The Heartbeat of God, Finding the Sacred in the Middle of Everything

by Katharine Jefferts Schori

2011 Published by SkyLights Paths Publishing, A Division of Longhill Partners, Inc. Woodstock, VT

248JEF2011 Library Call Number

A Book Review:
The foreword of this book is by Joan Chittister, OSB who is pleased that there is no triumphalism in this book, which Chittister defines as the tendency of churches to announce themselves rather than the reign of God. Chittister says that Schori does have a “great deal of love, respect, and affection for the tradition that is Anglicanism and for the missionary history of the U.S. Episcopaliam, (but) this book is more about the application of the gospel to the challenges particular to these times than it is a paean to either system.”

Chittister finds Schori’s book to be “fresh in its approach, deeply knowledgeable in its presentation of issues, and unrelentingly uncompromising in

We will all be changed by the victory of our Lord Jesus Christ

(cf. 1 Cor 15:51-58)
its realistic appraisal of the need for the church to be the word it preaches. This book does not excoriate its members for their personal sins.” Chittister adds, “Instead, it warns the church itself about parading sinless as a substitute for the social justice the heart of God requires.”

Joan Chittister, OSB notes, “For that reason alone, ‘The Heartbeat of God’ should be read, studied and discussed in every parish hall of every Christian tradition, Episcopalian or not, so that the renewal of the church may finally, finally begin in a world that knows that the revolution that is Jesus is long overdue.”

For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me.” ~ Matthew 25:35

Schori points out that our relationships are reciprocal and surprising.

We are called to serve those who are in need and often find that we learn or benefit from that experience in so many ways that enrich our lives.

We often refer to these experiences as blessings or sometimes as blessings in disguise.

Schori points out our role in ending world hunger perhaps in a new light:

If your enemies are hungry, give them bread to eat, if they are thirsty, give them water to drink.
~ Proverbs 25:21

Finding the Sacred in the ordinary that exists all around us

A late snow storm on a daffodil
Schori’s insights and reflections about the long term effects of poverty need to be considered seriously and thoughtfully.

*Then the king will say to those at his right hand,” come, you that are blessed by my Father, inherit the kingdom, prepare for you from the foundation of the world, for I was hungry and you gave me food, I was thirsty and you gave me something to drink.” ~Matthew 25: 34-35*

Access to clean water is one of the benchmarks of the Millennium Development Goals of the Episcopal Church; it is also one of the initiatives of the United Nations in their efforts to seek to improve conditions for the poorest of the poor in developing nations. Schori notes that it is of growing significance in the United States as well where the poorest of the poor are disproportionately affected by the legacy of pollution.

If you lend money to my people, to the poor among you, you shall not deal with them as a creditor, you shall not exact interest from them.

*~Exodus 22: 25*

Schori points out the that “the current economic ills of the nation, indeed of the globe, are largely the result of greed and the unwillingness of governments to limit profits.” Schori explains that these economic ills “are largely the result of usury.”

But Jesus called for them and said, “let the little children come to me, and do not stop them, for it it is such as these that the kingdom of God belongs.”

*~Luke 18:16*

Transforming lives was central to the ministry of Jesus. Schori notes that the Episcopal Church’s Mission focuses on feeding, healing and education. She indicates that “the best education focuses on the whole person with attention to physical, intellectual, emotional, spiritual and cultural growth and enrichments. This should not be limited only to the wealthy or those who are academically competitive,” according to Schori.

Jesus went throughout Galilee, teaching in their synagogues and proclaiming the good news of the kingdom and curing every disease and every sickness among the people.

*~Matthew 4:23*

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

AAIF 2012 Biennial Conference Information in this edition of the ARK: July 13 - 15

AAIF 2012 Biennial Conference: July 13-15 in Collegeville, MN:
Details included, More to follow soon

Please contact: Dave and Carol Natella who are the Co-Chairs for AAIF & for information about how to form a City chapter in your area or how to find the AAIF City Chapter closest to you.
Katharine Jefferts Schori points out that “cultural healing and restoring dignity may focus on the healing of communities...” She explains, “Addressing the physical and mental health of individuals is also a major aspect of addressing poverty.” Schori explains that “the very stresses of living in poverty contribute to many forms of disease.”

