

CADEIO CONNECTION

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Personal Reflections on the CADEIO Summer Institute

by Greg Krohm, Archdiocese of Chicago

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I offer here a brief synopsis of events during the CADEIO Advanced Ecumenism Institute, held July 7–13 at St. Paul's College in Washington, DC. It would be too laborious a task to summarize the flood of information that poured out from the many distinguished speakers. I have 25+ pages of dense notes, which only snagged a small fraction of the information that flowed by me.

Speakers presented a rapid list of facts about features of the many declarations and dialogue statements that have taken place since Vatican II. In addition to the detailed review of documents, they

presented some of the theological and "political" issues that animated the ecumenical groups responsible for these documents. I found these insider "war stories" to be very entertaining. For example, Dr. Mike Root, a professor at Catholic University, in discussing his role in writing the *Joint Declaration on the Doctrine of Justification*, reenacted his emotional table pounding during a serious impasse in negotiating the statement.

Drs. John Borelli and Mel Robeck were my favorite speakers. Both were true-blue subject-matter experts that had played a direct role in international and national ecumenical dialogues—for decades. How-

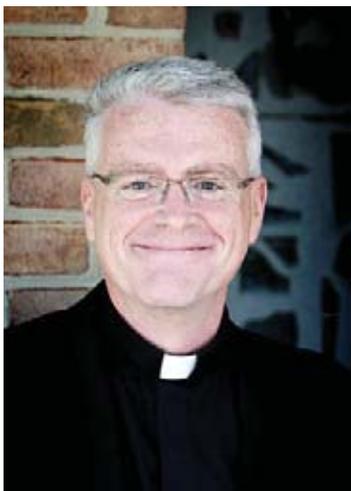
ever, it was the way they presented their messages that tickled me. Both used anecdotes that I enjoyed and both brought a lot of humor, ironic insights, and personal insights to their presentations.

One of the speakers made the provocative comment that if one is fully engaged in ecumenical dialogue one might be tempted to convert



Participants in the Advanced CADEIO Summer Institute, July 7–13, St. Paul's College, Washington, DC.

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Letter from the President

Dear Members of CADEIO,

Most places I've been have this favorite saying about the weather, as if it were theirs only: "If you don't like the weather now, just wait a few minutes." Actually, it was supposedly Mark

Twain's quote, speaking about the weather in New England. But it has been adopted as a quip by just about every place I've ever been.

Of course, there is a good reason for this. It is because weather, by its very nature, *changes*. Places that don't ever change, it occurs to me, are places that really have *no* weather.

As a people we seem to be running faster and faster through a world that is changing faster and faster. Leaders today have to remain flexible and constant at the same time, recognizing the new opportunities to try new ideas and practices, at the same time staying steadfast in the ways of truth and justice. Often these clash; many find it easier to retreat into older expressions of faith and order, life and work. But the nature of our life demands that Tradition be always a living, breathing, new expression of the same values and tenets that have never changed.

We find this challenge in the upcoming 500th anniversary of the Reformation. Surely there has been plenty of discussion of how the observance can't possibly take the form of a celebration—how could we celebrate the loss of unity? And yet, the fact of it requires a sober, honest acknowledgment of what we have done and what we have failed to do. Only by understanding mistakes can we make changes to not make them over again. We adapt according to the same truth in a new way, hopefully with a better outcome this time. Great strides have taken place in the meantime; we are not the same people we were in 1517—on either side of the struggle—and hopefully we have learned something new since those difficult times and in all the suffering we have caused since.

What might this new spirit of reform mean? Would it be possible that we, together as reunited members of

the Body of Christ (even if not yet in full communion) could approach the 500th anniversary as an opportunity to evaluate the Reformation and readdress it with a new spirit of reform? Together? Why should change be thought of as such a difficult reality? Change is natural. The idea of spiritual reform, conversion, is something that is expected, even required, of us. Blessed John Paul II was fond of saying that the most perfect of people would be the one who has changed the most

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often. A healthy dose of humility helps us to understand that each of us has a long way to go—and rely entirely on the grace and graciousness of God to reach the fulfillment of his plan for us.

Why would it be any different for us as one family of churches?

Pope Francis in *Evangelii Gaudium*.

Given the seriousness of the counter-witness of division among Christians ... the search for paths to unity becomes all the more urgent... If we concentrate on the convictions we share, and if we keep in mind the principle of the hierarchy

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President's Letter *(Continued from [page 2](#))*

of truths, we will be able to progress decidedly towards common expressions of proclamation, service and witness. The immense numbers of people who have not received the Gospel of Jesus Christ cannot leave us indifferent. Consequently, commitment to a unity which helps them to accept Jesus Christ can no longer be a matter of mere diplomacy or forced compliance, but rather an indispensable path to evangelization.... If we really believe in the abundantly free working of the Holy Spirit, we can learn so much from one another! It is not just about being better informed about others, but rather about reaping what the Spirit has sown in them, which is also meant to be a gift for us [246].

... Flexible and constant at the same time, recognizing the new opportunities to try new ideas and practices, at the same time staying steadfast in the ways of truth and justice.

Mark your calendars now!

I am happy to announce to you the dates for the National Workshop on Christian Unity: April 28–May 1 in Albuquerque, New Mexico.

Also, plan to attend our Summer Institute on Inter-religious Leadership, the third in our series of three summer institutes, this year to be held at Mundelein (Illinois), June 24–July 2.

We will send information shortly.

Wishing you every blessing at the coming of the Lord this beautiful season,



Father Don Rooney

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helps them to accept Jesus Christ
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but rather an indispensable path
to evangelization.*

—Pope Francis

Advanced Summer Institute *(Continued from [page 1](#))*

to the other side of the table. By this he meant that you should put yourself in the shoes of the other and try to feel why they hold their beliefs so strongly. In this sense, I was tempted to accept the Pentecostal movement. Dr. Robeck presented such a compelling case for his belief and ministry as a Pentecostal that I became very attracted to his point of view.

A few of the areas of convergence that we heard about:

- a better feeling among many dialogue partners in the term “sacrifice” of the Mass
- a clear acceptance of baptism as a fundamental sign of entry into the body of Christ
- a strong acceptance of the concurrent role of Tradition and Scripture in shaping the early Church and its teachings

The word “amazing” was used many times to describe the number and scope of agreements that not long ago were church-dividing issues but had amazingly been resolved over a few years of dialogue.

A crosscutting topic that keeps coming up in many of the dialogues concerns ecclesiology. The dialogues continue to struggle with (1) what makes us a church in the macro sense of the one Church founded by Christ and (2) the relationship and community shared by individual local churches or collections of churches under the authority of a bishop. Ecclesiology inevitably raises question of the episcopal status, apostolic succession, and authority.

