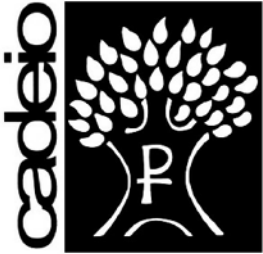


CADEIO CONNECTION

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Seeing, Experiencing, and Engaging at the 2011 CADEIO Institute for Interreligious Leadership

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On July 26, 2011, diocesan ecumenical and interreligious officers, commission members, and representatives of Catholic universities gathered from across the nation at the University of St. Mary of the Lake–Mundelein Seminary for the 2011 CADEIO Institute for Interreligious Leadership. The participants embarked upon a swift and intense 9-day journey through the dominant world religions and the Catholic worldview of understanding the interdependence and relatedness of these religions to one another.

The institute was facilitated by Rev. Thomas A. Baima, MBA, STD,

vice president and provost, professor in the Department of Systematic Theology, University of St. Mary of the Lake–Mundelein Seminary, and Judith Longdin, MA, director of ecumenical and interreligious affairs, Archdiocese of Milwaukee. The participants were instructed by other leading scholars in the field of interreligious studies: Rev. John Pawlikowski, OSM, PhD; Scott Alexander, PhD; Donald Mitchell, PhD; Ven. Gregory Perron, OSB, MA; and Rev. Julian von Duerbeck, OSB, MA. Various world religions and faith traditions, key Church documents, events, theological and pastoral principles, and current issues were surveyed.

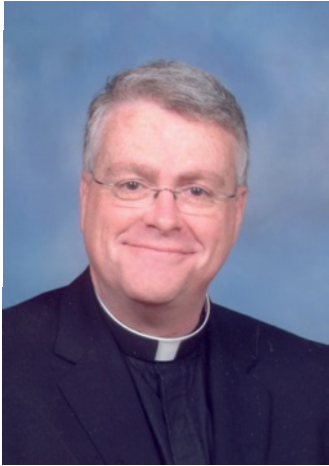
Throughout the 9 days of study, reflection, and site visits, dialogue among the participants stirred concerns and frustrations, but rising to

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Father Avelino Gonzales; Father James Massart; and Father Erich Rutten, compare notes at the University of St. Mary of the Lake–Mundelein Seminary, where they participated in the CADEIO Institute for Interreligious Leadership, July 26 to Aug. 4, 2011.

President's Letter by Father Don Rooney



Dear CADEIO sisters and brothers,

We just finished our annual Virginia Commonwealth LARCUM (Lutheran, Anglican, Roman Catholic, United Methodist) Conference last weekend and discovered some new things together that took many of us by surprise.

In the way of background, the State LARCUM Committee for Virginia has existed in its current form for 5 years, since the Bishop of the Virginia Conference of the United Methodist Church, Charlene Kammerer, signed the covenant, which had stood already for 16 years as the Virginia LARC Covenant. The covenant is also signed by eight judicatory bodies: the Virginia and Metro Washington, DC, Synods of the Evangelical Lutheran Church of America (ELCA), the Episcopal Dioceses of Virginia, Southern Virginia, and Southwest Virginia, and the Catholic Dioceses of Arlington and Richmond.

This year in Waynesboro, Virginia, we experienced a fundamental shift in our gathering. In the past, our State LARCUM Committee has generally served the single purpose of organizing and hosting the annual conference centered around a theme of ecumenical formation, inviting a noted speaker to give several seminars. This year, following the intention of our bishops, we began a process of intensive reflection to look at the 21-year-old covenant and its 20 points of action to which all bodies were committed and to frankly respond to what is practical, what is possible, and what is desired. Our reflection and resolution constituted the conference this year, and our bishops were our speakers.

We acknowledged that the covenant had generally survived well the test of 21 years, but agreed universally that our individual levels of commitment and action had not done it justice.

Our bishops, all 10 of whom were present during the day of planning and two days of conference, shared personally in session about examples from their lives where interaction with other Christian churches was not only fulfilling but formative. They spoke of frustration, and the reality that we are not able to come together in many ways, including teaching, formation, and sacrament but that we needed to form a generation of respectfulness and hope nonetheless. Bishop Jim Mauney of the Virginia Synod ELCA served as designer and moderator of the conferences. We reached a new, deep level of communication. The days were punctuated throughout with prayer led by each of the bishops according to their traditions, sometimes led by the LARCUM churches of Waynesboro in ways that it was clear to us that they had brought their very best in song, in hospitality, and friendship, and in the meals we shared together.

Ultimately, it was the bishops who brought about this transformation. One of the attendees remarked to me, after the conference was drawing to a close on Saturday afternoon, "What made this conference different from all the others is that each of our bishops have now made it clear that they are here to be with all of us, not just their own flocks." We—all of us—drew closer to one another around the persons of our judicatory leaders because they made their friendship and desire for unity so tangible.