Schori believes that “Peacemaking on the local and global level will release enormous resources to address issues of poverty. Peacemaking that is concerned for people and the planet will help to heal deep poverty.” Schori goes into detail, giving examples about the ways that fear and anxiety come with living in violent environments and how this impacts basic health. Schori adds that “the structural aspects of resource expenditure on war divert resources from basic needs.” Schori explains that “Providing basic health care for everyone in this country would be a relatively trivial issue economically if our defense budget went on a diet.”

Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from the throne saying, “See, the home of God is among mortals. He will dwell with them, they will be his peoples, and God himself will be with them.”

~ Revelation 21:1-3

Schori asks us to consider and to reflect on, “What are some ways we can live more simply so that others may simply live? Where do we see the connection between our well-being and the well-being of others?”

Schori reminds us of the Beatitudes found in Matthew 5:1-10. Schori notes that “God intends for all of creation to flourish, not for some to get fat on other’s privation.” Schori also points out that human beings tend to “love to divide up the world into categories of privileged and shunned.” Schori quickly notes that “The kingdom of heaven doesn’t have room for that.” Schori notes that “it’s usually fear that keeps us from dreaming God’s dream. What are we afraid of? That fear in each of us is healed by recognizing how well we are loved, and that others are also exceedingly well loved.”

Schori adds, “Blessed are those who dream dreams with the heart of God, for they will indeed see that dream become reality.”

Schori asks for reflection on, “What part of the dream of God challenges you? What keeps you from engaging in it?” in her Chapter on “Connecting Faith with Public Life.”

Consider how to provoke one another to love and good deeds.

~ Hebrews 10:24

Schori points out that in the Lord’s Prayer there is a line, “Your will be done.” Schori sees that God is inviting us to make changes, but that we may be held back by our
own fear and anxieties from making the necessary changes required of us in this time and place in history. Oh, Schori recognizes that we all try to avoid change since it often seems threatening, and by responding to it with inertia may seem a lot easier than constructive action. Schori notes that “when we’re faced with a new challenge, we tend to revert to rules rather than address the human suffering on our doorstep.”

Schori points out that the rules aren’t the problem, but “the content of the rules we choose...Change isn’t the problem; our fear and anxiety about it is.”

Schori notes that “God has a better world in mind.”

Schori repeats “Your Kingdom come.” Then, she adds, “Blessed, indeed, are the change makers.” Katharine Jefferts Schori asks for reflection on, “What can you do to provoke love and good deeds, and the change that’s necessary to make them happen? How loud can you pray?”

No one has ever seen God, if we love one another, God lives in us, and his love is perfected in us. By this we know that we abide in him and he in us, because he has given us of his Spirit.

~ 1 John 4: 11-13

Schori discusses further the concept of “Connecting Faith with Public Life” She notes that “When we show love to the world, we become the image of God, and the presence of God’s love. One woman explained to Schori that to her this concept means that it was important to
be mindful and aware of the person right in front of her and the opportunities for hospitality and kindness that exist all around her at any given moment. The woman explained to Schori that spiritually hungry people are looking for ways to be connected. Schori went out for a morning run and noticed that children had made small decorative tiles for the running path as a gift of beauty for the runners; this was their sacramental sign saying that they loved their neighbor.

Schori asks us to “consider the faith stories of those whose beliefs are different from ours.” She asks, “What can you learn from them about a healed world?”

Interchurch Families and Ecumenists, Please consider what this question is asking of us.

Schori says, “Think of the unexpected roads you’ve traveled. What did those journeys teach you?”

Have you ever noticed the kinds of questions that young people tend to ask? Think of the youthful Jesus in the temple asking all those questions while his parents had no idea where he was. Schori encourages us to continue to be more like children and to keep asking questions like children about “Why?”

Schori believes that for growth to happen in a community that these kinds of questions must be on-going in the community as a form of community building. Wherever people gather naturally, these kinds of face to face conversations must also happen as well.

Schori indicates that our task is to keep imagining a future that looks more like the reign of God. Schori indicates that “imagination, whether we call it dreaming or creative possibility, is one of the ways that we reflect the image of God.”

Schori indicates that “the imagination of the prophets is always nudging or prodding us to open a little wider and let the breath of God blow in. It can be frightening and painful to endure that stretching, but the promise is always this: God is with us.”

I therefore, the prisoner in the Lord, beg you to lead a life a life worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called to the one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all.

~ Ephesians 4:1-6

Schori points out that, “One of the great human yearnings is to have a sense of place, a home where others care for you and make you feel valued and significant.”