Papal authority is probably the most intractable roadblock to the full reunion of the Eastern and Western Churches. There are glimmers of hope from statements by Pope John Paul II and Pope Francis that the status of the bishop of Rome might be conceptualized in a way that is acceptable to the Orthodox. However, the complex history of Orthodox-Catholic dialogue contains many examples of the difficulties of getting the 14 (or 15 if you count like the Russians) autocephalous Orthodox churches at the table all at once and respond-

ing to the Catholics with some consensus. Father Ron Roberson, CSP, associate director of the Secretariat for Ecumenical and Interreligious Affairs of the United States Conference of Catholic Bishops (USCCB), offered the assessment that from the Catholic perspective we are very, very close to full visible union, but this is not the attitude of many—perhaps most—of the Orthodox Churches.

One of the insights I got from the week was how much dedication, hard work, and patience goes into producing ecumenical documents. The committees that produce them consist of top-level experts. They frequently disagree, sometimes with heated clashes. Yet, thank God, they generally manage to surmount these disagreements by learning how to see the divisive issue in a new light and reinterpret or recast their historic narratives and prejudices. The word “amazing” was used many times to describe the number and scope of agreements that not long ago were church-dividing issues but had *amazingly* been resolved over a few years of dialogue. A few decades to make such progress is swift in light of the previous 450 years hunkered down in entrenched battle lines.

As a sidebar, it was interesting to hear the name of Brother Jeff Gros, FSC, invoked many times by most of the speakers. He was named as an authority more than any other significant player in the ecumenical movement (outside of the Vatican). In particular, Dr. Robeck portrayed Brother Jeff as the Holy Spirit’s anointed agent for his crucial role in getting the Pentecostals in dialogue with Catholics.

A major part of the learning experience came from the interactions among the students (five clergy, five people connected to a diocesan Ecumenical office, and two people in other church work). The questions raised during sessions were astute and penetrating. The hallway chatter between sessions was almost always about ecumenical and interfaith issues. The exchange and learning continued at meals and during social time at the end of the day. The wide mixture of lay and clerical backgrounds of the students stimulated a lot of interesting personal stories. Having attended two institutes with some of the same students, I could feel a bond of friendship growing among us.

Side trips to the National Council of Churches (NCC) and the USCCB were enlightening. The NCC is going through a major reorganization and change of vision. Personally, I was not optimistic about how well they

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Educational Resources

Friends:

I hope that you have seen Bishop Madden's recent article in *America Magazine* (<http://www.americamagazine.org/issue/article/becoming-one>). In it he looks to the future of the movement. He sees more emphasis on local ecumenism. Bishop Madden received a standing ovation last August from the representatives of the Evangelical Lutheran Church in America. A friend who was present said that the Bishop's speech was so genuine, so positive, yet so very honest about our challenges that he captured the hearts of the assembly. You can read this short speech in the September 5, 2013, issue of *Origins*.

As many of you know, the Bishops Committee is seeking to provide materials for the ongoing education of local ecumenists.

1. We began by updating our website and offering a newsletter.
2. We have put up a series of videos on basic elements of ecumenism on our website—go to www.usccb.org and click on "Secretariat for Ecumenical and Interreligious Affairs" at the bottom of the page. Our SEIA homepage lists the videos. We have a PDF on the website with discussion questions that go with each of the videos.
3. We are collaborating with CADEIO on the series of regional meetings you have seen advertised. These last 24 hours and offer a variety of presentations. Eventually we will offer a model for diocesan or local meetings based on what we learn from these regional meetings.
4. By the fall of 2014 we will offer Webinars on topics of ecumenical and interreligious interest.
5. I hope to develop some talks to give to priests and deacons at their days for continuing education.

Thanks for all your support and hard work.

Peace, Rev. John Crossin, OSFS, Executive Director SEIA



Actors in the SEIA video series (from left): Ellen McCloskey (producer); Father Ron Roberson, CSP; Dr. Mitzi Buddy; Bishop Denis Madden; Mrs. Sheila Garcia; Father John Crossin, OSFS; Mrs. Anastacia Wooden; Father Don Rooney; Ms. Kirsten Evans; Pastor Thomas Prinz. Not shown: Dr. Anthony Cirelli; Msgr. Paul McPartlan.

Oriente Lumen XVII Conference: *Vision of a Reunited Church*

by Father Joseph Loya, OSA, Villanova University

His Grace Bishop John Michael Botean (Romanian Catholic) remarked at the conclusion of the opening worship service that the sixty participants of the Oriente Lumen XVII Conference were embarking upon a small step in what should, prayerfully, become a “march of humanity to salvation in the unity about which the Lord so eloquently prayed.”

This year's conference, which was held June 17–20 at the Washington (DC) Retreat House, was the 17th in the series sponsored by the Society of St. John Chrysostom, the Oriente Lumen Foundation, and Eastern Christian Publications. Its theme subjected to disciplined consideration the document, *Steps Towards a Reunited Church: A Sketch of an Orthodox-Catholic Vision for the Future*, issued by the North American Orthodox-Catholic Theological Consultation in 2010. Advertised plenary speakers were as follows: **Father James Dutko** (St. Michael Orthodox Church, Binghamton, N.Y.); **Father Thomas FitzGerald** (Dean, Hellenic College Holy Cross); **Father Sidney Griffith** (the Catholic University of America); **Msgr. Paul McPartlan** (the Catholic Uni-

versity of America); **Archimandrite Robert Taft, S.J.** (Pontifical Oriental Institute, retired); **Metropolitan Tikhon of Washington** (Orthodox Church in America); and **Sister Susan Wood, S.C.L.** (Marquette University). **Father Ron Roberson, C.S.P.** (Associate Director for Ecumenical and Religious Affairs, U.S. Conference of Catholic Bishops) served as moderator.

Conference organizer Mr. Jack Figel (Byzantine Catholic) included in his welcoming remarks a reading of the official greeting and blessings of Melkite Patriarch Gregorios III (Laham). Father FitzGerald addressed the complexities in dating the West-East Christian schism, noting the number of temporary schisms that occurred and then healed before the final break between Catholic West and Orthodox East. He concluded by underscoring the need for the Churches to witness more clearly to the unity that already exists. Sister Wood noted the lack of symmetry, mutuality, and reciprocity in Catholic and Orthodox relations regarding ecclesial

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Gathering for a panel discussion (from left): Archimandrite Taft, Sister Wood, Father Griffith, and Father FitzGerald.

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recognition and conditions for sacramental offering. She posited that steps toward ecclesial reconciliation must include grappling with the content and mechanisms necessary for establishing the desired symmetry. She also invited reflection on the extent to which the Churches could currently collaborate more closely on local levels.

Regrettably, Msgr. McPartlan could not be present for the Conference due to urgent family obligations. His time slot was filled with a previewing of a 70-minute filmed interview he gave for the Orientale Lumen Television (OLTV) project, "Sister Churches 101: What the Person in the Pew Needs to Know about Catholic-Orthodox Dialogue." In the course of his responses to questions posed by Mr. Figel, Msgr. McPartlan affirmed full communion as a gift that we all must properly ready ourselves to receive.

