Photo of the Moon using a point and shoot camera ~ Exploring space in our times. Humankind has so much potential to do good.

Love and Devotion: Finding Workable Solutions as Christians in the way we live our ordinary lives

REFLECTION FOR LENT: AGAPE LOVE IN OUR LIVES

Lord, . . . that I may love thee without hope of reward - unselfishly love for love's sake.

“The Prayer of Swami Vivekananda” from “The Treasury of American Prayer” was collected and compiled by James P. Moore, Jr. in 2008 in a book published by Doubleday.

Moore notes that “the World’s Parliament of Religions, held in conjunction with the Chicago World’s Fair in 1893, was one of the great milestones in religious history.

Representatives from the major religions of the world gathered together for the first time to gain greater understanding of faiths of one another.

“The individual who made the most lasting impact was Swami Vivekananda, a Hindu who traveled to the conference all the way from Calcutta, India.”

“To the seven thousand people gathered for his lecture, he offered this prayer, showing that his belief in God was not unlike that of those assembled in the hall.”

We are called to look for that of God in the face of Others.
Unity in Mission

by Father Ernest Falardeau, SSS

(Reprinted with permission)

After four years of study of the World Council of Churches’ Faith and Order document “The Nature and Mission of the Church: A Stage on the Way to a Common Statement”, I am happy to report the working group of the US Faith and Order Commission has produced some significant progress.

Perhaps a word about the relationship of the Catholic Church and the Faith and Order movement is in order. Though the Catholic Church is not a member of the World Council of Churches (it is made up of national churches, e.g. the Episcopal Church of the United States) or the National Council of Churches, the Catholic Church is a full member of the Faith and Order Commission of the World Council and of the US National Council. The US Conference of Catholic Bishops sends a number of delegates to the latter, and I am an adjunct delegate at this time.

There are three working groups and one of them in the last quadrennial was called the Unity in Mission Group. We decided early on to publish a book and proceeded to write papers of 5,000 words forming the chapters of the book. My paper/chapter has the working title of The Challenge of the Eucharist to the Churches.

The overall conclusion of the World Council of Churches’ document and of our study group is that, in spite of our divisions and differences, all Christian churches and ecclesial communities are united in their sharing of the mission of Jesus Christ to spread the good news (gospel) of the kingdom of God through the salvation brought to us by Jesus Christ.

Participants and Spirit

The Faith and Order Commission in the United States is made up of a rainbow of different churches and traditions extending from Ancient/Apostolic Orthodox to Pentecostal and Evangelical Christians. In our working group we had a representative of the Christian Science Church and of the Church of the Latter Day Saints, indicating how wide the spectrum was at the level of working groups.

The spirit with which we worked was one of friendly collaboration and Christian charity. We listened very carefully to the critique of our papers and the suggestions for their improvement. We discussed the issues involved and how we shared common perspectives or held different views. We worked during three day meetings twice a year and communicated through e-mail drafts and messages until our work was done. In the process we were also able to raise half of the “up front” money required by Paulist Press for the publication of our work. Any shortfall of this effort will be taken up by a fund established for publications by the Faith and Order Commission.

Conclusion

I returned from the final meeting of our quadrennial in Pasadena, CA on Saturday, October 15th, with great enthusiasm for the work we are doing and for the continuing effort for Christian unity that is being made by the churches and ecclesial communities. For those on the inside of the ecumenical movement, there is evidence of much life and vitality for this work and ministry. Each year new young and older theologians, clergy and laity are added to the F&O Commission and we see the continued progress of the work at hand.

We pray that the Lord will bless this time of grace and development as we seek to answer the prayerful plea of Jesus to the Father: “May they be one…so that the world may believe that you sent me” (Jn 17:20 ff).

Father Ernest Falardeau, SSS
The Treasury of American Prayer: Love and Devotion

“Love and Hate”

The sole thing I hate is Hate;
For hate is death;
and Love is life,
A peace, a splendor
from above;
And Hate, a never ending strife,
A smoke, a blackness
from the abyss
Where unclean spirits
coil and hiss!
Love is the Holy Ghost within;
Hate the unpardonable sin!
Who preaches
otherwise than this
Betray his Master with a kiss!


Moore explains that “the great nineteenth century American poet was reflecting in his old age on his spiritual life and beliefs by considering the life of Christ in the apostolic, Middle and modern ages.”

Moore notes that this “piece which was both prayer and contemplation, puts love and its alternative in perspective.”

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Easter and Holy Week come early in April in 2012. This prayer may serve as something to reflect on during Lent. ~ M.J. Glauber

Finding Workable Solutions as Christians in how we live our ordinary lives

Our American lifestyle

Henry Wadsworth Longfellow

(February 27, 1807 – March 24, 1882) was an American poet and educator whose works include "Paul Revere's Ride", The Song of Hiawatha, and "Evangeline"

LIFE IN THE USA

The USA depends on oil

Broad Open Spaces

And How We Cross That Open Space

We are called to look for that of God in the face of Others.
Let Us Break Bread Together

Let us break bread together on our knees, yes on our knees

Let us drink wine together on our knees, yes on our knees

When I fall on my knees with my face to the rising sun, O Lord have mercy on me.

Let us praise God together on our knees, yes on our knees

Let us praise God together on our knees, yes on our knees

When I fall on my knees with my face to the rising sun, O Lord have mercy on me.

James P. Moore Jr. notes that “this African American spiritual, Let Us Break Bread Together, which he has included in his compilation of American prayers, has been integrated into the Eucharistic liturgy of churches of all denominations to ask for God’s forgiveness before receiving Communion.”

New Light:

Moore sheds new light on this song for me though in his next comment. I had always assumed that the rising sun referred to day break and to a new beginning or to hope in the risen Christ.

Moore notes that “Musicologists have long conjectured that the song’s line, ‘When I fall on my knees with my face to the rising sun’ may well have had its origins among enslaved Africans born into Muslim families prior to being captured.”

Freedom of Religion is so important for Americans; many of our ancestors came here seeking religious freedom. Wanting that freedom for ourselves hasn’t always meant that we have completely understood how precious this freedom is for others. This is an area where we need to learn, grow and heal together.

Slavery was the saddest part of our history from which we are still healing. The institution of slavery incorporated the splitting apart families and family systems. Human Beings had their basic humanity stripped from them.

