% every other Christian communion. This dominance by these two traditions led me to participate in writing the Lutheran Roman Catholic Covenant of the Twin Cities. I will

attend the Lutheran and Roman Catholic Bishops Conference this Thursday in Collegetown where all of the bishops of these two communions have met for the past 30 years. I am attending this year because I am the co-chair for the Joint Bishops Committee for Ecumenical Affairs for the St. Paul Area Synod of the ELCA. I also became active in the Minnesota Council of Churches where I have been on the Unity and Relationships Committee since 1988 with the formation of the ELCA. This included being on the Ecumenical Study and Dialogue Committee of the Council, now history. This committee read and commented on ecumenical publications, carried the BEM document

Maybe we should have a story time to get to know one another better?

across the state, and wrote the ecclesiology statement for the council. The director of the council is the one who

nominated me to be on the NAAE board a number of years ago.

I began teaching at Augsburg College in 1988 and have had students from most Christian communions in my classes. More recently, students represent many faith traditions, including Jewish, Hindu, Muslim, Buddhist, Taoist, Native American and traditional Mongolian. Having these students in class has given me the opportunity to learn from them about their own ways of understanding the world and practicing their faith in the community.

The only international ecumenical experience was a summer institute on Ethics at the Ecumenical Institute in Strasbourg, France. This symposium was a great opportunity to meet others who have had quite different experiences but yet who share the commitment that we can serve the church and God in Christ better together than separately.

Of course there is more detail and stories. Maybe we should have a story time to get to know one another better?

Grace and Peace, Lynne

## Busy Times at Faith and Order by R. Keelan Downton

A lot of things are happening in Faith and Order these days.

The first book in the new Faith and Order Commission Theological Series from Paulist Press, *Ancient Faith and American-Born Churches*, is now available for pre-order online. It includes a chapter from Ann Riggs demonstrating how the content of the Nicene-Constantinopolitan Creed is identifiable in historic Quaker narratives as well as dialogues on holiness, hermeneutics, initiation, apostolicity, authority, and eschatology. This text makes use of a highly flexible methodology developed by John Ford in which two or more participants present papers on a theme from the perspective of their own tradition. They then responded to each others' paper according to three categories: resonance (those concepts they affirm), dissonance (those concepts they disagree with), and non-sonance (those concepts which do not make sense to them).

We also published a convergence text in booklet form entitled *Love for the Poor* that calls attention to the way concern for the poor has been a defining mark of Christian witness by applying Faith and Order methodology to the issue of poverty. This text is the product of collaboration with the Washington Theological Consortium and is already being used in university classes. The authors affirm that the mutual interchange from within their respective traditions helped to generate this substantive account of how care for the poor is a means of passing the "Tradition of the Gospel" from one generation to the next.

Father Thomas Hughson, of Marquette University, is compiling a set of texts addressing economic, racial, and environmental justice in relation to advocacy and citizenship. This collection will provide a theological foundation to support churches and para-church groups working together in service to justice and the common good.

As the first Faith and Order Postdoctoral Fellow, I've been preparing my dissertation for publication and am pleased to announce that *Authority in the Church: An Ecumenical Reflection on Hermeneutic Boundaries* will be out with

University Press of America this Spring. It analyzes Vatican II, responses to BEM, and bilateral dialogues in the context of sixteenth century debates and presents my proposal for an ecumenical understanding of authority.

Additionally, I'm compiling and editing papers presented at the Consultation on Christology and Peace held as the gift of Faith and Order NCCCC to the Decade to Overcome Violence which focused on the US in 2004. This book will highlight the need to reflect on Christology and Peace together, the work of the WCC and NCC in the Decade to Overcome Violence, and a rousing debate between Denny Weaver and George Hunsinger.