We began a process of intensive reflection to look at the 21-year-old covenant and its 20 points of action to which all bodies were committed.

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

Our bishops' statement will be made public in January during the Week of Prayer for Christian Unity, but we did accomplish a number of goals that we will now begin to implement. For one thing, we have decided to establish immediately six regional LARCUM communities across the state where we know there to be strong, present support. Each of these will be sponsored by a member of the state committee who is passionate about mentoring these growing groups. The groups will augment, hopefully, what is present in clergy associations and all the work that is already being accomplished locally, as one member said, that LARCUM will be a door and not a fence where all the other community religious leaders are concerned. Hopefully in the coming year, through our renewed commitment to collaboration and communication, we will begin to build the bridge that is necessary for authentic dialogue and true reception to take place: not only the reception of the local communities of the great work that is being done on the "upper levels" of dialogue and covenant, but also the reception by our leadership of the great work that is already being done by so many on the local communities. This bridge will be formed by multiplying the number of collaborators on the regional level to assist in the work of developing and communication.

Another common oversight of the work that we do is our lack of sufficient recording and review. It is our intention to work locally and state-wide with a renewed intention to report, review, and celebrate all that is good and alive in Virginia's Christian unity at our annual conference.

Bishop Ted Gulick of the Episcopal Diocese of Virginia, the newest bishop in the Virginia LARCUM family, opened one conference with a prayer in which we prayed that "together we may find Christ present in the hearts of one another even more than in our own." Amen.

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Father Don Rooney

Interfaith Service in Carbondale, Illinois

From Father Bob Flannery, Diocese of Belleville, Illinois

The Carbondale Interfaith Council held an Interfaith Service of Hope and Healing September 11, 2011, at 6:30 p.m. at the civic center. More than a dozen religious traditions participated. The service marked the beginning of "Eleven Days for Peace," which concluded on the International Day of Peace, September 21. The service included the following litany:

A Litany of Remembrance and Hope

We light a candle in remembrance for all those who suffered and died on September 11, 2001, in New York, Pennsylvania and at the Pentagon in Arlington, Virginia. We light a candle to remember those who still live and who suffer because of the events of that day.

One: When we remember the stockbrokers, office workers, maintenance workers, bystanders, window-washers and all the others who worked together so valiantly to help each other, we can say together,

All: We remember great courage.

One: When we recall the firefighters who rushed upstairs as most everyone else was racing out, we can say together,

All: We remember selfless service.

One: When we recall the police officers who stood to protect and defend the people and performed their duties until the towers came crashing down on top of them, we can say together,

All: We remember selfless sacrifice for the safety of others.

One: When we recall the thousands of workers, women and men and, old and young, single and married, American-born and those born in countries around the world who did not escape the buildings, we can say together,

All: We remember the loss of human life.

One: When we recall those citizens who rushed to help, did all they could to help, we can say together,

All: We remember and give thanks for dutiful commitment to those in distress.

One: When we recall the people who stood in line at the nation's blood banks to make living donations from their very bodies, we can say together,

All: We give thanks for those who live on to pass on life and love.

During the rest of the Eleven Days for Peace, various community organizations hosted activities. Among the events were a video showing and discussion on nonviolent communication, a peace procession and vigil, and a presentation by Big Brothers and Big Sisters.

Pilgrims of Peace Gathering in Washington, DC

by Father Jim Gardiner, SA

One hundred fifty “pilgrims of peace” came to the Franciscan Monastery of the Holy Land in Washington, DC, on Sunday afternoon, October 16, for a multireligious gathering that commemorated the 25th anniversary of Blessed John Paul II’s historic “Peace of Assisi” encounter in 1986. The meeting inaugurated 10 days of prayer for peace in anticipation of the gathering of the world’s religious leaders in Assisi on Thursday, October 27.

In remarks to the gathering, Cardinal Donald Wuerl, the archbishop of Washington, said that pilgrims of peace need to be “open to one another, respectful of one another and caring enough about our common journey.”

He urged moments of silence “so that we may have time to listen to our hearts and each in our own way listen to our God, who calls us to peace.”

Representatives of a dozen religious traditions—from Baha’i’s and Buddhists to Sikhs and Zoroastrians—offered prayers or other expressions for peace.

The gathering closed with a solemn renewal of the joint commitment to peace. Participants signed “Peace of Assisi” commitment cards that were collected and forwarded to Assisi as a sign of solidarity and support.