As interchurch families in the United States, our mission to bring back together denominations while allowing each to maintain their own identity, carries with it its own American History and identity.

~ M.J. Glauber

AAIF National Co-Chairs
are Carol and Dave Natella

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

Pleasing SEE
WWW.AIFUSA.ORG
For membership information
Dues are due - The fiscal year runs from June 30 - July 1
The ARK, a publication of the American Association of Interchurch Families -

Make plans now to attend the next AAIF Biennial Conference to be held in 2012 - July 13-15 in Collegeville, MN Please see www.aifusa.org for on-going updates
Stewards programme and ecumenical leadership training seminar

The WCC brings together a regionally and confessionally diverse group of young people to participate in leadership training seminars, and to serve at WCC governing body meetings.

Such meetings provide many opportunities for "on the job" ecumenical formation. Stewards may also participate in other events, like those run by ecumenical youth organizations or, as was the case in January 2007, the World Social Forum in Kenya.

The leadership training seminars equip young people with skills and resources to continue their work on issues important to the churches at the regional and local levels.

Stewards programme 2012: Ecumenical experience for young people

Those aged 18 to 30 years can now apply to participate in a stewards programme consisting of three main elements:

• Ecumenical leadership training seminar
• Assisting with an international ecumenical event
• Ecumenical project planning

Deadlines for submission of applications: 15 March 2012

Download the information brochure to learn more:
2012 Information Brochure (pdf)

Download the application form:
pdf version
Word version
Condolence letter to the Ecumenical Council of Churches in the Czech Republic
Geneva 20 December 2011

Mgr Sandra Silná
General Secretary Ecumenical Council of Churches in the Czech Republic
Donská 5
101 00 Praha 10
Czech Republic

Dear Sandra,

We received with deep sorrow the news of the death of Vaclav Havel, former president of the Czech Republic, well-known also as writer, visionary and anti-communist dissident.

Vaclav Havel has been one of the strong leaders in Europe during the past decades. He showed that it is possible to develop justice in a peaceful way, to work towards democracy and for a life together between nations cultivating the values we want to share as human beings, the values of each woman’s and each man’s dignity, the value of shared responsibility for all of us and for the future in the context in which we live.

For Europe a voice like his has been extremely important to establish another level of just peace after the breakdown of the communist systems, the fall of Berlin Wall and the end of the Cold War, as well as his contributions to the tearing down of the iron wall.

On behalf of the World Council of Churches, please allow me to express my sincere condolences, on this tragic event for the entire international community.

Yours respectfully,

Rev. Dr. Olav Fykse Tveit
WCC general secretary

Irish School of Ecumenics Call for Papers: Please see http://www.facebook.com/pages/Irish-School-of-Ecumenics/223631603391 for on-going updates

April 16-19, 2012: National Workshop on Christian Unity (DATE CHANGE)
The 2012 National Workshop on Christian Unity will meet in Oklahoma City, Oklahoma on April 16-19 at the Skirvin Hilton Hotel.
An initial expression of interest NOW would be extremely helpful. Contributions will be accepted on the basis of a 200-300 word abstract which should be submitted BY 31 MARCH 2012. Please contact Dr. Kate Seaman: by post at School of Political, Social and International Studies, University of East Anglia, Norwich, NR4 7TJ, UK; or by email at crs2012coventry@gmail.com.

The conference embraces theory, evidence and practice – it invites presentation and discussion. It seeks to bring together developments in the ‘real’ world and developments in academic understanding … topical issues and enduring issues. Moreover it recognises the existence of disagreement: concepts, theories and approaches can be contested.

The 2012 conference carries forward the work of the annual conferences we have been running since 2003. The Tuesday and Wednesday constitute the core of the conference and follow the pattern of previous years (Streams A to E). New this year is the Thursday which is for those who have a special interest in the scientific study of peace and conflict (Stream F). We seek presentations in the following areas:

**Stream A. Coventry showcase**
The Centre for Peace and Reconciliation Studies at Coventry University specialist areas of research

**Stream B. fields traditionally associated with peace and conflict research:**
Global and regional systems; regional and local conflict; politics and international relations; peace research; security studies; defense studies

**Stream C. academic disciplines and spheres of society relevant to peace and conflict:**
Psychological, sociological, cultural, linguistic, political, economic technological, military, geographical, environmental aspects. Humanities and science approaches.

**Stream D. practices of conflict transformation:**
Conflict prevention; Conflict resolution; Conflict transformation; Community peacemaking; Development; Developing a community; Disarmament, demobilization and reintegration; Empowerment; Establishing a culture of harmony; International cooperation; International development; Mediation; Negotiation; Non-violent protection; Participation; Peace building; Peacekeeping; Peace processes; Post-conflict building; Power sharing; Reconciliation; Repartitioning; Restorative justice; Self regulation; Sustainable peace.
Stream E, non-'standard' sessions:
Although the core of the conference will consist of ‘standard’ 30-minute presentations, we also wish to encourage offers of non-'standard' sessions.

Stream F, scientific study of conflict and cooperation (Thursday)
This refers to research following the canons of scientific inquiry, using formally stated arguments and/or systematically collected and analyzed empirical data. It includes the topics of complexity and mathematical social science. Professor Ron Smith (Birkbeck, London U.) and Professor Kristian Gleditsch (Essex U.) will be the two keynote speakers on the Thursday.

Do not feel restricted to the previously mentioned topics: if you have something interesting to say then we are interested to hear it!
You are invited to propose, lead or contribute to panel topics.
We are particularly keen to obtain input from student researchers.