Father Griffith elucidated historical ecumenical overtures conducted under the penumbra of Islam in the Middle East. He asserted that the historical ascendancy of the Arabic language in Christian literature had a telling effect on interreligious relations. Father Dutko lauded the *Vision* document for its imagination and wisdom. Steps to unity would become strides if we would but have the patience and charity to listen to the stories that the faithful have to tell. Intermarriages are

prime occasions for the sharing of such stories. Metropolitan Tikhon shared his personal conviction that all dialogue must be rooted in the experience of God, and all would do well to "look to those who have had the experience of sanctity to lead the way."

Archimandrite Robert held forth on "Communion, not Reunion." He affirmed that the Churches of West and East are equals in Apostolicity; they both share responsibility for the schism as well. On a historical note, steps toward communion must include identifying and rectifying self-composed mythologies of their respective pasts, West and East.

Questions from the floor were received and responded to by a panel of presenters after each individual presentation. Among the salient points that registered with this reporter were the following: an established communion would entail a Eucharistic fabric of unity, for which the pope would serve "as sign and servant"; Pope Francis's self-identification first and foremost as Bishop of Rome "rings well in Orthodox ears"; and it is the Catholic position that the reality of the True Church subsists in—but is not exhausted by—the Catholic Church.

For more about the annual Oriental Lumen Conferences and OLTV's "Eastern Churches 101" video project, please investigate the site of Eastern Christian Publications, <http://ecpubs.com/index.html>



During a festive celebration July 3 at the Franciscan Monastery of the Holy Land in Washington, DC, Cardinal Theodore McCarrick, archbishop emeritus of Washington, celebrated his 83rd birthday with Palestinian students from Bethlehem University. The students, under the sponsorship of Catholic Charities USA, worked in 10 dioceses in the United States during the summer (photo by Dan Medinger).

Remembering Brother Jeffrey Gros, FSC

by John Borelli, delivered at the Month's Mind Mass, September 12, 2013

Franciscan Monastery of the Holy Land, Washington, DC

When I asked Brother Jeff Gros 10 weeks ago in Chicago what he saw as the major ecumenical achievements of the past century, I was surprised in a happy way at how uncharacteristically he launched into an autobiographical account of that history. Jeff seldom dwelt on himself. What little he said about himself, except as a ploy to draw attention to another and greater message, he would quickly dismiss as personal whims. On June 29, I wanted to know what Jeff would have said at the ecumenical training institute, which his declining health was preventing him and putting me in his place to facilitate. No doubt, Jeff had confidence in my judgments of ecumenical history, but as I stand here tonight, I am well aware that Jeff was using the occasion to shape this eulogy. Such was how he worked with loving care. Jeff enabled his colleagues, or to paraphrase Ann Riggs' e-mailed reflections, he tasked us according to our gifts and challenges. Ann, a colleague in our office at the bishops' conference, later was one of Jeff's successors as director of the U.S. Faith and Order Commission.



I knew Jeff for 42 years. We became acquainted in the 1971 spring term, in the doctoral program in theology at Fordham University. By then, Jeff was already 33, had studied with Bernard Cooke at Marquette University during the Second Vatican Council for an MA in Theology, and had racked up several years of experience in ministry. Jeff Gros was fundamentally a Christian Brother, an educator, and especially a catechist. Teaching was in his blood along with his Memphis family DNA. He became a theologian, a church historian, an advocate for the Latin American church, and a great ecumenist.

What truly surprised me in Jeff's telling of his ecumenical story 10 weeks ago was his admission that, after being out in several years of ministry, he had given up on Vatican II by the time he arrived at Fordham in 1969. He even had attempted covering his future options with a second doctorate, in the sociology of religion, at the New School of Social Research. That was how he felt

in 1969. His uncertainty happily occasioned him to read and study widely. Forty-four years later, when I asked him in late spring of this year who was responsible for the saying, "It takes a hundred years to receive a council," a far more hopeful and familiar Jeff replied, "I remember hearing it as early as Robert McNally's Fordham class on Trent, but it may have been earlier—Bernard Cooke at Marquette, for example—but the original source? I don't have a clue.... Of course, 100 is too short a time, I would think. It was only the destabilization of 18th/19th century Europe that made Vatican I—as unfinished as it was—so influential so quickly, with the 1917 code [of Canon Law] doing much of the reception work."

During the 1970s, Jeff was renewed in the spirit of the council that has shaped the lives of us here tonight, and probably in his case, due to a combination of factors—the broader historical framework which he had begun to incorporate during doctoral studies, the exciting pastoral opportunities that Bishop Carroll Dozier nurtured in Memphis where Jeff was planted with his doctorate, and his involvement with the ecumenical movement beyond Memphis through the annual National Workshop on Christian Unity.

When Jeff returned to New York by the decade's end to an executive position at the National Council of Churches of Christ, he was recognizably the Jeff Gros we hold in our memories tonight. With Jesuit Father John Long, fresh back from 17 years in Rome at the Secretariat for Christian Unity, Jeff drew me into a conspiracy to enliven the ecumenical commission of the Archdiocese of New York. With Paulist Father Tom Stransky, Jeff organized the disparate U.S. Catholic responses to the break-through convergence document of the World Council of Churches' Faith and Order Commission, *Baptism, Eucharist, and Ministry*, and shaped them into a far greater ecumenical instrument than the sum of their parts. He moved U.S. Faith and Order

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Brother Jeff Gros (Continued from [page 8](#))

through numerous studies, brought in Christian communities excluded from the National Council's history, reviewed countless books, and produced strategic memoranda with enough acknowledged copied recipients, and God knows how many blind copied recipients, to fill papered conference rooms. Jeff even made paper communication move quickly.

Thomas Finger, Reba Place Church, Evanston, Illinois, recalled: "He reached out to the Mennonite Church in the mid-1980s and brought us and me into the ecumenical movement. From the beginning Jeff showed great sensitivity to and appreciation for some of our particular emphases. To me, he has been a good friend and colleague since those early days... I will greatly miss Brother Jeff, and many Mennonites will long remember and appreciate him."

Jeff had a gift for handing out assignments when the recipients believed they were primarily being complimented. He also had a gift for listening. Father Leo Walsh, the Anchorage archdiocesan ecumenical officer, mused, "He was expansive in his knowledge of things ecumenical and was a great motivator for us fourth-generation ecumenists, always taking a keen interest in what we were working on, no matter how trivial." Jeff listened with kindness, felt with empathy and compassion, reached out to the difficult, and showed up to hear what those with whom he disagreed had to say. He eschewed high honors, slipped into supporting roles, and promoted others. He was a genuine servant of the church's mission to unity.

Jeff did such a fine job that it was unthinkable to imagine the Faith and Order Commission without him, to imagine the annual workshop on Christian unity without him, or to imagine the Secretariat at the bishops' conference without him. I bet that back in Memphis, they thought the same when he left for New York. Now ecumenists everywhere are wondering the same. Yet, Faith and Order continued quite well without Jeff. The Secretariat carries on without Jeff. The national workshop continues to meet without Jeff. And, we will continue to live and imagine ecumenically without Jeff. Still, through us and for many years to come, his ghost will haunt the corridors and projects of ecumenism.