(Left) Participating in the Pilgrims for Peace multi-religious assembly on Sunday afternoon, Oct. 16, at the Franciscan Monastery of the Holy Land, Washington, DC, are (left to right): Father Jeremy Harrington, OFM, guardian of the Monastery; Father James Gardiner, SA, one of the organizers of the program; and Father Avelino Gonzalez, director of the office of ecumenical and inter-religious affairs of the Archdiocese of Washington. (Below) Unidentified participants in the Pilgrims for Peace gathering.





Participants at the 2011 CADEIO Institute for Interreligious Leadership (top, from left): Rev. Jeffrey Day, Detroit, MI.; Rev. Erich Rutten, Minneapolis–St. Paul, MN.; Rick Caporali, Arlington, VA.; Rev. Tom Baima (host); Rev. Julian von Duerbeck, OSB (presenter); Rev. Greg Rannazzisi, Rockville Center, NY; Rev. Jay Jensen, Tucson, AZ.; Rev. Avelino Gonzales, Washington, DC; Msgr. Richard Olona, Santa Fe, NM; Rev. Jim Massart, Green Bay, WI.; Mike Terrien, Obl. SB, Chicago, IL; Deacon Rene Constanza, CSP; (seated) Judi Longdin (host), Milwaukee, WI; Ellen Roller, Newark, NJ; and Jan Skrehot., University of St. Thomas, Galveston–Houston, TX. Not shown: Rev. Don Rooney, CADEIO president, Arlington, VA; and Rev. Joseph Culotta, Birmingham, AL.

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the surface above these issues were expressions of joy and excitement at the privilege of being able to participate in *duc in altum*: putting out into the deep, relatively uncharted waters of interreligious encounters and dialogue in a nation rapidly growing in diversity and religious experiences, particularly in the past 50 years. Exploring the Church's teachings and understanding of the relationship of the Church to the world and those of other faiths as outlined so clearly in the documents of Vatican II led the participants each day to a greater awareness that every human possesses dignity by virtue

of being created in the image and likeness of God and that all share in common the inherent gift of freedom to search for, and encounter, the divine.

Each day was filled with morning prayer, study, the celebration of Mass, and dialogue among the group. From across the nation, each individual brought his or her experience of local interreligious dialogues and relations. Each one shared these among the group and recognized ways in which each could learn from the other by using common resources and networking to creatively develop new diocesan and parish initiatives. In addition to getting to know one another and collectively

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learning, each participant was challenged to reflect individually on his or her own personal and profession interfaith and interreligious journey while recognizing and acknowledging the challenges which remain as obstacles of conversion in their own hearts.

Father Baima and Ms. Longdin opened the Institute by tracing the development of official Church teaching on interreligious dialogue, presenting the principal documents of the Church relating to other religions: *Nostra Aetate*, *Ecclesiam Suam*, *Lumen Gentium*, *Unitatis Redintegratio*, *Ad Gentes*, *Dignitatis Humanae*, *Gaudium et Spes*, *Evangelii Nuntiandi*, *Redemptoris Missio*, *Dominus Jesus*, and *Dialogue and Proclamation*. This introduction served as the point of departure for exploring a new discipline, the theology of religions, which originated at the advent of the 20th century and the beginning of mass movements of people, and currently focuses on two substantive issues: the possibility of the salvation of an individual who belongs to another religion and the theological status of the other religions themselves. As the tough questions are being asked, the Church is prepared to respond. The ecumenical officers and others in attendance at the CADEIO institute were affirmed in their work of building interreligious relations and participating in responsible, interreligious dialogue as they were reminded of the Church's positive position that "men expect from the various religions answers to the unsolved riddles of the human condition" (*Nostra Aetate*, 1).

Navigation through the world religions followed the substantial, foundational charting of Church teaching on

interreligious understanding and relations. Father Pawlikowski, professor of ethics at Catholic Theological Union, led the group through a quick history of Judaism to the current situation in the Middle East, offering wisdom and insight into the issues facing Catholic and Jewish relations today. The group visited a local synagogue, Congregation Beth Judea and was invited to participate in the Shabbat services, followed by refreshments and further instruction from their new rabbi, who opened the sefer Torah for the group to see.

The next adventure in the study of world religions was led by Dr. Alexander, associate professor of Islam at Catholic Theological Union. His scholarly expertise and experience of the Islamic faith and Catholic-Muslim relations kept the group alert and seeking to know more about a very misunderstood religion and people in today's world. Ongoing dialogues between the Catholic Church and Muslims are occurring regularly at the Vatican level, national and regional levels, and local level. The group enjoyed their visit to the Mosque of the Islamic Foundation North at which they shared a light lunch and then witnessed approximately 300 men, women, and children gather on a Friday afternoon for the Dhuhur prayer.

Dr. Mitchell, professor of comparative philosophy at Purdue University, guided the group through a historical review of the Eastern religions of Hinduism, the oldest living religion, and Buddhism, expounding upon Catholic-Buddhist relations. A site visit to the Hindu Mandir of Lake County provided an opportunity for the group to witness Aarti, a form of Puja, the devotional act of the Hindu people showing reverence to an aspect of the divine through ritual invocations, prayers, and songs.