Highlights of the 2012 conference will include:
Guest speakers; Presentation by author(s) of CRS Book of the Year, 2012; Presentation by winner of the Cedric Smith Prize for Peace or Conflict Research 2012; Early-career peace and conflict researchers forum; Discussion of a current conflict situation

Cedric Smith Prize, 2012
This is open to UK-based students in peace or conflict research (either currently at the pre-degree stage or having passed their PhD no earlier than 1st July 2011) for a paper of around the length of a dissertation chapter. Submission of essays by April 30, 2012; panel judgments by May 31; and notification to candidates by June 7. If you or your students are interested please contact Gordon Burt now: gordonjburt@gmail.com.

http://www.conflictresearchsociety.org.uk/2012%20CRS%20Annual%20Conference.html

Members of the Programme Committee are:
Herb Blumberg (Peace Psychology, Goldsmiths, University of London)
Jim Bryant (OR/MS; game theory, Sheffield Hallam University)
Gordon Burt (convenor, Conflict Research Society)
Govinda Clayton (Conflict Analysis Research Centre, University of Kent)
Feargall Cochrane (Richardson Institute for Peace and Conflict Studies, Lancaster University)
Marwan Darweish (The Centre for Peace and Reconciliation Studies, Coventry University)
Alan Hunter (The Centre for Peace and Reconciliation Studies, Coventry University)
Athea Karatzogianni (Cyberconflict, MCS, University of Hull)
Hugh Miall (Conflict Analysis Research Centre, University of Kent)
Isabel Phillips (Centre for Effective Dispute Resolution, London)
Steve Pickering (Department of Government, University of Essex)
Maria Power (Liverpool University)
Oliver Ramsbotham (Bradford University Department of Peace Studies)
Kate Seaman (School of Political, Social and International Studies, University of East Anglia)
Tom Woodhouse (Bradford University Department of Peace Studies)

http://www.conflictresearchsociety.org.uk/2012%20CRS%20Annual%20Conference.html
Programmes of The World Council of Churches

Bearing in mind its central task as a council of churches calling one another to visible unity, the WCC builds on the initiatives of churches and partner organizations; keeps in tension dialogue and advocacy, building relationships and promoting social witness; and offers a prophetic voice and witness on the urgent and turbulent issues of our times.

In February 2006, the WCC's 9th assembly formulated the Council's programme priorities for the period ahead. Until the next assembly in 2013, the WCC will be working within the framework of six programmes, each of which builds on past work in these areas, and includes several time-bound projects and activities.

Here is an overview of the six programmes as well as the main projects and activities:

The WCC and the ecumenical movement in the 21st Century

- Ecumenical vision of the WCC
- Relationships with member churches
- Visits to the churches
- Visits to the WCC
- Partnership with ecumenical organizations
- Youth in the ecumenical movement
- Internship Programme
- Stewards Programme
- Echos youth commission
- Women in church and society

Unity, mission, evangelism and spirituality

- Called to be the one church
- Nature and mission of the church
- Spirituality and worship
- Week of Prayer for Christian Unity
- Ecumenical Prayer Cycle
- Mission and unity
- Just and inclusive communities
- Racism
- Indigenous Peoples
- Dalits
- People with disabilities: EDAN
- Migration and social justice
- Global platform for theological reflection and analysis

Public witness: addressing power, affirming peace

- Promoting Just Peace
- Justice and accountability
- Churches in situations of conflict
- Nuclear arms control
- Arms trade treaty campaign
- WCC UN liaison office, New York
- Indigenous peoples advocacy
- Human rights
- Churches' response to uphold human dignity
- Churches at the UN Human Rights Council and other International Institutions
- International Criminal Court
- Churches in the Middle East
- Palestine and Israel: EAPPI
- History

Justice, diakonia and responsibility for creation

- Ecumenical solidarity and regional relations
- Scholarships
  - Individual study scholarships
  - Group training scholarships
- Eco-justice
  - Climate change
  - Ecumenical Water Network (EWN)
  - Poverty, wealth and ecology

Health and healing

- HIV-competent church
- Mental health and faith communities
- Contact magazine
- Month of Health and Healing
- HIV/AIDS Initiative in Africa (EHAIA)
  - Plan of Action
  - Contacts
  - Documents
  - Newsletter

Education and ecumenical formation

- The Ecumenical Institute
  - Academic courses
- Ecumenical lay formation and faith nurture
- Ecumenical theological education
  - WCC partners in theological education
- Library and Archives

Inter-religious dialogue and cooperation

- Inter-religious trust and respect
  - Women and young adults
- Christian self-understanding
  - Code of conduct on conversion
- Current Dialogue
  - Magazine

Communication

- WCC's public voice

Unconditional Love - Love and Devotion

I feel myself consuming with love for Thee, and this is a great torment for me, as a slow martyrdom at not being able to do something for Thee. From the moment I became acquainted with Thee I was so enchanted by Thy beauty that I followed Thee. The more I love Thee, I can bear it no longer: expand, expand my heart! Convert me Jesus, convert me completely to Thyself, for if Thou dost not make me a saint, I will not know how to work in Thy vineyard and will end by betraying Thy interests, instead of rendering them successful. O Jesus, Jesus Love, help always Thy poor miserable one. Thy miserable little bride, and carry her always in Thine arms. I love Thee, I love Thee very much, very much.

This prayer, written by Mother Frances Cabrini, comes from “The Treasury of American Prayer” compiled by James P. Moore, Jr. in 2008. Moore notes that “Mother Cabrini’s prayer life was legendary. She was the first American citizen to be canonized a saint by the Roman Catholic Church. Mother Frances Cabrini was an Italian immigrant who became a naturalized citizen in 1909; she was best known for establishing schools, orphanages and hospitals across the country.” Moore notes that “the imagery in this prayer has much in common with that of the prayers written by the founding Puritan fathers.

As Christians, we are called to look for that of God in the face of Others.
Finding Workable Solutions as Christians in how we live our ordinary lives

Mother Frances Cabrini became America’s First Saint, the First person canonized by the Roman Catholic Church from the United States. I wondered what the life of an American Saint would have been like.

All of our contemporary world is very much in need of love for one another at this time and place in history.

Our love for one another, our lived example as interchurch families, puts us in a position where we seek solutions. We should not be discouraged from seeking solutions and from seeking Christian Unity. May the life story of Frances Cabrini serve as an inspiration to all of us to continue our mission.

Here is Mother Cabrini’s life story:

Source:  http://www.mothercabrini.org/legacy/charism.asp

Mother Frances Cabrini’s Legacy

On July 15, 1850, Frances Cabrini was born in Sant’Angelo Lodigiano in the province of Lombardy, northern Italy, two months prematurely. Frances was the tenth of eleven brothers and sisters, only four of whom survived beyond adolescence. Small and weak as a child, these characteristics influenced her entire life.