In October, the Commission traveled to Bangor Theological Seminary in Portland, Maine for the fourth meeting of this quadrennium. While there, the Full Communion study continued their work from the previous quadrennium. The Justification/Sanctification/Theosis and Justice/Ethics group continued their discussion of how these critical themes intersect, stimulated by a paper from Terry Cross and "The Amnesty of Grace" by Elsa Tamez. The Authority of the Church in the World revised a draft of their consensus document and expects to send it to the churches for consideration soon.

In addition to making significant progress in the three study groups, commissioners affirmed plans for the fiftieth anniversary celebration at Oberlin in 2007 including the theme, "On Being Christian Together: The Faith and Order Experience in the United States." They also approved the creation of two new electronic journals. One will be a forum for publishing Faith and Order texts, responses to such texts, and engagements with other multilateral texts. (We plan to include the series of consultations on the Porto Alegre Assembly and WCC Faith and Order texts that the Commission agreed to sponsor in upcoming issues.) The other will be a refereed journal for younger theologians to engage traditional Faith and Order issues, raise issues being otherwise ignored, and develop innovative methodologies. Expect to see a call for submissions on the NCCC website soon.

*(Continued from page 1)*

Orthodox, for example, but between various separate strands of the Russians, sometimes based on political alliances. Hopefully, the past memories can be healed in order to exchange sectarian tendencies for a greater measure of *koinonia*.

The Orthodox experience of internal polarization is reminiscent of the variety of Lutheran ethnic identities that immigrated to America. Gradually, most U.S. Lutherans were led to heal their memories of doctrinal disputes and to exchange their separate national identities for a larger identity in Christ that transcends tribalism. Thus, the ELCA is now in full communion with five other churches, and The Lutheran Church—Missouri Synod has participated in numerous inter-church dialogues.

### **Following the NAAE 2005 Meeting, special thanks are extended to:**

Liz Mellen for local arrangements ...  
 Lucinda Mosher and Skip L'Hereux for leading the religious tour ...  
 John Huber for coordinating the essay contest ...  
 And Bill Petersen for his leadership as president ...

### **Save the date!**

*The Interchurch Center is planning an interreligious and ecumenical conference for October 17-19, 2006 entitled, **Women in Religion in the 21st Century.***

*[www.interchurch-center.org](http://www.interchurch-center.org).*

### **Web Resources:**

Full description of the Fordian method in the F&O Handbook: [www.nccusa.org/pdfs/FaithAndOrderHandbook.pdf](http://www.nccusa.org/pdfs/FaithAndOrderHandbook.pdf)  
 Love for the Poor: [www.nccusa.org/pdfs/LFP-final.pdf](http://www.nccusa.org/pdfs/LFP-final.pdf)



The Queens Religious Tour included visits to a Hindu temple, a Muslim mosque and a Buddhist vihara. Above: Ankelika Piche, two monks, Lucinda Mosher, Venerable Kurunegoda Piyatissa, & Tom Ryan. Bottom: Adele Brodeur, Lucinda Mosher, Imam Muhammad Sherwani, Tom Ryan.

## Academy Announces 2006 Essay Contest

Students in seminaries, theological schools and graduate schools of religion are invited to enter an essay contest sponsored by the North American Academy of Ecumenists. The essay is to be based on the theme of the next NAAE conference set for September 22-24, 2006: **“The Eucharist: Sign and Source of Unity?”** Web site: [www.naae.net](http://www.naae.net)

**The winning essay writer will receive an award of \$250, will attend the 2006 conference of the NAAE in Minneapolis, Minnesota, and may be invited to present a précis of the essay.** Registration and travel expenses will be covered by the Academy. The essay will also be submitted for consideration by the *Journal of Ecumenical Studies*. The recommended length is 20 pages, double-spaced (5,000 words), using font size 12. If applicable, students are encouraged to write their essay also to fulfill a course requirement for a term paper, prior to submitting it for the NAAE contest.

**The essays will be evaluated on the basis of the following criteria:** (1) General content, (2) Scholarly style, (3) Appropriateness to the theme, (4) Use of World Council of Churches references and/or agreed ecumenical statements and official church documents, (5) Advancement of Christian unity, and (6) Publishable quality.