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Pilgrimage as Spiritual Communion

By Pastor Joe Vought, Community Lutheran Church, Sterling, VA, and Msgr. Raymond Barton, Vicar Emeritus of Ecumenical and Interreligious Affairs, Catholic Diocese of Richmond, VA

While a lovely dusk descended on Dulles International Airport on Sept. 15, 2010, sixteen Lutherans, eight Catholics, and one Baptist introduced themselves to each other. They came, clergy and laity, from various parts of Virginia and the Washington, DC, environs to journey for 14 days through Germany and Italy. They wanted to be immersed in the Reformation and the Counter Reformation. As they boarded the aircraft, not only their luggage went with them, but also their traditions, their histories (personal, family, ecclesial), their biases, and their lived faith. They went as tourists and returned as pilgrims with a deeper understanding of the roots of their faith, appreciation and love for other Christian traditions, and a renewed sense of ecumenical awareness, fellowship, and spiritual communion.

The idea for the pilgrimage was the vision of Rev. Joseph Vought (ELCA) and Msgr. Raymond Barton, who have shared an ecumenical friendship for over 20 years in Virginia, working as pastoral colleagues with the Virginia Council of Churches and the statewide Lutheran, Anglican, Roman Catholic, and United Methodist conference and covenant. What follows is a joint reflection by the two pilgrims, contrasting the other's tradition.

Vought. When I approached Msgr. Barton with the idea of Christians from our two communions traveling, learning, praying, and practicing ecumenism together, he was intrigued. I had been to the Luther lands several times, and I knew Ray had been to the Vatican, and I trusted our ecumenical friendship and leadership would be a good model for Lutherans and Catholics traveling and sharing their faith together.

Msgr. Barton dubbed it the "Reformation–Counter Reformation Pilgrimage." With the help of parish assistant Mary Ann Menoche and Pilgrim Tours travel company, our itinerary began with Luther's Germany: Wittenberg, the university town where Luther studied, nailed the 95 Theses to the door of the Castle Church, and lived to initiate the Lutheran reform movement; Leipzig, scene of Luther's debate with John Eck and later where Bach was organist; Eisleben, Luther's birthplace and the town where he died; an excursion to Eisenach and the Wartburg Castle, where Luther hid after being declared a heretic and translated the New Testament into German; and finally, Heidelberg and Worms, scene of Reformation debates and the town where Luther met Charles V and refused to recant his faith in Christ and the Word of God. Pilgrim Tours tailored the itinerary and provided an experienced and knowledgeable guide, Roberto Salerno, who spoke seven languages and provided much of the historical background at each location. A motor coach that seated 50 provided ample room for the group of 25 to spread out and be comfortable.

A Catholic Pilgrim in the Luther Lands

Barton. Our flight from the United States to Germany brought us briefly to Munich, where we changed flights to Berlin. The war-driven twentieth century surrounded us. Cinematic newsreels, newspaper headlines from bygone years came alive.

The impressive recovery of Berlin from World War II has returned Berlin to a major, bustling, modern city. Although only fragments of the Wall still stand, it remains a living monument to the Cold War and how the city was divided by the Allies. Thanks to the efforts of peace and reconciliation, East and West Berlin are one city again. Checkpoint Charlie is the draw for actors in uniforms and a backdrop for tourist cameras.

When we arrived in Wittenberg and Leipzig, history books prompted memories of the heart of the Reformation. The life and drama of Luther spoke to us. Yours truly had to reconnect with the church history course he had while a seminarian. I pushed back the centuries and imagined this historic setting being Catholic: a Catholic university, Catholic churches and chapels, Catholic religious orders of men and women. Into this setting, new learning from philosophy.

Vought. I provided a combined daily lectionary of Bible readings for Roman Catholics from the U.S. Conference of Catholic Bishops and for Lutherans from the Lutheran daily lectionary, as well as historical quotes and readings for each location. While the group traveled, there were opportunities for shared prayer

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Pilgrimage (Continued from [page 8](#))

and readings as well as mini-lectures and talks by Msgr. Barton and myself concerning Lutheran and Roman Catholic history and theology and ecumenism.

Barton. We decided that we would be honest about the history of our divisions, the need for Reformation, and the schism as well as the gift of our shared faith, the ecumenical movement, the convergences, and progress made on the way to full communion. Although we didn't share the Eucharist, we had many wonderful and blessed moments of communion around tables, reflecting on our faith, sharing Scripture and meals, along with the German beer and Italian wine."