Her parents’ strong faith was transmitted to her by word and example. Her father would read to the family from the Annals of the Propagation of the Faith, telling stories of the great missionaries. At the time of her youth, devotion to the Sacred Heart of Jesus was at its peak and provided a spiritual foundation to the work of the missions. When she was old enough she applied for, but was refused, admission to several religious orders because of her frail health.

In 1863, Frances registered as a boarding student at the Normal School in Arluno, some distance from Sant’Angelo. Her purpose was to graduate as a school teacher. The school at Arluno was run by the Daughters of the Sacred Heart who prepared and educated future teachers. Frances lived there for almost five years until 1868, the year she graduated. According to the custom of the time, boarding students lived in the convent with the religious sisters. For Frances, this was like a dream come true: for all practical purposes she was living as a religious among religious.

Moreover, she shared the Christian life of a convent where the Sacred Heart was the center of devotion. In 1868, Frances received her teacher’s diploma and returned to Sant’Angelo where she taught in the private school established by her sister, Rosa, and dedicated herself to works of charity and to serving the poor. In 1871, at the request of her pastor, when a substitute...
teacher was needed immediately, she moved to the nearby village of Vidardo to teach in the public school. Upon completing her coursework, she petitioned to join the Daughters of the Sacred Heart. Although Mother Giovanna Francesca Grassi saw in Frances a chosen soul full of virtue, she decided not to accept her fearing that her poor health would not permit her to endure the rigors of religious life. Nonetheless, perhaps to soften the blow, or perhaps out of intuition, Mother Grassi encouraged her saying “You are called to establish another Institute that will bring new glory to the Heart of Jesus.” Her words were prophetic indeed.

A Crucial Move
In 1874, the diocesan authorities asked Frances to move to Codogno, a larger town further away from home to take over the direction of the House of Providence, a girls’ orphanage, being unsuccessfully administered by Antonia Tondini and Maria Calza, in order to organize it with the structure and spirit of a religious institute. In complying with this request, Frances renounced forever the position of public school teacher and entered on a path of consecration to God. Five young women who were teaching at the House of Providence wanted to become religious sisters. She and the five women began their novitiate with Frances Cabrini as their novice mistress.

At the age of 27, in 1877, when she and her companions made their profession of religious vows, Frances added Xavier to her name, in tribute to the Jesuit, Francis Xavier, who evangelized the Orient. The bishop named her superior of the community. In 1880, due to many difficulties, the diocesan authorities recognized that the House of Providence could not be formed into a religious community.

**Founding of the Institute**
At this same time, Mother Frances Xavier Cabrini, as she was now known, received a mandate from the bishop to found a new religious institute with the help and support of the young women who had professed their vows with her. In a short time, she found an ancient Franciscan convent in Codogno. This is where the Institute of Missionaries of the Sacred Heart of Jesus was founded on November 14, 1880. It was established as a diocesan congregation in 1881, with a simple Rule written by Mother Cabrini, and approved by the bishop. There were some objections to the term missionaries, which implied a mission abroad. The bishop thought primarily of a service within the diocese, or at most, in the Province of Lombardy. However, Mother Cabrini, the 30 year old foundress, had no intention of restricting the congregation to the boundaries of Lombardy.

**In Pursuit of the Goal**
She set out for Rome in September, 1887. Her goals were to have a universal missionary Institute with a central house in Rome and pontifical approval of the young Institute. Since the ecclesiastical authorities moved at a slow pace and with caution, it was surprising that on March 12, 1888, the Institute was granted permission to open two missions in the Eternal City. While there, she met the bishop of Piacenza, Giovanni Battista Scalabrini, who had just founded the Missionary Institute of St. Charles to minister to Italians abroad.

**The Italian Immigrants in U.S.A.**
Italian immigrants faced many hardships in the United States. They worked at the most menial labor and experienced discrimination. Uprooted, without pastoral care, they were as strangers in their own church and the systematic targets of Protestant proselytism. Despite all, the great majority of Italians maintained an eagerness to return again to their Catholic faith and devotions. Seeking the help of religious women, Bishop Scalabrini asked Mother Cabrini to go to New York to work with the Italian immigrants. She hesitated because she planned to go to the Orient to evangelize. Scalabrini was persistent and showed her a letter from Archbishop Corrigan of New York, formally inviting the Missionaries of the Sacred Heart to establish a house there.

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As Christians, we are called to look for that of God in the face of Others.
Westward!

Mother Cabrini sought an audience with Pope Leo XIII and posed her missionary dilemma to him; his response was: “Not to the East, but to the West.” Exchanging her dreams of going to China for the reality of going to New York, she embarked with six of her Missionary Sisters almost immediately for New York. Upon arrival, she learned that Archbishop Corrigan did not expect her so soon. When they first met, he suggested that she return to Italy. She refused, saying that the Pope had sent her. She and her companions spent the first night in a dingy tenement in the heart of the Italian ghetto. They could not sleep and stayed awake, tired, yet peacefully engaged in prayer. Afterwards, the Sisters of Charity gave them hospitality and guided their first steps through the city.

Beginnings in America

In a new world, another culture, without contacts, not knowing the language, Mother Cabrini set out to establish her mission. She went back to Archbishop Corrigan and gained his support and friendship. He approved the house in which the Countess di Cesnola wanted the new missionaries to live. On Palm Sunday of 1890, an orphanage for Italian children was inaugurated on the property, part of which the missionaries occupied as a convent.

A free school was established in the Lower East Side of Manhattan, where the poorest Italians lived. The sisters taught catechism in the Italian parish of St. Joachim. All the while, Mother Cabrini with the sisters, constantly traversed the streets of the Italian district, visiting families, trying to help and guide them, and bringing God nearer to them. To support themselves and the orphanage, the sisters had to beg for alms because the help they received from other women’s religious congregations and donations from the wealthy were not enough to support the growing number of orphans. Young women soon offered their help and some asked to join the Institute.

In July, when everything was in order in New York, Mother Cabrini went back to Italy with the first North American postulants for the novitiate in Codogno. She returned to Rome for an audience with Pope Leo XIII, who was fast becoming her good friend.

Continuing the work

At the request of Archbishop Corrigan, Cabrini founded a larger orphanage in West Park, New York, on the banks of the Hudson River. It was an ideal, healthful site for the orphans and for the North American novitiate which opened in 1891. The land was formerly owned by the Jesuits, who sold it at a very low price, because it lacked sufficient water. However, to the surprise of the Jesuits, the ever resourceful Cabrini soon discovered an underground spring on the property to that provided ample water even to this day.