One of Jeff's unmatched contributions was the collecting and publishing of ecumenical agreements and supporting materials, providing a shelf of published resources of the history of ecumenism. "He had such a great capacity to bring together major volumes of

work—especially in gathering all of the bilateral dialogue agreements—in a way that both provided clarity as well as identifying the future edges of challenge and next steps in the journey," wrote Robert Welsh, a long-time hand in ecumenism for the Disciples of Christ.

In reference to the hermeneutics of history for an ecumenical future, Jeff wrote in 2012, "Fifty years of this ecumenical dialogue has brought new insights, methods, and theological perspectives for viewing the history of the Church. For all of the churches and for the theological community, the methodologies and results of the dialogue have produced a new set of interpretive issues. These can serve the church as we face the reception of the results, the reinterpretation of one another as churches; our confessional texts; our theological understandings of ourselves, of our partners and of the Church universal."

Lois Olena of Assemblies of God Theological Seminary, at Evangel University, Missouri, e-mailed, "We are so thankful to his membership and ongoing service to the Society [for Pentecostal Studies], especially in his role as program chair and site coordinator for our 2011 meeting in Memphis, and as SPS president for the 2012 meeting." In Jeff's address, "Challenges of Pentecostal Spiritualities," he concluded, "Catholicism at its best has always welcomed and discerned a variety of contributions to its spirituality. There are always inquisitorial moments in history and judgmental strains within the spiritualities of all traditions. Nevertheless, the Pentecostal encounter is particularly fruitful for exploring a discerning and nuanced approach to a variety of spiritual resources within Christianity. A truly ecumenical "hermeneutics of piety" is a necessary instrument in providing a basis for mutual understanding."

To another old hand in ecumenism and especially to the Pentecostal-Catholic dialogue, Killian McDonnell, OSB, of St. John's Abbey in Collegeville, Jeff "was a great man. His contribution to ecumenism and to the Pentecostal studies is considerable."

Friend and mentor were hand-in-hand roles for Jeff. "Jeff was a friend, mentor and coach to me—as to so many over the years—and he will be sorely missed in our conversations and ministries," testified Michael Trice, Lutheran ecumenist, Assistant Dean, Seattle University, School of Theology and Ministry. "Jeff was a dear friend and mentor. Always the gentle teacher par excellence, every conversation was a rich tutorial. He always urged patience and the long view, usually several

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Brother Jeff Gros (Continued from [page 9](#))

centuries if not millennia. I am sure there are many saints waiting to welcome him into heaven, eager to continue the dialogue," summarized Mary Esslinger (*Origins* and Catholic News Service).

In preparation for the 50th anniversary of the U.S. Faith and Order Conference at Oberlin in 2007, Jeff had this instruction on mentoring: "We look to those who have mentored us, personally and by their writings, and those whom we are called to mentor for our common future. Teachers and researchers need to instruct a new generation on how to read, draft, analyze, and create receptive processes in their pastoral work for ecumenical texts. Research projects need to be assigned that attempt to break new ground in theological and historical linkages. Where there are holes in the ecumenical research and weakness in seminary and catechetical text books, and where pastoral designs for ecumenical formation need to be created, we can alert our students and colleagues to the possibilities. We need to be attentive to surfacing and mentoring a new generation to follow us in our ministry to the divine call to reconciliation."

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Father Don Rooney, President of the Catholic Association of Diocesan Ecumenical and Interreligious Officers (CADEIO), e-mailed the membership of probably Jeff's longest partnership association: "All of us, whether we had the opportunity to work with him or simply know him, are indebted to him for his unwavering commitment to the fulfillment of the prayer of Jesus, 'that all may be one...' (Jn.17:21)."

"The church has lost one of its most humble and dedicated servants," replied Richard Gaillardetz, Boston College, an ecumenist and current President of the Catholic Theological Society of America, to the news of Jeff's passing. "I always thought Jeff to be a gentle soul, and a humble, learned man. I agree with you that we have lost one of the great ecumenists of the modern ecumenical movement," observed Paul Bernier, SSS, his editor for *Emmanuel* magazine.

Speaking in 2011 at the National Workshop on Christian Unity to the members of CADEIO, Jeff said, "We often speak of the 'egomenical' movement: Not all who have positions of ecumenical leadership have the charisms/gifts of relational, intellectual or organizational ministry, commensurate with the Holy Spirit's calling or the needs of the Church. Colleagues need to supplement our gifts, provide the corrective to improve our inadequate behavior, and we need to find ways of making things work, even with people we would not chose to work with, were they not given to us by God and the churches." Jeff often used understatement for emphasis and when those around him would have difficulty with the whole truth.

Avoiding understatement, Msgr. Francis Maniscalco, former head of the Communications at the USCCB, commented, "He was a genuinely decent, intelligent, and Christian human being. I hope the bishops realized what a rare human being they had working for them when he was at the Conference."

Retired Archbishop of Seattle and an ecumenist, Alex Brunett, is one to be counted: "I really liked Jeff and enjoyed working with him. He certainly knew his material and was most helpful to me and anybody who needed information or assistance in dealing with ecumenical issues. When Jeff and [the others of you] were together in the Office we had the best possible resources available... [Jeff and all of] you made the work of ecumenism enjoyable and productive." Indeed, for Jeff ecumenism was truly exciting and enjoyable work.

At the end of June, Jeff was not dwelling on his cancer other than to make a few realistic comments, but he was concerned about three things: (1) How 2017 could be appropriately commemorated, beyond a Lutheran-Catholic recollection, as a celebration of the spirit of reform among all Christians; (2) How will the new text on the church of World Council's Faith and Order Commission be received by the churches and especially the Catholic Church; and (3) How well will the 450th anniversary of Trent be celebrated as a reform council.

His host in Chicago at the Passionists' house was Father Sebastian MacDonald, who e-mailed me last night: "It was a privilege to live with Jeff during the months that he had with us. I was in admiration of the way he could still 'produce' despite his waning energy

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Brother Jeff Gros (Continued from [page 10](#))

level. His mind was always going, and his ability to read for hours at a time was remarkable."

In an excellent essay in *U.S. Catholic Historian* in 2010 recounting the contribution of U.S. Catholic ecumenism, Jeff observed, "The years since the Council have indeed been dramatic in God's providence, and the U.S. Catholic Church has been a major player in this worldwide drama. In the teaching of church history the half-century (1517–1567) is often privileged over the 1959–2009 period, though the reconciling developments of this last half-century are no less dramatic than the ruptures of the sixteenth."

Jeff's last work, as far as I can tell, was "Giving Form to the Vision: Trent, Vatican II, and Curial Reform," because he told me by e-mail he had just sent it off to Emmanuel magazine eight days before his death.

Recalling Jeff's love of biking and his trips across the country and in Europe, Amy Hoey, RSM, a colleague at the USCCB, offered this picture: "He was wonderful mentor and support for work with lay ministry. I have a sense that he biked smoothly into welcoming arms."