There were two moments where Holy Communion was celebrated. As we entered Corpus Christi Chapel at the University of Wittenberg, the past came into the present. Pastor Vought presided at the Eucharist according to the Lutheran Book of Worship. The fruit of the liturgical movement from the previous century provided a comfort level as Catholic, Lutheran, and Baptist prayed together. Following the Liturgy of the Word, we honored our respective disciplines when communion time arrived. There was, however, an unexpected blessing for all when the greatly revered icon of the Most Blessed Trinity displayed in the small sanctuary came to the attention of the group. The icon presents the three persons of the Trinity, each seated at a side of the table where the bread and the cup remind the viewer of the Eucharistic feast. One interpretation is that the fourth side and its empty seat are for the

viewer to be seated and experience the intimacy of the Divine Presence. This blessing reflected to all our spiritual communion while praying for full communion.

Vought. Msgr. Barton celebrated a Catholic Mass in Assisi, where Lutherans were invited to join in the Word of God, the prayers of the people, and songs and chants from Taize and receive a blessing at the

Eucharist. In the spirit of the ecumenical Lund Principle from the World Council of Churches, we led the pilgrims in doing "everything that existing agreements between the churches permit." People sometimes think that because we can't share Holy Communion, we can't have any fellowship, share our faith, or do anything together. Vatican II and our ecumenical agreements invite us to share the gifts of spiritual ecumenism: to share Holy Scripture, be in prayer with one another, have conversation and dialogue, and be pilgrims together in the journey toward unity.

Barton. Within the academic setting of Wittenberg were the Augustinian monastery where Martin lived, the university where he taught, the churches where he preached, and the open spaces where he debated.

Scholars, students, and church leaders were encountering this new learning, this renaissance in art, music, architecture. The impact upon clergy and laity soon gave evidence of an in-house struggle that would eventually expand to political structures of the time. Our next stop would bring us to Eiseleben, Eisenbach, and Wartburg Castle.



(Left) Pastors Wayne Shelor, Joe Vought, and (Right) Eric Moehring, with Msgr. Ray Barton holding the icon of the Trinity, in Corpus Christi Chapel, Luther's chapel in Wittenberg, Germany.

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Martin Luther the professor was born in Eisleben (1483). Luther the outlaw was protected under house arrest at Wartburg Castle, the shrine of St. Elizabeth of Hungary. It was there that Luther the scholar translated the New Testament into German in 1522. Luther the reformer died where born in 1546.

We then journeyed to Rothenberg and Augsburg. How I looked forward to Augsburg. Augsburg played a significant role in the attempts to resolve the issues of the Reformation. In 1518, Luther met the papal legate Cardinal Thomas Cajetan in St. Anne Church. The cardinal came to receive Luther's submission to the pope. It did not happen. At the Imperial Diet of Augsburg in 1530, Luther's followers presented their historic Confessions, the synthesis and foremost doctrinal statement, in the hope of resolving the divisions. Years later, in 1555, Augsburg was the site for the signing of the Peace of Augsburg in the town hall, thus ending for a time the religious wars in Germany between Catholics and Protestants.

Modern church history records Augsburg as the host for the celebration of the *Joint Declaration of the Doctrine of Justification* in 1999.

The Lutheran World Federation of Churches and the Catholic Church joyfully announced agreement on the essentials of justification, the central doctrine of the Reformation. Hence, Lutherans and Catholics are no longer divided by this issue. May the *Joint Declaration* be ever in the memory of the churches. May it serve the partners in paving the way to full communion.

Vought. We viewed the room where Luther was examined by Cajetan and given an opportunity to recant. Msgr. Barton and I embraced each other, rather than debated, a sign that our unity in Christ overcame historical division.

Our last Reformation site was Worms, where Luther made his stand for Holy Scripture and conscience against Charles V and the Roman Church. I had been to Worms before, but being in the company of ecumenical pilgrims brought new awareness. As our group gathered around the Reformation Monument in the city center, where Luther's statue is surrounded by other reformers—Savanorola, Wyclif, Hus, and Tyndale—I appreciated Luther as one of many Catholics who called the Church to reform rather than the German Samson who shook the Church.

United in the Passion and the Resurrection

Barton. Capping our journey through the Luther lands was the moment of a lifetime. We arrived at the charming village of Oberammergau. Every 10 years the villagers enact the passion play (the passion, death, burial, and resurrection of Jesus). The year 2010 brought multitudes from throughout the world to benefit from this sacred drama. The one Lord was the center of this moment. We were no longer separated brethren, seated according to church identity. We were one in Christ, all of us at the foot of the cross, all of us affirming our faith in the Risen One. Spiritual communion engenders a hunger for full communion.