In 1892, at Mother Cabrini’s direction, her Missionary Sisters traveled to New Orleans and quickly established a school and an orphanage in “Little Palermo” an Italian enclave of the French Quarter.

Back in New York, the Italian immigrants needed hospitals. Care of the sick, until this time, was not one of the ministries of the Institute nor was it an inclination of Mother Cabrini to do this type of work.

Archbishop Corrigan begged Mother Cabrini to take on hospital work. However, it wasn’t until Cabrini had a dream where she saw the Blessed Virgin Mary tending to a hospital patient, that she considered working in the healthcare field. In the dream, Cabrini asked the Virgin Mary what she was doing; the Blessed Virgin Mary responded, “I am doing the work you refuse to do.” Mother Cabrini moved quickly to establish a hospital for the Italian sick poor in New York City. New to this work, the sisters turned out to be excellent healthcare providers and administrators. Mother Cabrini later went on to establish other hospitals in Chicago and Seattle.

Beyond the American shores

As Christians, we are called to look for that of God in the face of Others.
The Missionaries of the Sacred Heart of Jesus had been in America only two years. They were hardly well established and yet, Mother Cabrini sought to extend their missions to Latin America. Her objective was Nicaragua and in ensuing years, Argentina, where she opened a school, Colegio Santa Rosa, at the invitation of the Archbishop of Buenos Aires. She returned to Europe, and in 1898, she established a students' residence in Paris and spent time exploring London with the prospect of founding a mission there. In 1899, she initiated a school in Madrid.

**Expanding Horizons in the United States**

At the turn of the 20th century, Mother Cabrini traveled to Chicago where there was a large Italian colony and established a parish school. From Chicago, she traveled to Scranton, Pennsylvania, where the Italian immigrants asked for schools. From Scranton, she proceeded to Newark, New Jersey, where she accepted the task of establishing and running a parish school there.

**She looked for solutions** which would afford her the means to subsidize free schools. In Dobbs Ferry, New York, on the Hudson River, she founded Sacred Heart Villa a school for daughters of now well-to-do Italian families who paid tuition, monies which in turn were utilized to fund the free schools.

Cabrini headed to the Rocky Mountains of Colorado where a needy colony of Italian immigrants worked mostly in the mines under very harsh conditions. Her Sisters staffed a parish school and later, an orphanage.

In 1903, Mother Cabrini traveled seven days by train from Chicago to Seattle where she founded a school and an orphanage for Italian immigrants. She dreamed of establishing missions in Alaska and had she lived longer, this may have come to pass. Her dream of going to China persisted throughout her life. Her works on the western coast of the United States brought her closer to the Far East.

She extended her educational and childcare missions to California where there were settlements of Italian as well as Mexican immigrants. By September 1905, a school and an orphanage had been opened. Later, a preventorium for tubercular children, would be started in the Santa Monica Mountains north of the city. While in Seattle in 1909, Frances Cabrini fulfilled a long-desired plan and became a citizen of the United States of America. The ensuing years were times of constant movement: New York, Pennsylvania, Illinois, Louisiana, Colorado, California, Washington State, Central and South America and Europe.

It was in the spring of 1917 that Mother Cabrini undertook her last mission. Her health was compromised. In spite of this, she traveled to Chicago where the now two hospitals there needed her presence. On December 22 of that year, Mother Frances Xavier Cabrini died in her private room at...
Columbus Hospital as she was preparing Christmas candy for the local children. She was 67 years of age.

Her Legacy

For twenty-eight years of her missionary life, Mother Cabrini traveled regularly across the Atlantic Ocean. A prolific writer, it was during her second voyage, that she began the custom of writing letters to her sisters in the form of a travel diary. These letters are preserved today as valuable biographical documentation.

In conformity with the Heart of Jesus, the Institute she founded has responded compassionately and efficiently to the needs of all, immigrants, as well as the native-born worldwide. Education, pastoral ministry, and religious instruction and outreach to those in need spiritually and materially flourishes on six continents. Responses to the “signs of the times,” to needs as they presented themselves continue.

At the age of 67, when Mother Cabrini died on December 22, 1917, 67 missions of the Institute had been established; ministries of healing, teaching, caring, giving and reaching out, in cities of the United States, Italy, France, England, Spain, Brazil, Argentina, and Nicaragua.

Reference sources for further information about St. Cabrini:

As Christians, we are called to look for that of God in the face of Others and look for real solutions that allow us to live in unity.

Green, Rose Basile, ed. and trans. 1984 Mother Frances Xavier Cabrini. Chicago: Missionary Sisters of the Sacred Heart of Jesus


Many thanks to the Missionary Sisters of the Sacred Heart for their on-going work in the United States and the World so that we may all be one in Christ.

Life story for Saint Frances Cabrini source: http://www.mothercabrini.org/index.asp

http://www.mothercabrini.org/legacy/life1.asp

http://www.mothercabrini.org/PDF/Trafficking5-10.pdf

http://www.unanima-international.org/eng/

http://www.mothercabrini.org/PDF/MSCCorporate.pdf


Frances Cabrini’s life was dedicated to finding solutions. Although she had a rather short life, Frances Cabrini was focused on finding solutions so that the human conditions here were improved. She improved the quality of life for others.

May Interchurch Families be inspired by all that Frances Cabrini was able to accomplish so that you may do your part for Christian Unity.
The word “Success” may be one of the most commonly used words in our American English vocabulary. “Keeping up with the Joneses” is some measure we impose on ourselves for becoming successful. But what is this thing success? We seem to know when we don’t have it, but do we recognize when we have real success?

A dictionary definition gives the following definition for success, which is a noun, the favorable or prosperous termination of attempts or endeavors, the attainment of wealth, position, honors, or the like or a successful performance or achievement.

Most of us simply want to know how to become successful since this is expected of us, but what does being successful mean? In this multi-cultural society that we live in, I found many contributions on this topic. Most of our ancestors came to the United States looking for a better life from the one they left behind. They had success in mind for themselves and their descendants.

There is a Swedish Proverb that says, “God gives every bird a worm, but he does not throw it into the nest.”