Tom Quigley, a long-time specialist on Latin America and colleague at the USCCB, summarized several of his fellow workers eloquently, "What a lovely, lovely man. Always the gentle teacher, always urging patience and the long view (Mary Esslinger, *Origins* and Catholic News Service); truly missed here, gloriously welcomed elsewhere (Gus Bono, Catholic News Service); humility and civility (Rick McCord, Laity); the Brothers' quiet, low-key, humble way (Drew Christiansen, International Justice and Peace). What a gem he was... Jeff wrote brilliantly, sometimes a bit elliptically, perhaps assuming that his readers were as familiar with all the obscure details of past events as he. The last piece he sent out, 'Giving Form to the Vision: Trent, Vatican II, and Curial

Reform' was typical. I told him I looked forward to reading it (with some editorial help) in published form. What a sweet, lovely man. *Que en paz descanse.*"

Dolores Leckey (Laity) turned to poetry: "And now he is on the pilgrimage we prepare for all our lives. We all will miss his insights and humor and humility. Like Drew (Christiansen) I am drawn to a poem by Mary Oliver. *To live in this world/you must be able/to do three things:/to love what is mortal:/to hold it/against your bones knowing/your life depends on it;/and when the time comes to let it go,/to let it go.*"

Jeff's writings are pretty much scattered around. We will take the time to find them because he was the master of the ecumenical article though his masterpieces are far flung. He consulted widely and ecumenically when he was writing such that many of us are not sure if the copy we have saved on our hard drives is the first or final draft.

Jeff's last work, as far as I can tell, was "Giving Form to the Vision: Trent, Vatican II, and Curial Reform," because he told me by e-mail he had just sent it off to *Emmanuel* magazine eight days before his death. I replied from where Marianne and I were in Alaskan waters about to lose sufficient signal, "Thanks for keeping the reform interpretation going." His last words of that last article end on hope embedded in a great moment of church history and provide Jeff's own fitting conclusion to our eulogizing him tonight:

"The Council of Trent started on a positive note, after 25 years of struggle to begin. Its numbers were modest but its impact monumental, as much for what it inspired as for what it said in its texts. Some hopes for reconciliation had to be deferred to Vatican II. Let us hope and pray that however the Roman Curia may be reformed under Pope Francis and his successors it may also serve the hope enunciated in the opening prayer of Trent [and then he repeats the opening prayer of Bishop Cornelio Musso, OFM, Bishop of Bitonto, December 13, 1545]:

Gathered as it is at the gate of the Empire, may it effect the reunion of Germany with the Roman Church. To the realization of so high a purpose all must contribute—Latins and Greeks, Spaniards and Frenchmen, Germans and Italians, everyone must give of his very best. May St. Vigilius, the patron of the diocese of Trent, also watch over the Council until its successful conclusion, until it could be said of it 'Great are the works of the Lord' (Ps 110: 2).

Ecumenical Retreat Gathers Catholics, Lutherans, and Episcopalians

by Rev. William F. Wegher, Ecumenical and Interreligious Officer, Diocese of Lansing

Continuing a long tradition in Michigan's northern lower peninsula, Catholic, Lutheran, and Episcopalian priests and ministers gathered this past spring at St. Francis Retreat Center in Dewitt, Michigan, for a special retreat and training meeting entitled, "Seek First the Kingdom." The retreat targeted especially those ordained less than 10 years, in a spirit of collaboration, mutual sharing of joys and struggles in ministry, and with the opportunity to build bridges of mutual support.

The retreat was cosponsored by the Roman Catholic Dioceses of Gaylord and Lansing, the Episcopal Diocese of East Michigan, and the Northwest Lower Michigan Synod, Evangelical Lutheran Church in America (ELCA). Catholic Bishop Hebda (Gaylord), Episcopal Bishop Ousley, and Lutheran Bishop Schleicher moderated the retreat with the assistance of Father Larry Delaney of the retreat center. The event took place from noon on Tuesday, May 28, through lunch on May 29.

With over 20 priests and pastors joining their bishops, Lutheran pastor Rev. Owen Williams led a reflection on the Vatican II document on ecumenism and Pope John Paul II's encyclical *Ut unum sit* entitled, "Vatican II: How We Have Been Called Together and Ecumenical Relations Today." He stressed that the spirit of optimism at potential unity among Christian churches felt at the end of the Second Vatican Council 50 years ago seems to be finding a new wind in the recent actions of Pope Francis I. Rather than being in competition, Christian churches need to work together to fill a spiritual void in the world today and to combat a growing secularism that edges out the voice of religion in the public square.

A highlight of the retreat was when each respective bishop shared personally on the topic of "Wrestling with Discouragement, Obstacles, and Challenges—in My Personal Ministry and in Ministering to Others." By opening themselves to sharing personal vulnerabilities in ministry, the bishops facilitated small-group

ecumenical discussions of profound depth among the participants. Huddled together in the stormy and tornado-ridden weather of the evening, the participants felt a mutual security in sharing and supporting each other in a world of ministry often battled by forces opposed to religious dialogue and the values of Christian faith.

It was hoped by the presiding bishops that clergy in local areas would feel more comfortable in seeking out fellow Christian colleagues in times of both struggle



Catholic, Lutheran, and Episcopalian priests and ministers gathered at St. Francis Retreat Center in Dewitt, Michigan, May 28–29.

and joy. In an area where co-church ministers may be far to reach, these denominational groups could be of great moral and ministerial support to each other much more quickly on a local basis.

The retreat included evening and morning prayer, shared meals, and social hours. Diverse denominations, as well as diversity in nationalities among the participants, added to the depth and quality of the discussions on ecumenical collaboration in Michigan. The bishops themselves expressed great delight in feeling that the Holy Spirit was truly at work in this gathering, and all

(Continued on [page 13](#))

CCET 2013: "Heaven, Hell, and Purgatory?"

by Father David Tokarz, Archdiocese of Mobile

This year's ecumenical conference of the Center for Catholic and Evangelical Theology (CCET), held in June at Loyola University, Baltimore, had the provocative (to some, anyway) title "Heaven, Hell, . . . and Purgatory?" We were assured that even the punctuation of this title was long debated before it went to press!

Presenters came from a wide range of backgrounds, from Catholic to Evangelical to Episcopalian to Orthodox, and their takes were fascinating and well presented.

In a way, I was disappointed that there was no really substantive discussion or presentation on the nature of purgatory beyond an historical analysis of when the medieval vision was formed: with a splendid presentation by Isabel Moreira of the University of Utah. The place where the "common" view could first be found was in the writings of St. Bede the Venerable (+735 CE). Of course there were precedents, including in the thought of Origen and Augustine, to name only two lights of the patristic period. But until recent times the Catholic Church has looked beyond mere "prayer for the dead" to the sense of "hell with a time limit." Based on my own thinking, reading (J. H. Newman, Mitch Albom [*The Five People You Meet in Heaven*], and C. S. Lewis especially), and writing, I was personally hoping for more engagement on this topic.