Vought. The passion play in the picturesque Bavarian village of Oberammergau was one of the highlights of the trip for me as I suspect it was for many of our fellow travelers. Sharing our common faith in the dramatic retelling of Christ's passion, we were united in the One Christ, his passion, cross, and resurrection, and reminded that we are given new freedom in Christ to be with and for others. As the passion play fell at the center of our journey together, we came to realize once more that Christ is the center who holds us together. John Paul II once observed, "The closer we come to Christ, the



Pastor Joe Vought and Msgr. Ray Barton embrace in Augsburg in the room where Cardinal Cajetan invited Luther to recant.

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Roman Catholic and Lutheran pilgrims in front of the Reformation Monument in Worms, Germany.

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closer we come to each other, and the closer we come to each other, the closer we come to Christ.”

On to Italy

Vought. Mark Twain said of the Great Duomo of Milan, “What a wonder it is! So grand, so solemn, so vast! And yet so delicate, so graceful! A very world of solid weight, and yet it seems a delusion of frost work that might vanish with a breath!” The second largest Cathedral in the Catholic world was captivating to explore, but I was delighted also to discover the subterranean baptistry, site of the 4th and 5th century church founded by Ambrose in whose waters his student, the future St. Augustine, was baptized. It was to dip into another source of Christian faith. St. Augustine, whose *Confessions* and theology of sin and grace and two kingdoms shaped the Western Church, informs so

much of Catholic and Protestant theology and was the namesake of the order into which Luther became an Augustinian.

Florence, home to the Medicis, Michelangelo, Galileo, and Leonardo Da Vinci, captures the spirit and high culture of the Renaissance. As we beheld the grace and beauty of Michelangelo’s David and were astounded to see the Dante-esque depictions of heaven and hell in the Cathedral dome, it was helpful to recall that the Renaissance and return to the sources gave rise to the Reformation.

The view of Assisi is dominated by the Basilica of St. Francis and other churches dedicated to St. Francis and St. Clare. As we wandered the narrow ascending and descending cobblestone streets on the hillside, it was not hard to imagine the medieval village. Magnificent frescos by Cimabue and Giotto recount

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Pilgrimage (Continued from [page 11](#))

the life, conversion, and career of St. Francis in the Basilica where we viewed St. Francis's crypt. The Eucharist presided at by Msgr. Barton was a blessing to us all, the Catholics who received and the Lutherans who participated and were blessed as well. The Portiuncula, the little church Francis was given to rebuild, is inside St. Mary's Basilica in the valley just below Assisi. As legend has it, Christ called to him, "Francis, Francis, go and repair my house which, as you can see, is falling into ruins." He sold his horse and some cloth from his father's store, to assist the priest there for this purpose and began his ministry of calling the Church to care for the poor. As some scholars would later suggest, St. Francis in his own humble way was calling an ever-growing wealthy Church to reform.

Barton. Following the Continental Reformation, the Catholic effort to stabilize the Church was the Council of Trent (1545–1563). Trent, Italy, is in the extreme north of Italy, proximate to Austria. The council was interrupted at various time because of developments during its given dates. The reforms emanating from the sessions addressed the claims and teachings of the Protestant Reformers. For the most part, the council succeeded in setting the course for the next four centuries.

When we made our way through Switzerland and into Italy, Milan spoke to us of the outcome of Trent. Enshrined in the Cathedral's crypt is St. Charles Borromeo, the cardinal archbishop who was a leading figure during the council. He took on the implementation of establishing the seminary system for the education of future clergy. His success became a model in other countries and elevated the total formation of those preparing for ordination. The value of seminaries continues to be recognized today beyond the Catholic tradition.

Subsequent centuries were marked by anathema from all sides. Not until the latter part of the 19th century did various movements attract scholars of different traditions: the lay apostolate, the scriptural advancements leading to the catechetical movement, the liturgical movement, and finally the ecumenical movement. In his ecclesiastical career, one Angelo Roncalli lived through these developments. As Pope John XXIII, he convened the Second Vatican Council (1961–65), which benefited from renewed study.

A Lutheran Pilgrim in Rome

Vought. When Martin Luther first saw Rome in 1510 after an 850 mile journey on foot he exclaimed "Hail holy city of Rome" and then he became very busy, like any medieval Catholic pilgrim, visiting the holy churches in the hope of making atonement for his sins and those of his dead relatives. Our time in Rome, was equally busy for this Lutheran, like drinking from a fire hydrant in this city brimming with ancient history, numerous antiquities, centuries of church tradition, hundreds of churches, and modern cosmopolitan culture. Our first holy site was the catacombs not far from the Appian Way where early Christians gathered for worship and then later buried their dead when being a Christian was a subversive act against the Empire. It was a fitting first stop as we began to understand that all of the holy sites in Rome are built over the bones of martyrs and faithful witness.