From this we can surmise that we must do something in order to find success.

“Health, happiness and success depend upon the fighting spirit of each person. The big thing is not what happens to us in life - but what we do about what happens to us.” according to George Allen. We all know by now that life has its ups and downs. George Allen explains that it is how we deal with what happens that affects the outcome of things as much as what has happened to us.

Then that ever famous person “Anonymous” said, "Choice, not circumstances, determines your success." This goes hand in hand with what George Allen said.

“I was made to work. If you are equally industrious, you will be equally successful.” said Johann Sebastian Bach on the subject of success.

"Success is still the constant application of the Golden Rule," reports another.

The ARK  February 2012                 Volume 23; Edition 2
Will you be eating fish during Lent? Will you be fasting during Lent in preparation for Holy Friday?

Please consider the following discussion as you do your menu planning for Lent this year:

Can the Oceans Continue to Feed Us?

Fishing Putting Pressure on the Seas

By Renee Schoof McClatchy Newspapers

WASHINGTON — Far out on the Pacific Ocean, the world's industrial fishing fleets pursue one of the last huge wild hunts — for the tuna eaten by millions of people around the world.

Yet tuna still aren't fished sustainably, something that conservationists and big U.S. tuna companies are trying to fix. This illustrates one part of the pressure on the world's oceans to feed a growing global population, now 7 billion. It also underscores the difficulties people have in balancing what they take against what must be left in order to have enough supplies of healthy wild fish.

"It's serious. On a global basis, we've pretty much found all the fish we're going to find," said Mike Hirshfield, chief scientist at the advocacy group Oceana. "There's not a lot of hidden fish out there. And we're still heading in the wrong direction, taken as a whole."

Some 32 percent of the world's fish are overfished, up from 10 percent in the 1970s and 25 percent in the early 1990s, according to the United Nations Food and Agriculture Organization.

In the U.S., restrictions on fishing have allowed some fish populations to rebound. In international waters, however, covering more than half of the oceans, no single country oversees ocean conservation.

Instead, regional multinational organizations make the decisions. The first began after World War II, when their job was seen as dividing up what was then thought to be the unlimited wealth of the seas, said Amanda Nickson, who oversees Pacific tuna conservation efforts at the Pew Environment Group.

Today, Nickson said, these management groups aren't doing a very good job of restoring tuna populations and making sure they can be fished sustainably.

One of them is the Western and Central Pacific Fisheries Commission, which oversees more than 60 percent of the world's tuna catch. Its members include Pacific island nations and the homes of the world's large industrial fishing fleets — the U.S., Europe, Japan, China and Taiwan.

Nickson said it's a David vs. Goliath matchup of island nations pushing for sustainable management vs. the large fishing nations, which block the restrictions needed to achieve it. The group's next meeting is in December in the island nation of Palau.

The Pew Environment Group is pressing it to set limits on the amount of fish caught for each species; to take action to protect sharks, which are unintentionally caught along with tuna; and to reduce the catch of juvenile bigeye tuna, an overfished species, by ships fishing for skipjack tuna.

Skipjack, the most common tropical tuna, is very heavily fished in some places, but isn't...
yet overfished, said William Fox, a biologist and the World Wildlife Fund’s U.S. vice president for fisheries. Skipjack is the only tuna species that hasn’t been fished to its maximum limit or overfished, according to the United Nations Food and Agriculture Organization.

"We’re in a race with time, because we’re trying to get the regional fisheries management organizations to improve performance so that doesn’t happen," Fox said. He’s also vice chairman of the International Seafood Sustainability Foundation, a group started by the WWF with major U.S. tuna companies to try to make tuna fishing sustainable.

For U.S. fishing fleets, President George W. Bush signed a law in 2007 that required annual catch limits based on science in order to end overfishing by 2011. The limits were in place by the end of last year.

"We presume those catch limits — they're scientifically set — have ended overfishing, but we have to verify it, and we won't declare an end of overfishing until the scientific assessment is complete," said Eric Schwaab, director of the National Marine Fisheries Service.

However, limits and management are only part of the picture, Schwaab said. Damage to habitat along the coasts and in the ocean "probably will continue to challenge our ability to ultimately rebuild stocks to their historic levels," he said. "Also, there will be interactions among different species that are competing for space or for prey. ... We’re going to continue to monitor, to study, and then make adjustments."

Better management globally would increase wild harvests, but not enough to meet the increasing demand for seafood, Schwaab said. Instead, the world is relying more on fish farming.

Environmental groups are concerned that this will require more fish from the sea for feed.

Michael Rubino, who manages the aquaculture program at the National Oceanic and Atmospheric Administration, said the world supply of fish for such feed has held constant for the past 20 years, while aquaculture has grown. As a result, fish meal and fish oil have doubled in price in five years.

Psalm 104:25, 30

In wisdom you made them all, the earth is full of your creatures. There is the sea, vast and spacious, teeming with creatures beyond number - living things both large and small. When you send your Spirit, they are created and you renew the earth.

Psalm 96:10-13

The Lord reigns... Let the heavens rejoice, let the earth be glad, let the seas resound and all that is in it; let the fields be jubilant, and everything in them. Then all the trees of the forest will sing for joy, they will sing before the Lord for He comes, He comes to judge the earth.

As Christians, we are called to look for that of God in the face of Others.
One fish used for aquaculture feed is menhaden. More menhaden are caught by weight than any other fish in the U.S. except Alaskan pollack.

Much of it gets ground up as meal to feed farmed salmon and tuna. It's also fed to farm animals and cats, made into fertilizer and fish-oil capsules, and used as bait by sport fishermen.

For decades, menhaden has been fished up and down the Atlantic Coast with no limits except in the Chesapeake Bay. Stock assessments found no overfishing. Last spring, however, scientists recalculated and concluded that declining stocks appeared worrisome.

Charter owner Terry Gibson of Jensen Beach, Fla., said he’s seen much less menhaden than his grandfather and father described. Menhaden feed marine mammals, birds and commercial and recreational fish, including striped bass.

**Striped bass collapsed from overfishing in the 1980s.**

"Many businesses like mine went bankrupt," Gibson said.

**Controls were put in place, and now the striped bass numbers are considered healthy.** Gibson and other recreational fishermen want to see menhaden stocks restored to feed them.