What was not lacking was debate on the nature of salvation and damnation: the last two of the "Four Last Things" took center stage, and passionate (and articulate) pleas were made both for the theory of universal salvation and for the necessity of the existence of hell.

Perhaps the strongest argument for hell is the sense of final justice that somehow must be executed if God is indeed to be just; yet a persuasive position for universal salvation was the view that if some be eternally damned, then those eternally blessed could not be *fully* blessed knowing others were reprobate. In its own way, *The Great Divorce* attempts to address this conundrum.

Paul Griffiths of Duke University offered a very intriguing challenge: to what extent is self-awareness ("possessively layered experience") either an obstacle to beatitude or a denial of it? In my own thought, Dr. Griffiths veered so close to the former that it seemed to me (and others) he was advocating a sort of *nirvana* of total absorption into God that eliminated personal consciousness. He explicitly rejected this in the question-and-answer period, but I believe he did not supply a good rationale as to why, based on his overall argument.

Should purgatory be regarded as "temporal punishment" or as a process "perfection"? I incline theologically to the latter, especially on the basis of Matthew 5:48. And the Catholic Church's theology of purgatory as the former is conditioned by a 16th-century worldview that did not comprehend distinctions between space and time, and eternity. I recall a comment made by Bishop Sheen: "Pray for me that I make it to purgatory! For then I know I'm saved!!" Indeed, I believe it is fair to represent purgatory not as a separate "place" but as the threshold of heaven, the beginning of the final journey that makes us perfect: that is, it makes us able to experience the Beatific Vision, the vision of God.

Ecumenical Retreat (Continued from [page 12](#))

the participants expressed a desire for more such gatherings and potential larger ecumenical worship experiences. As many participants echoed, "Our Christian people need to know how well we get along and how willing we are to work together."

Finally, in their sharing of "Our Hopes" on Tuesday morning, the bishops brought forth the *Covenant Agreement* signed by their three dioceses more than a decade ago. In this covenant, the churches promised to foster unity, respect diversity, work for fuller communion, and rooted in a common baptism to strive for the day when all can share in "the Eucharistic Table which is the

foretaste of the Eternal Kingdom." Participants were greatly enthused by the revisiting of this document and called for it to be updated, re-signed, and brought to the individual congregations of each respective diocese to be accepted and lived.

With a strong desire to gather again, the participants were invited to share in the annual LARC (Lutherans, Anglicans, and Roman Catholics) retreat, which is held each October in Conway for respective ministers, regardless of years of ordination. Given the success of the retreat and the amount of good will being spread around, this new retreat format may become a norm in the near future, as well as an example for clergy support groups, Bible studies, and ecumenical youth organizations.

Honoring Sister Joan upon Her Retirement

Sister Joan McGuire, OP, retired this summer as Director of the Office for Ecumenical and Inter-religious Affairs (EIA) for the Archdiocese of Chicago after nearly 25 years of service. She was honored on June 14, 2013, in a fitting way—with an interfaith service and reception.

Rev. Thomas A. Baima, Vicar of Ecumenical and Interreligious, served as celebrant for the prayer service in the St. James Chapel of the Quigley Pastoral Center. Ecumenical and interfaith partners took part in the service by reading selections from the Vatican II documents *Unitatis Redintegratio* (the Decree on Ecumenism) and *Nostra Aetate* (the Declaration of the Relation of the Church to non-Christian Religions). Many who had worked or collaborated with Sister Joan over the years attended.

Father Baima noted how, as a Dominican, Sister Joan was well suited to serve the church in ecumenical and interreligious work. He remarked on the influence of Dominican theologian Yves Congar, OP, on the Second Vatican Council. Father Baima elaborated on Sister Joan's many years of service, which began under Joseph Cardinal Bernardin. He noted in particular how Francis Cardinal George gave EIA the "personal engagement and support" it needed. During the first year of his tenure, Sister Joan "was able to schedule the Cardinal for the first visit of an Archbishop of Chicago to a mosque. Cardinal George's experience with the Evangelical-Roman Catholic dialogue brought another new dimension to EIA work, as did his focus on Faith



Father Baima presents Sister Joan with a plaque honoring her service to the Church.

and Culture. Sister Joan was also able to help plan and execute the 'Dialogue of Love: A Pilgrimage to Constantinople and Rome' with the Greek Metropolis of Chicago."

Sister Joan addressed those gathered by honoring the people that had worked with her in ecumenism and interreligious affairs. She said, "Throughout my life, circumstances, the Holy Spirit, and other people have led me to positions where I have had extraordinary support." She mentioned Father Dan Montebano, Father Baima, and Sister Mary Ellen Coombe, who were among her first colleagues.

"We will truly miss Sister Joan," reflected Father Bob Flannery (Diocese of Belleville). He recalled her many roles: "She was a former president of the Illinois Conference of Churches, and also a past regional representative for Region VII of CADEIO. Sister Joan was also instrumental in assisting with the arrangements for CADEIO and the NWCU in general when it was held in Chicago in 2008. She also has been a member of the restructuring team of the Illinois Conference of Churches, the Board of Directors for a number of years as the 2013, and the Forum Team."

Sister Joan was honored by CADEIO in 2009 with the James E. Fitzgerald Award for outstanding contribution and service in the work of Christian unity and interreligious understanding and cooperation.



Sister Joan McGuire delivers her remarks.

Let the Children Come to Me . . .

by Jan Skrehot, University of St. Thomas (Houston)

A September workshop on “Teaching Christian Meditation to Children” offered an opportunity for the 120 participants from various Christian traditions and cultures to experience Christian meditation and to learn how to teach and lead younger generations to that place of stillness and silence where the soul opens and awakens to the wonder and awe of God’s Divine Love.

The workshop was cosponsored by the University of St. Thomas Center for Faith and Culture (Houston) and the World Community for Christian Meditation. Participants included teachers, catechists, religious, pastors, and laity who came to acquire a greater understanding and appreciation of Christian meditation as a prayer of *being* with God that promotes the growth of the whole child through the encounter of His presence.

The workshop presenters, Dr. Cathy Day and Mr. Ernie Christie, director and deputy director of the Townsville Catholic Education Office in Queensland, Australia, wove experiences of Christian meditation prayer through their teaching sessions, which offered the participants a firsthand application of the instruction. The workshop sessions included a brief history of Christian meditation, the compelling results of Dr. Day’s and Mr. Christie’s research and work with children and meditation, and an opportunity to process and discuss practical ways to implement Christian meditation in a classroom or parish setting, as well as in families, in the American context. A prerecorded video of children and teens of various ages meditating offered a glimpse of their serene faces and prayerful stillness—amazing to witness in children as young as three and four years of age! After meditating, the children were given an opportunity to share their experiences. Their expressions were filled with joy and peace. . .

“I meditate to help me calm down and be with Jesus.”

“It makes me feel like God is next to me in a calm world.”