**Resources for writing the essay may include, but are not limited to:** Baillie, Donald, and Marsh, John, eds. *Intercommunion*. Report of the Theological Commission Appointed by the Continuation Committee of the World Conference on Faith and Order. New York: Harper & Brothers Publishers, 1952.

*Baptism, Eucharist and Ministry*. Faith and Order Paper No. 111. Geneva: World Council of Churches, 1982.

Best, Thomas F., and Heller, Dagmar, eds. *Eucharistic Worship in Ecumenical Contexts: The Lima Liturgy and Beyond*. Geneva: WCC Publications, 1998.

“The Eucharist: A Lutheran-Roman Catholic Statement” (1967) and “Eucharist and Ministry: A Lutheran-

Roman Catholic Statement” (1970) in Burgess, Joseph A., and Gros, Jeffrey, eds. *Building Unity*:

*Ecumenical Dialogues with Roman Catholic Participation*. New York/L Mahwah, N.J.: Paulist Press, 1989. 91-124.

*The Eucharist*. Lutheran-Roman Catholic Joint Commission. Geneva: Lutheran World Federation, April 1980.

“Agreed Statement on the Holy Eucharist: Orthodox-Roman Catholic Dialogue” (1969) in Burgess, Joseph A., and Gros, Jeffrey, eds. *Growing Consensus: Church Dialogues in the United States, 1962-1991*. New York/Mahwah, N.J.: Paulist Press, 1995. 485-486.

Swidler, Leonard, ed. *The Eucharist in Ecumenical Dialogue*. New York, N.Y./Paramus, N.J.: Paulist Press, 1976. Also see *Journal of Ecumenical Studies*, Spring 1976, Vol. 13, No. 2.

*The Use of the Means of Grace: A Statement on the Practice of Word and Sacrament of the Evangelical Lutheran Church in America*. Minneapolis: Augsburg Fortress, 1997.

*This Holy Mystery: A United Methodist Understanding of Holy Communion*, May 6, 2004.

Encyclical Letter *Ecclesia de Eucharistia* of his Holiness Pope John Paul II to the Bishops, Priests and Deacons, Men and Women in the Consecrated Life and All the Lay Faithful on the Eucharist in Its Relationship to the Church, 17 April 2003. ZENIT code: ZE03041730.

*The Eucharist: The Source and Summit of the Life and Mission of the Church*. World Synod of Bishops in Rome, October 2005.

**Send the essay before June 1, 2006**, together with a brief biographical sketch of the author, to the Rev. Russell L. Meyer (NAAE Treasurer/Membership Secretary), 5025 Southampton Circle, Tampa FL 33647, or by attachment to [rus-sellm@fbsynod.org](mailto:rus-sellm@fbsynod.org), with a copy to the Rev. John George Huber, NAAE Essay Contest Coordinator, 809 Colima St., La Jolla CA 92037-8037, [john.huber@ecunet.org](mailto:john.huber@ecunet.org) (telephone 858-459-8855).

### NAAE Income/Expense & Balance 1/1/2005 Through 12/31/2005

Category	Amount
BALANCE on 1/1/2005	10,516.16
<b>INCOME</b>	
Conference Fees	10,349.20
Membership Fee	996.00
<b>TOTAL INCOME</b>	<b>11,345.20</b>
<b>EXPENSES</b>	
Bank Charge	6.00
Conference Exp	6,634.13
Essay Prize	250.00
Essay Travel	330.23
Refunds	1,168.50
Tour	325.00
Travel	623.00
JES Subscriptions	1,375.00
NAAE Board	139.22
JES Board	212.30
Postage and Delivery	186.45
Web Site	161.10
<b>TOTAL EXPENSES</b>	<b>11,410.93</b>
OVERALL TOTAL I/E	-65.73
CURRENT BALANCE	10,450.43
<b>2005 Paid Members</b>	
Regular	44
Retired/Student/Limited Income	10
Number of NAAE contacts	328