As Luther toured all of the major basilicas during his time in Rome, so did we. "St. Paul outside the Walls—supposed site of Paul's martyrdom is known as the place where the pope and cardinals often gather for worship services with other Christians and interfaith partners. We saw the jubilee door which Pope John Paul II opened to welcome ecumenical and interfaith guests for the 2000 jubilee year. Inside the huge basilica we were intrigued to view all the portraits of the successors of Peter gazing down on us from the ceiling. Everyone from the blessed to the notorious, saints and sinners, as a Lutheran might put it—the scandalous Borgias, the triumphalist Innocent III and then John XXIII, reformer of the Church, along with John Paul II, beloved and most popular of recent memory.

We visited St. John Lateran, the Cathedral of the Diocese of Rome, and viewed the nearby Scala Sancta, the supposed reconstructed steps of Pontius Pilate which Jesus climbed before being crucified. Tradition holds that a devout pilgrim who says an "Our Father" on each step would deliver loved ones from purgatory. As we watched the pilgrims ascending each step praying the "Our Father," I remembered that Luther had his own pilgrim moment on the steps. Later in life he recalled that he wished his own parents were dead so he could help them receive the promised indulgence of the Scala Sancta but he did his best for his grandfather, but when he got to the top of the stairs his doubts

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Pilgrimage (Continued from [page 12](#))

prevailed and he said to himself, “Who knows whether it is true?”

Finally, we entered the plaza and the crown jewel of Rome, St. Peter's Basilica, the Cathedral built over the grave of that most ordinary and faithful disciple Peter, who denied his Lord three times and was called again to feed Christ's sheep. St. Peter's, the largest interior church in Christendom, was begun by Constantine in the 4th century and rebuilt by Pope Julius in the 15th century. As we toured this most treasured place, replete with beautiful altars and candelabra, renaissance and baroque masterpieces, Michelangelo's Pieta and the burial places of popes, we could not help but recall that Pope Julius's capital campaign to fund St. Peter's gave rise to the indulgence trafficking of Tetzl and the Dominicans which Martin Luther questioned in the 95 Theses. We also came to realize with no little irony and thanksgiving that this was the very place where Martin Luther finally got his hearing at the Second Vatican Council (1962-65), convened by Pope John XXIII and continued by Pope Paul VI, when the Roman Catholic Church adopted many of the Lutheran reforms: Holy Scripture and the liturgy of the Mass in the vernacular, communion given with both bread and the wine, the reading and preaching of the Gospel with each Eucharist, and priests who now faced the people during the liturgy.

Postscript

Barton. Our experience of “Pilgrimage as Spiritual Communion” brought the Catholic Church's *aggiornamento* (renewal) to each day. By retrieving the venerable ecclesiology from the early church, the ecclesiology of *communio*, Vatican II issued reforms that parallel what the 16th century Reformers enacted.

Vought. In his opening address at the second session of the Council in September 1963, Pope Paul VI stressed the pastoral nature of the Second Vatican Council, and set out four purposes for it: to more fully define the nature of the church, the role of the bishop; to renew the church; to restore unity among all Christians, including seeking pardon for Catholic contributions to separation, and to start a dialogue with the contemporary world. Of the many gifts Vatican II gave the modern era, the image of the Church as the pilgrim people of God on a journey not just with her own faithful but with other Christians and the world opens the pathway and the door to further dialogue. Traveling with other Christians, reading Holy Scripture, praying with and for each other, becoming friends and sharing in meals, participating in dialogue and worship as we understood the history of division and the healing of memories was an unforgettable experience of spiritual ecumenism, of being together in Christ as God's pilgrim people. Like the disciples on the road to Emmaus and communion with the risen Christ (Luke 24), we could exclaim “Were not our hearts burning within us while He was talking to us on the road?”

“The first and most important thing for ecumenism is that we keep in view just how much we have in common, not losing sight of it amid the pressure towards secularization—everything that makes us Christian in the first place and continues to be our gift and our task.”

—Pope Benedict XVI, addressing representatives of Lutheran, Unified, and Reformed Protestant churches in Erfurt, Germany, Sept. 23, 2011.

2011 Institute (Continued from [page 7](#))

What touched the hearts of the CADEIO Institute participants was the number of children, young parents, and families who were present. The site visit to the Blue Lotus Buddhist Temple provided the group with an opportunity to observe a meditative initiation rite in which more than a dozen people committed themselves to the Buddhist way of life.

Each of the site visits offered an enriching occasion for the group *to see* through the principles of self-description, *to experience* the particulars of each tradition, and *to engage* in conversation with a religious leader of that faith. In the imitation of Christ, the group went out to meet the people of other faiths in their houses of worship and listened as they shared their stories.