“If you are in tears because someone has been mean, it will take your tears away and you’ll be happy again.”

“Meditation is a great way to move closer to God.”

“God is happy when we do it.”

Christian meditation offers the space and time “to be still and know that I am God.” (Psalm 47:10), to encounter God through the Spirit in the sacred space of one’s soul. Paradoxically, the prayer of Christian meditation does not stop with an individual going

inward; rather, one is moved beyond self to a deeper connectedness with God and others. In and through this transformative touch of the Spirit, the internal order is directed toward and transformed in the Divine Love of God, which leads to *koinonia*—communion with the Trinity and all humanity.

Following the children who have been practicing Christian meditation over the past decade, additional research conducted reveals astonishing benefits and fruits of the daily practice of this prayer experience. A greater sense of empathy toward others is seen in the children after meditation; a greater ability to forgive and reconcile; and a greater sense of community and non-competitiveness with their peers is witnessed. In addition to the spiritual fruits of meditation, research also reveals a greater physical sense of well-being, more positive attitudes in the children, and even an increase in intellectual abilities.¹

The research has followed children as young as three or four on up through the teen years, primarily in the Catholic school system. There is also a growing population of children and youth in secular schools and parish catechetical programs being introduced to and experiencing Christian meditation. Dr. Day was made aware of the fact that over 90 percent of American Catholic youth attend public, secular schools,² who only have moments of silence rather than dedicated times of prayer during their school days. The emphasis was placed on forming the students in Christian meditation through the family system as well as parish catechetical programs so that they would possess the conscious awareness and skills to direct themselves in a silent mantra of Christian prayer during these moments of silence.

Reflecting on what I learned at the workshop, and especially hearing of the impact that Christian meditation is having upon children’s spiritual, emotional, physical, and intellectual growth and wellbeing, I thought of the core principles and practices found in the Church’s Decree on Ecumenism, *Unitatis redintegratio*:

the love of God revealed by the Son who was sent by the Father . . . Jesus’ prayer that all may be one . . . the pouring out of His Spirit at Pentecost; the interior conversion and holiness in life, along with public and private prayer for the unity of Chris-

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Archbishop Gomez Hosts Orthodox Bishops at the Cathedral of Our Lady of the Angels

by Paula Doyle, *Tidings* staff writer

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Advancing worldwide religious freedom was among concerns shared at an historic meeting of Orthodox bishops with Archbishop José Gomez at the Cathedral Conference Center in Los Angeles, June 18.

A group of 13 archbishops, bishops, and priests from Orthodox dioceses in the western U.S.—including episcopal leaders from Antiochian, Armenian, Armenian Apostolic, Coptic, Greek, Russian, Syriac, and Serbian churches—gathered together for the first time to discuss common issues of concern and ways to collaborate.

“When we work together, I think we can definitely help the community . . . a united effort would be more influential,” said Archbishop Hovnan Derderian, from the Armenian Orthodox Church’s U.S. Western Diocese encompassing territory from Hawaii to New Mexico.

Archbishop Benjamin, Diocese of the West of the Orthodox Church in America based in San Francisco, shared that pro-life events—such as the annual March for Life in Washington, DC, where he was “the token Orthodox” last year at the Mass for Life at the National Shrine—provide collaborative opportunities. “It’s certainly something that our church and your church have in common: a common witness to the sanctity of life. It’s one way we can cooperate,” said Archbishop Benjamin.

Archbishop Gomez shared two areas of concern for U.S. Roman Catholic bishops: religious freedom and comprehensive immigration reform. As an example of U.S. erosion of religious freedom, he cited the Department of Health and Human Services’ mandate in the Affordable Care Act, which forces religious employers such as Catholic hospitals, universities, and service organizations to go against their conscience in providing health-care insurance plans covering contraceptives.

Noting that he had attended a meeting with President Obama in March along with several church leaders from many denominations on the topic of comprehensive immigration reform, Archbishop Gomez said it was beneficial to have ecumenical and interfaith leaders “insist that there should be reform in immigration that

really serves all people and respects the dignity of the human person.”

Bishop Maxim, Western American Diocese of the Serbian Orthodox Church, proposed the idea of collaborating on an event marking the Edict of Milan, issued in 313 A.D., which ended Christian persecution and permanently established religious tolerance for Christianity within the Roman Empire.

“I think that the Edict of Milan, which is celebrated worldwide this year, could be a pretext or an opportunity to mark the event on a pan-Christian level here in the United States since the point of this edict is the pursuit of freedom of religion,” said Bishop Maxim.

“I think it would be an excellent opportunity,” said Father John Bakas, dean of Saint Sophia Greek Orthodox Cathedral in Los Angeles. “[We could] perhaps use the Edict of Milan and the story behind it to do something in the fall as a joint meeting here and bring Muslim leaders” to discuss ways to advance religious freedom in the Middle East.

“I found today’s fellowship hosted by Archbishop Gomez most spiritually empowering,” said Archbishop Derderian. “When I see Christian brothers together, praying together, working together, sharing their thoughts on how to work for the well-being of our community in general—that sends out a very clear message: that as church leaders, as servants of Christ our Lord, we care for our faithful people. This has been a very historic day in the life of our Christian churches.”

“From an ecumenical point of view, this meeting demonstrated the progress we are making in our outreach to the Orthodox Churches and they are absolutely open to collaborating with us on endeavors of mutual interests,” said Father Alexei Smith, ecumenical and inter-religious officer for the Archdiocese of Los Angeles. “It’s imperative that the Catholic and Orthodox Churches speak with a common voice on these issues in order that our shared viewpoints might have greater credibility.”



Assembled at the Cathedral Conference Center June 18 are (front row, from left) Father Alexei Smith, archdiocesan Ecumenical and Interreligious Officer; Bishop Maxim, Western American Diocese of the Serbian Orthodox Church; Archbishop Eugene Kaplan, Syriac Orthodox Archdiocese of the Western USA; Archbishop Hovnan Derderian, Armenian Church, Western Diocese; Archbishop Jose Gomez; Metropolitan Gerasimos, Greek Orthodox Metropolis of San Francisco; Bishop Serapion, Coptic Orthodox Diocese of Los Angeles; and Archbishop Benjamin, Diocese of the West of the Orthodox Church in America. In back (from left) are Father Khajag Shahbazyan, pastor, Saint Leon Armenian Cathedral, Burbank; Very Rev. Abdulahad Shara, St. Ephrem Syriac Orthodox Cathedral, Burbank; Father John Paul, Coptic Orthodox Church; Very Rev. Michel Hajim, representing Archbishop Joseph of the Diocese of Los Angeles and the West, Antiochian Orthodox Church; Very Rev. Muron Aznikian, representing Archbishop Mousesh Mardirosian, Western Prelacy of the Armenian Apostolic Church; and Very Rev. John Bakas, dean, St. Sophia Greek Orthodox Cathedral, Los Angeles. (Photo by Victor Aleman)

Advanced Summer Institute (Continued from [page 4](#))

will be able to execute new directions. The USCCB, on the other hand, seemed like a highly organized and well-resourced organization. The facilities were very nicely designed. The organizational structure and management would be the envy of many big corporations.