## Business Meeting, Sept. 24, 2005

- 1) *Meeting called to order* at 8:05 pm and the Minutes of the 2004 Business Meeting were approved.
- 2) *President's Remarks:*
- noted changes in schedule to accommodate the funeral of Fr. John Long were .
  - welcomed Jeremy Bergen (Essay Contest winner) and presented a certificate and cheque. Members applauded.
  - Ecumenical Sharing will take place prior to the Sunday Eucharist.
- 5) *Committee Reports:*
- a) *Nominating Committee Report* (Lynne Lorenzen):
- the following were recommended and elected as Class of 2008 Board members: Alyson Barnett-Cowan, Peter Baktis, Bertrice Wood, Luis Melo, Debra Wells.
  - Fr. Ron Roberson was nominated by the committee as Vice-President and elected with applause.
- b) *Student Scholarship* (Russell Meyer): In recent years, the essay contest has been publicized, not the scholarship. The last student scholarship was awarded at the Montreal Meeting. The Treasurer will investigate the amount of the scholarship funds. The possibility was raised of using the scholarship to fund the expenses of a student representative on the Board. The membership is asked to comment on this suggestion.
- c) *Essay Contest Committee* (John Huber): The Committee noted with the high quality of this year's submissions. The World Student Christian Federation has asked to contact the essayists with a view to publishing them in *Mosaik*. Efforts continue to publicise the contest: *JES*, GTU, Fuller, Claremount and others have been contacted and there is information on the NAAE Website. Working through ATS might also be a good strategy. Members were encouraged to publicise the contest in their own places. ELCA seminaries now also have an essay contest and there is a similar one for Episcopal and Catholic seminarians. There is no need for a policy on dual submission, given the difference among the essay contests.
- d) *Journal of Ecumenical Studies* (Elizabeth Mellen): The difficult financial situation at *JES* in recent years was chronicled and the gift of \$1000 from NAAE on condition that there be a serious investigation of the *JES* situation was noted. A *JES* subscription is now included in NAAE members. A regular liaison between NAAE and *JES* has been established. The Constitution and By-laws of *JES* have been revised and a new Board is in place. A grant of \$60,000/year for three years has been given by a Philadelphia benefactor and Board members are working to set up an endowment for *JES*. Work is going on to co-ordinate the membership lists of *JES* and NAAE and to get a better financial reporting system, to foster student interest, to get caught up with the publishing schedule and to craft a succession plan for the supervision of *JES*. There are plans to produce an issue focused upon how to foster inter-religious dialogue among Abrahamic traditions. Len Swidler added some information on *JES* initiatives, especially on the Hans Kung fund-raising dinner. Bill Petersen thanked Len for the *JES* progress and for the offer to make copies of the journal available to students at a reasonable rate.
- e) *Treasurer's Report* (Russell Meyer) : A preliminary financial report was distributed. Membership numbers: only 52 have renewed membership for this year. A postcard will be sent out to those who have yet to renew. There are plans to put the membership data base (password protected) on the Website so that members can update their contact information and reduce the large volume of returned mail. A membership directory will be distributed to the membership so that members can check for inaccuracies in the list. Summaries of presentations are requested for inclusion in the *Newsletter*. Other items of interest to NAAE members are also welcome for inclusion in the *Newsletter*.
- 6) *Ongoing Business:*
- Next year's conference will be in the Minneapolis/St. Paul area. The dates will be Sept. 22-24, 2006.
  - Bill Petersen, as Past-President, will chair a committee to review the NAAE constitution (e.g. adding clauses specifying the standing committees) and the committee intends to include some with long experience in the organization.
- 8) *New Business:*
- *Requests to share the NAAE membership list.* The consensus seemed to be distributing information from others internally without sharing our membership database outside the organization.
  - *Themes for future conferences:* Ministry – Reconciliation of Orders; WWC – Mission and Purpose of the Church; Reception by other Reformed Christians of the Lutheran-Catholic Declaration on Justification; Is the Great Realignment (North/South/ etc.) Happening and what are Ecumenists Doing about It?; First Nations Community and African Immigrant – Inter-religious Components; Mormons; Eucharist – A Lutheran/Catholic Statement on the Eucharist?; Transdenominationalism (moving between denominations) /Post-denominationalism (repudiation of denominationalism as a means of construing identity) and the implications for Ecumenism. (The executive hopes to be able to plan conference themes two years in advance.)
  - Possible future venues: Berkeley, Kansas City, Salt Lake City, Winnipeg, Halifax,