The Atlantic States Fisheries Commission decided on Wednesday to require leaving more menhaden in the water so their numbers can increase. It will decide on specific fishing restrictions next year.

Meanwhile, Oceana said in a report this month that better conservation is needed for the small fish at the bottom of the food chain on the West Coast, such as Pacific sardines.

With world demand for wild-caught fish growing to feed the aquaculture industry, *"it is imperative to take action today to avert a crisis tomorrow,"* the report said.

Regulation can work. Hirshfield, the Oceana scientist, said restrictions on fisheries have helped rebuild commercial fish stocks on both coasts. Haddock have been increasing since 2004. Summer flounder stocks are expected to be rebuilt in two years and are no longer considered overfished.

**Romans 1:20.**

For since the creation of the world God's invisible qualities - His eternal power and divine nature - have been clearly seen, being understood from what has been made, so that men are without excuse.
"What we're seeing, with a lot of pain and unhappy fishermen, is that the situation can be turned around," Hirshfield said. "We're seeing increasing populations of fish and therefore increasing catches in areas where overfishing had been chronic."

Source: McClatchy Newspapers
Written by: Renee Schoof

Once a problem has been recognized and acknowledged, then a solution can be found and many hopeful possibilities begin to flow.

How we will choose to fast during Lent is an opportunity for Christians, including interchurch families and ecumenists, to make informed decisions that will protect the oceans for the future.

Even though we may be separated by many miles, this is a form of a community project around which we can unite.

If you have ever asked what unites us as Christians, our liturgical calendar, which gives us Lent, and the Bible, which encourages us to seek that of God, the Divine Creator in the world around us, may be beginning points.

Several Bible quotes have been included for you to consider the value of our oceans and to view them as holy spaces. May we find opportunities to improve the world around us and Christian Unity at the same time. This situation, as problematic as it may seem, may be one of those "Golden Opportunities" that arise from time to time. God can work wonders through us so that we can find solutions.

Revelation 5:13

Then I heard every creature in heaven and on earth and under the earth and on the sea, and all that is in them, singing "To Him who sits on the throne and to the Lamb, be praise and honor and glory and power for ever and ever."

Comments
by M.J. Glauber

These links will take you to the buyer's guide to sustainably caught fish:

http://www.blueocean.org/home
http://www.fishonline.org/
http://www.fishonline.org/fish-advice
http://www.goodfishguide.co.uk/

A list of suggested further reading on this topic: http://www.blueocean.org/explore/blue-ocean-writings/staff-publications
http://www.blueocean.org/explore/our-blog
http://blueoceannotes.wordpress.com/

Names of fish in several languages: http://www.mcsuk.org/downloads/fisheries/Fish_Translations.pdf

This link will take you to the original McClatchy article by Renee Schoof: http://www.mcclatchydc.com/2011/11/10/129936/can-the-oceans-continue-to-feed.html?ixzz1dbBFkly
We are encouraged to carry the theme and study begun during the Week of Prayer for Christian Unity in January throughout the rest of the year:

**BIBLICAL TEXT**

**1 Corinthians 15:51-58 New Revised Standard Version**

"Listen, I will tell you a mystery! We will not all die, but we will all be changed, in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we will be changed. For this perishable body must put on imperishability, and this mortal body must put on immortality. When this perishable body puts on imperishability, and this mortal body puts on immortality, then the saying that is written will be fulfilled: 'Death has been swallowed up in victory.' 'Where, O death, is your victory? Where, O death, is your sting?'

The sting of death is sin, and the power of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ. Therefore, my beloved, be steadfast, immovable, always excelling in the work of the Lord, because you know that in the Lord your labour is not in vain.

There is room for everyone in God’s plan of salvation. Through His death and resurrection, Christ embraces all irrespective of winning or loosing, “that whoever believes in him may have eternal life” (John 3,15).

We too can participate in His victory! It is sufficient to believe in Him, and we will find it easier to overcome evil with good.

**Eight Days reflecting on our change in Christ**

Over the coming week (The Week of Prayer for Christian Unity which we will continue on...
Let it be so now, for it is proper to fulfill all righteousness (Matthew 3:15)

On this day we concentrate on patient waiting for the Lord.

To achieve any change, perseverance and patience are needed.

Prayer to God for any kind of transformation is also an act of faith and trust in his promises.

Such waiting for the Lord is essential for all who pray for the visible unity of the church this week.

All ecumenical activities require time, mutual attention and joint action.

We are all called to co-operate with the work of the Spirit in uniting Christians.

Day Three:
Changed by the Suffering Servant

Christ suffered for us (*cf. 1 Peter 2:21)

This day calls us to reflect on the suffering of Christ.

Following Christ the Suffering Servant, Christians are called to solidarity with all who suffer.

The closer we come to the cross of Christ the closer we come to one another.

Day Four:
Changed by the Lord’s Victory over Evil

Overcome evil with good (Romans 12:21)

This day takes us deeper into the struggles against evil. Victory in Christ is an overcoming of all that damages God’s creation, and keeps us apart from one another.

In Jesus we are called to share in this new life, struggling with him against what is wrong in our world, with renewed confidence.

As Christians, we are called to look for that of God in the face of Others.

*cf. = an abbreviation for the Latin word confer, meaning "compare" or "consult"
and with a delight in what is good.

In our divisions we cannot be strong enough to overcome evil in our times.

**Day Five:**
**Changed by the peace of the Risen Lord**

*Jesus stood among them and said: Peace be with you! (John 20:19)*

Today we celebrate the peace of the Risen Lord.

The Risen One is the great Victor over death and the world of darkness.

He unites His disciples, who were paralyzed with fear.

He opens up before us new prospects of life and of acting for His coming kingdom.

The Risen Lord unites and strengthens all believers.

Peace and unity are the hallmarks of our transformation in the resurrection.

**Day Six:**
**Changed by God’s Steadfast Love**

*This is the victory, our faith (*cf.* 1 John 5:4)*

On this day we concentrate our attention on God’s steadfast love.

The Paschal Mystery reveals this steadfast love, and calls us to a new way of faith.

This faith overcomes fear and opens our hearts to the power of the Spirit.

Such faith calls us to friendship with Christ, and so to one another.