Among the many useful handouts were lists of references to important ecumenical writings. A particularly useful document was *The Catholic Church in Ecumenical Dialogue 2013*, which contains a nice collection of statements by Popes Francis and Benedict and a number of Vatican officials and staff from the Pontifical Council for Promoting Christian Unity. The document shows an overwhelming commitment to the cause of Christian unity.

Father John Crossin, OSFS, was a good emcee. He kept us on schedule and filled in gaps with his broad knowledge in theology and ecumenical history. Father Don Rooney and his colleague Mr. Rick Caporali handled all the administrative details quite well, setting up a relaxed venue in which to pray, study, and bond.

As was the case at last year's institute, "spiritual ecumenism" infused the week. We began and ended with prayer. The daily noon Mass filled us all with the graces we needed to carry on our work. We enthusiastically prayed the evening liturgy of the hours before launching into our evening social-discussion session. Father John pulled the plug on formal discussion around 9 p.m., but that didn't stop ongoing discussions over drinks and munchies.

I left St. Paul's tired but fulfilled and hopeful about the future of ecumenism.

CADEIO Regional Meeting, Los Angeles Area



Father John Crossin, OSFS, and Father Don Rooney present the most recent CADEIO regional meeting to about 30 attendees at St. Andrew Russian Catholic Church in El Segundo, in the Los Angeles area. Father Alexei Smith, our Vice President, hosted the Friday afternoon–Saturday event, digging more deeply into our identity as workers in ecumenical and interreligious ministry and the ways in which we can be effectively prepared to move this movement of unity and understanding into the wider circle of clergy and lay people involved in many related areas of diocesan and parish life.

Meditation (Continued from [page 15](#))

tians ... the soul of the ecumenical movement ...
spiritual ecumenism [UR 5–8].

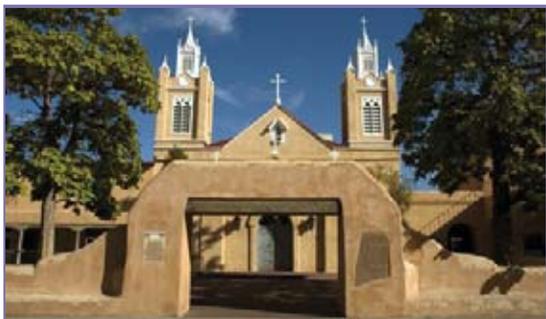
I felt an overwhelming sense of peace yet urgency as I realized that the ecumenical relationships of tomorrow are being formed and developed in the classrooms and playgrounds of today. At no other time in the history of America have children and youth encountered such diversity in relationships with their peers. So young, they do not know yet the prejudices and divisions with which older generations wrestle; they are still free to experience the joy of each other as human beings. Given the opportunity to nurture their souls through prayer, to learn how to appreciate and respect each other's uniqueness, while realizing their shared membership in the human race and as Christians in the Body of Christ, they have hope. Peace comes from this hope in which these children are placing their trust in Christ's promises and are learning to rely not on their own strength but on the help of the grace of the Holy Spirit. As the children of today play and study together, growing to adulthood as the next generation of theologians and ecumenists, they will possess a greater capacity to follow the Spirit's lead in removing the human constructs of division so that the unity Jesus prayed for may be real-

ized. The souls of these children—softened yet strengthened, emptied yet filled by God's presence—will lead them to encounter others in relationships and dialogues of openness and love, surrendering to the lead of the Holy Spirit in and for the future of the Body of Christ and all humanity.

The urgency I feel comes from the fact that dedicated time must be appointed and a plan established to form the younger generations in developmentally and age-appropriate ways, prayer being of the essence, which integrate more fully the ecumenical perspective of the missionary path of the Church. By teaching children how to be still, how to enter into the sacred presence of God's indwelling love, hearts and minds will be opened. As these children grow in wisdom, age, and grace, they will have the eyes to see and ears to hear the ways in which the Spirit is leading them and all Christians into the prayer of Jesus "that they may be one so that the world will know that the Father sent me" (John 17:21).

¹Dr. Kathryn Meldrum and Dr. Sham Rocco, *Meditation Effects on Wellbeing (MEWS) Pilot*, report for Catholic Education Office, Diocese of Townsville Participating Schools, James Cook University, Australia.

²Notre Dame Task Force on Catholic Education, *Making God Known, Loved, and Served: The Future of Catholic Primary and Secondary Schools in the United States* (University of Notre Dame, 2006), retrieved from http://ace.nd.edu/files/task_force_report.pdf.

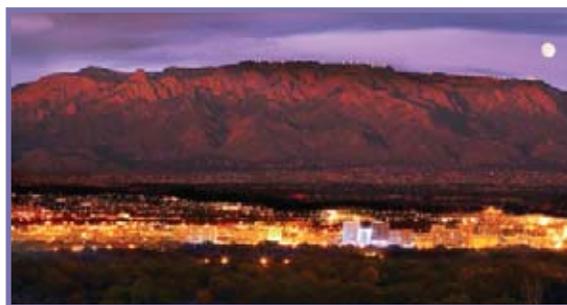


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St Paul asks, "Has Christ been Divided?"

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Lutheran-Catholic Dialogue, Mobile

A Lutheran-Catholic Dialogue took place Sunday, Nov. 3, in the Archdiocese of Mobile, Alabama. St. Paul's Lutheran Church (ELCA) hosted the event.

The theme of the dialogue was "Luther, Tetzl, and Indulgences." The date was chosen to coincide with Reformation Sunday, the day that Lutherans mark the posting of Luther's "95 Theses."

Dialogue participants included Rev. Joy Blalock, St. Paul's; Rev. David Tokarz, Our Savior Catholic Church, Mobile; and Rev. Randy Jones, Messiah Lutheran Church (ELCA) in Montgomery.





"One Lord, One Faith,
One Baptism." Eph 4:5

The Purposes of CADEIO

- To stimulate the exchange of ideas, experiences, and networking among the ecumenical officers of the dioceses in union with Rome.
- To promote programs which further the work of Christian unity and interreligious cooperation.
- To cooperate with the Bishop's Committee for Ecumenical and Interreligious Affairs of the United States Conference of Catholic Bishops, and other ecumenical and interreligious agencies.

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Please send your articles and photos for publication to Julie M. Conroy, PhD, editor, at jmtconroy@gmail.com.

Upcoming Events

- Week of Prayer for Christian Unity, January 17–25, 2013. Theme: "Has Christ Been Divided?" (1 Cor. 1:1–17).
- CADEIO Regional Meeting, Chicago, IL, March 14–15.
- National Workshop on Christian Unity, April 28–May 1, 2013, Hyatt Regency, Albuquerque, NM.
- CADEIO Summer Institute for Interreligious Leadership, June 24–July 2, 2013, University of St. Mary of the Lake, Mundelein, IL.

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