Compiled from the report of Susan Brown, Recording Secretary



Orthodox speakers and NAAE President:  
Leonid Kishkovsky, Bill Petersen, Daniel Damian.

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News from the Ecumenical  
Movement

**North American  
Academy of Ecumenists  
Officers  
Board Member Classes  
and Committees**

President	Lynne Lorenzen
Immediate Past-President	William Petersen
Vice-President (President-Elect)	Ron Roberson
Secretary	Susan Brown
Treasurer/ Membership Sec'y	Russell Meyer
Journal of Ecumenical Studies, Editor	Leonard Swidler

**Class of  
2003-06**

Sandra Beardsall, Cathy Clifford  
Paul Teresa Hennessee,  
Carlos Malave, Elizabeth Mellen

**Class of  
2004-07**

Christopher Agnew, David Anderson  
Keelan Downton, Jean Goulet, John Huber

**Class of  
2005-08**

Peter Baktis, Alyson Barnett-Cowan  
Luis Melo, Debra Wells, Beatrice Wood

**Nominating**

Lynne Lorenzen, Susan Brown  
John Huber

**JES Liaison:**

Peter Baktis 04-06

**Essay  
Contest:**

John Crossin, John Huber  
Russell Meyer, Katie Pfister

**Webmaster:**

Nicholas Jesson

The goal of the **North American Academy of Ecumenists** is to inform, relate, and encourage men and women whose profession or ministry in the church involves them in ecumenical activities and studies. Its unique contribution is to provide ecumenists with an open structure for exploring issues too important to be left exclusively to official ecumenical agencies and projects.

Founded in 1957, the Academy meets annually in September. Its conferences are professional and scholarly in substance and informal in style.

The membership of the Academy includes ecumenically active clergy and laity as well as professors and students. It is an "Academy" by virtue of its members' shared concern for the theological reflection and scholarship that must accompany the movement toward mutual religious understanding and the unity of the Christian churches.

The Academy is affiliated with the *Journal of Ecumenical Studies (JES)*. NAAE membership includes a subscription to the JES.

The Academy is led by a twenty-one member board which plans the annual conference. Attendance at the conference is open to all who are interested in discussing the proposed theme.

**Bergen Wins Essay Contest by John George Huber.**

Jeremy Bergen, a Doctor of Theology candidate in systematic theology at Emmanuel College in the Toronto School of Theology at the University of Toronto, wrote the winning paper for the NAAE 2005 Essay Contest. Writing as a member of the Mennonite tradition, the title of Jeremy's paper is: "Problem or Promise? Confessional Martyrs and Mennonite-Roman Catholic Relations."

In his summary of the paper, Jeremy described how Mennonites at one time in their history claimed that they were the



Jeremy Bergen receives award from Bill Peterson.

true church. More recently, Mennonite and Roman Catholic scholars have engaged in a dialogue on "Called Together to Be Peacemakers." He spoke

of the need for a "catholicity of memory," the expansion of our memories to include the whole church. Jeremy noted our capacity as Christians both

for violence and also for following the risen Christ. He cited expressions of regret and penitence by those who participated in the Mennonite-Catholic dialogues. He pointed to a more promising prospect for the future through a "catholicity of history," a shared history toward communion with the Roman Catholic Church.

Having this doctoral candidate and future essayists in our midst is an effort by our Academy to pass the ecumenical torch to a younger generation, and to receive it from them.