**Day Seven:**
**Changed by the Good Shepherd**

*Feed my sheep (John 21:17)*

On this day the Bible texts show us the Lord strengthening His flock.

Following the Good Shepherd, we are called to strengthen each other in the Lord, and to support and fortify the weak and the lost.

There is one Shepherd, and we are his people.

**Day Eight:**
**United in the Reign of Christ**

*To the one who conquers I will give a place with me on my throne (Revelation 3:21)*

On this last day of our week of prayer for Christian Unity we celebrate the Reign of Christ.

Christ’s victory enables us to look into the future with hope.

This victory overcomes all that keeps us from sharing fullness of life with him and with each other.

Christians know that unity among us is above all a gift of God. It is a share in Christ’s glorious victory over all that divides.

For Interchurch Families, who live a Christian Unity in their daily lives every day, we ask for our church communities to share our journey with us. We feel the pain of division in Christianity, and this division can only be healed if everyone understands this pain of division along with us. We are looking for solutions.

~ M.J. Glauber

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*cf. = an abbreviation for the Latin word *confer*, meaning "compare" or "consult"
Ecumenism Means You, Too

A Workshop on Grassroots Ecumenical Engagement

was presented by Steven R. Harmon,
Adjunct Professor of Christian Theology,
Gardner-Webb University School of Divinity
www.ecclesialtheolgy.blogspot.com

in Louisville, KY on January 22, 2012

Prayer for Christian Unity:

We pray for the Churches throughout the world for their truth, unity and stability; that charity may flourish and truth may abound in them all; and for our own Church, that what is unsound in it may be corrected and what is lacking may be supplied; through Jesus Christ our Lord, who lives and reigns with you in the unity of the Holy Spirit, forever and ever. Amen

Adapted from Anglican Bishop Lancelot Andrewes (1555-1626)

What might visible unity look like?

Third Assembly of WCC, New Delhi, 1961 - definition of “the unity we seek”: We believe that the unity which is both God’s will and his gift to his Church is being made visible as all in each place who are baptized into Jesus Christ and confess him as Lord and Savior are brought by the Holy Spirit into one fully-committed fellowship, holding the one apostolic faith, preaching the one Gospel, breaking the one bread, joining in common prayer, and having a corporate life reaching out in witness and service to all and who at the same time are united with the whole Christian fellowship in all places and all ages, in such wise that ministry and members are accepted by all, and that all can act and speak together on occasion requires for the tasks to which God calls his people.

How are we doing locally with visible unity?

• In what ways does your local church already approximate visible unity with other local churches?

• In what ways are the marks of visible unity still lacking in your local church’s relations with each other?

As Christians, we are called to look for that of God in the face of Others.
Ten things all Christians can contribute to the quest for the visible unity of the body of Christ:
by Dr. Steven R. Harmon

1. Pray for the unity of the church.
2. Pray for the unity of the church with other Christians with whom you have serious disagreements.
3. Commit yourself to a particular church, warts and all.
4. Embrace a particular denominational tradition.
5. Learn all you can about the “Great Tradition” to which all denominational traditions are heirs.
6. Learn all you can about other denominational traditions.
   ~ Joint reports of bilateral dialogues (World Council of Churches, Growth in Agreement, 3 Vols.)
7. While remaining committed to your own denominational tradition, adopt another denominational tradition as a “second tradition.”
8. Join other Christians in sharing the good news of Jesus Christ in word and deed.
10. Search the Scriptures - devotionally, in the context of corporate worship, and with study groups in your own congregation, but also with Christians from other traditions.

How might your local church implement/adapt these proposals for how all Christians might contribute to the quest for Christian Unity at the grassroots?

AAIF Board Members are in the process of finalizing the details for
The 2012 AAIF Biennial Conference:
July 13 - 15, 2012 in Collegeville, MN
- Please ‘save the date,’ Further Details to follow at www.aifusa.org
AAIF HOPES THAT YOU CAN JOIN US AT OUR UP-COMING BIENNIAL CONFERENCE IN MINNESOTA

Many thanks are extended to all those people who made this edition of the ARK possible

Special Thanks are extended to or for:
the book on American Prayers written by James P. Moore, Jr., the life and work of Henry Wadsworth Longfellow, Badger Clark,
the Missionary Sisters of the Sacred Heart, The Life and Example of Mother Frances Cabrini, Renee Schoof of the McClatchy Newspapers, Barbara Haddock Taylor of the Baltimore Sun, Bishop Phillips Brooks, The KCC, The WCC, The PCPCU, Dr. Steven R. Harmon, Diane & Lamar Burton

As Christians, we are called to look for that of God in the face of Others.

AAIF Board Members, AAIF Members; IFIN; AAIF Pastoral Advisors: Father Ernest Falardeau, S.S.S.; Father George Kilcourse; and Pastor Elaine Hall
Especially, I would like to thank my husband, Peter, and our family for their on going encouragement. ~ M.J.G.
ENDURANCE AND RESOLVE

“Lord I do not pray for a lighter load, but for a stronger back.”

“For a Stronger Back” ~ This one sentence prayer, which James P. Moore, Jr. included in his book “The Treasury of American Prayer,” he explains “came from a sermon delivered by Episcopal Bishop Phillips Brooks.”

Moore adds that “it became the inspiration for Theodore Roosevelt and John Kennedy who would echo this prayer in speeches they delivered during their presidencies.” Moore notes that “In its simple way, it asks only for the ability to handle the burdens, no matter what they may be, throughout life.”

I like it for the powerful message that it packs in using so few words; this is an efficient prayer. What brings us closer and unites us?

~ M.J. Glauber

As Christians, we are called to look for that of God in the face of Others.

Looking forward to the 2012 AAIF Biennial Conference:
July 13- 15 in Collegeville, MN - Please ‘save the date,’
Further details to follow at www.aifusa.org

Irrigation Pivot ~ Where does your drinking water come from? Is that a sustainable source? Do all people in the world also have a sustainable source of potable water?

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A PUBLICATION OF THE AMERICAN ASSOCIATION OF INTERCHURCH FAMILIES
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TO:

International Standard Serial Number:  ISSN 1943-6467 (print)
ISSN 2160-682X (online)

AAIF IS A NON-PROFIT ORGANIZATION, REGISTERED IN THE STATE OF NEBRASKA