Following the sweep of the major world religions, the group was immersed in new religious movements and the dialogue of religious experiences. Under the tutelage of Father Duerbeck, a lecturer in religious studies, and Brother Perron, president of the North American Commission for Monastic Interreligious Dialogue and chairman of its board of directors, both members of St. Procopius Abbey in Lisle, Illinois, the institute participants learned of the significant number of new religious movements and cults which exist in the United States and throughout the world. In addition, Brother Perron spoke of the monastic praxis and process of cultivating, through prayer, the virtues of humility, maturity, integrity, courage, openness, detachment, and freedom necessary to enter into authentic dialogue of religious experiences.

As the time drew to a close, the group acknowledged that for Catholics to authentically enter into the four forms of dialogue requires openness and receptivity

while being solidly grounded in one's own tradition (*Dialogue and Proclamation*, 47–48) so as to proclaim the truth with respect and love. The four forms of dialogue (#42) in which we engage are as follows:

- The *dialogue of life*, where people strive to live in an open and neighborly spirit, sharing their joys and sorrows, their human problems and preoccupations;
- The *dialogue of action*, in which Christians and others collaborate for the integral development and liberation of people;
- The *dialogue of theological exchange*, where specialists seek to deepen their understanding of their respective religious heritages and to appreciate each other's spiritual values; and
- The *dialogue of religious experience*, where persons, rooted in their own religious traditions, share their spiritual riches, for instance, with regard to prayer and contemplation, faith, and ways of searching for God or the absolute.

Recognized by all participants is the critical need for authentic ecumenical and interreligious formation both outside of and within the Church, inclusive of all the members of the Body of Christ, clergy and laity alike.

The 2011 CADEIO institute participants were sent off with a wealth of practical suggestions, resources, references, and further reading recommendations; but treasured more than these is the experience of the 9-day journey together, which provided a microcosm of that which the Church and all of humanity is called and invited to: communion with God, one another, and the whole of creation.



Pilgrimage of Truth and Peace, Assisi, Italy, Oct 27, 2011

by Father Tom Ryan, CSP

In 1986, Pope John Paul II invited representatives of the world's religions to make a pilgrimage of peace to Assisi, the birth, death, and burial place of St. Francis. In 2002, he convoked them again. His successor Pope Benedict XVI, on the 25th anniversary of the first gathering, broadened the scope, making it a pilgrimage of truth and peace, and inviting not only representatives of the world's religions, but humanists and atheists who share the commitment to truth and peace.

[View Album](#)

September 11th Prayer Gathering in Philadelphia

from Sister Judy Kreipe, IHM

The Archdiocese of Philadelphia participated in a prayer service on September 11 to commemorate the events of September 11, 2001. Entitled “Prayer Gathering of Memory and Hope,” the prayer service took place at the Arch Street Friends Meeting House and was sponsored by the Religious Leaders Council of Greater Philadelphia.

Archbishop Charles Chaput, OFM Cap., took part in the service as co-convenor of the council along with Rabbi David Straus of the Jewish Community Relations Council of the Jewish Federation of Greater Philadelphia, Bishop Claire Schenot Burkat of the Southeastern Pennsylvania Synod of the Evangelical Lutheran Church of America, and Imam Anwar Muhaimin, director of Quba Institute of Arabic and Islamic Studies. Each of the co-convenors presented a reading from their religious tradition, interspersed with music and silent reflection.

Also as part of the ceremony, the participants, led by Mayor Michael Nutter, promised to promote peace and end violence.

After the prayer service, those present processed to Constitution Center and Independence Hall, where a civil commemoration was held.

More photos of the events can be viewed at <http://www.interfaithcenterpa.org/gallery/religious-leaders-council/10th-anniversary-of-9-11-prayer-gathering-and-commemoration/>.



Participants signed ribbons with messages of hope to send to the memorial site in New York City.



Co-convenors of the Prayer Gathering of Memory and Hope in Philadelphia (from left): Archbishop Charles Chaput, OFM Cap., Imam Anwar Muhaimin, Bishop Claire Schenot Burkat (ELCA), and Rabbi David Straus.



“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.

The *CADEIO Connection* is a publication of the Catholic Association of Diocesan Ecumenical and Interreligious Officers
www.cadeio.org

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

Upcoming Events

- Week of Prayer for Christian Unity, Jan. 18–25, 2012.
Theme: “We Will All Be Changed by the Victory of Our Lord Jesus Christ.”
- National Workshop on Christian Unity, April 16–19, 2012.
Skirvin Hilton Hotel, Oklahoma City, OK
<http://www.nwcu.org/events/2012NWCU-OklahomaCity.htm>.
- Initial Institute for Ecumenical Leadership, July 2012.
Details forthcoming.

Membership Application

- Enclosed is \$10 (payable to CADEIO) for an associate membership.
- Enclosed is \$200 (payable to CADEIO) for a full membership (see criteria at <http://cadeio.org/membership.php>).

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