What do we find in our daily encounter with others around us? What kind of communities have we created for all of our children? Are we unwittingly creating communities where children are being left home alone for hours with no adult to take care of them? Are we creating societies where men and women actually deal with each other as equals? God gave us all different gifts so that we can be a blessing to our communities. Have we found ways to recognize those blessings within the differences in the people we meet in our communities?

In times of dissent in your community’s life, where have you experienced the practice of peace? How was it manifested?

People will come from east and west and north and south, and will take their places at the feast in the kingdom of God.

~Luke 13:29 (NIV)

What makes us so afraid of each other? See, by way of an example, the woman who wandered into Simon’s house (Luke 7: 36-50)

“To leave a place is to die a little.”

~ French Proverb
Jesus offers us a message over and over again, “Perfect love casts out fear.” (1 John 4:18)

Fear keeps us from knowing God’s love as we most often discover it in the people around us. Katharine Jefferts Schori does an excellent job of explaining the movable feast that Jesus invites all of us to enjoy. She asks, “When have you been blessed by a surprising stranger?”

31 At that very hour some Pharisees came to Jesus and said to him, “Leave this place and go somewhere else. Herod wants to kill you.” 32 He replied, “Go tell that fox, ‘I will keep on driving out demons and healing people today and tomorrow, and on the third day I will reach my goal.’ 33 In any case, I must press on today and tomorrow and the next day—for surely no prophet can die outside Jerusalem!

~ Luke 13: 31-33

Foxes are small time predators. Jesus is insulting Herod here, but Herod plans to kill Jesus in Jerusalem. Herod has to report to Rome; he is a small time predator for the Roman Empire.

Psalm 17:8 gives us the image of God protecting us under his wing like a mother hen does for her chicks. This image of God protecting the least and most vulnerable among us is repeated often.

God’s promises to protect us usually come in some pretty surprising ways. Notice that it was the Pharisees who came to warn Jesus of Herod’s plans so even our supposed enemies can be a gift to us, Schori points out.

“Terrorists and tyrants derive their power from the fear they engender in others,” Schori notes.

Schori says “Fear has no place in the henhouse, and it won’t build the reign of God. ( see Luke 8:50 - Trust is needed) Schori adds, “We can only address the injustices in our parishes and our communities and our denominations, and welcome into the henhouse other chicks who need shelter, when we trust God, cast out fear, and name the fox for the petty tyrant he is.”

Schori asks for reflection on, “Where have we encountered ‘foxes’ in our own lives and our own community? How have we responded?”

This has been a book summary of: The Heartbeat of God, Finding the Sacred in the Middle of Everything by Katharine Jefferts Schori

2011 Published by SkyLights Paths Publishing, A Division of Longhill Partners, Inc. Woodstock, VT

248JEF2011 Library Call Number
Implications for Interchurch Families who may choose to read this book together: “The Heartbeat of God, Finding the Sacred in the Middle of Everything,” by Katharine Jefferts Schori, invites reflection on American issues and global human issues based on the Bible. Selected Bible verses are provided and highlighted. There are five main sections in this book that was first published in 2011:

Part One: Connecting with the Margins:
Within this section, I would like to mention several, although there may be more subtopics that would be of interest to interchurch families or couples and ecumenists in discussion groups.

They include: Listening for the Voice of God, Creative Survival, Seeking Our Roots, and Peace Work.

Part Two: Connecting Faith with Public Life: Salt of the Earth, Heaven on Earth, Provoking Love, Mission Possible

Part Three: Connecting with Creation: Good Shepherd


Part Five: Healing Broken Connections: Practicing Peace, Pentecost Continues, Living the Questions, Go Forth For God, Fossils, A Moveable Feast, Healing Division, Finding God in Dissent

Suggestions for Further Reading:

These weren’t all of the topics, just a few. “Healing Divisions” was perhaps the one that drew me to this book initially, but the book has so many practical and realistic ideas for “now.”

All of the ideas for how to live “now” with each other are based on Bible verses which are included.

This is the kind of book that may help to open up the discussion and to lead us into some kind of positive present way of being, one with each other that is creative and fruitful. This may be one of the books that interchurch families may find helpful although it doesn’t specifically address the issues of being in an interchurch marriage. The book addresses what it is to be an American and a Christian.

It would be for us to carry that dialogue one step further and to ask ourselves then about the role that we are to contribute as interchurch spouses toward being positive factors of some kind in that dialogue moving us toward Christian Unity, a unity that allows for diversity within it in the context of our present American and world dynamics.

a book review by M.J. Glauber

Finding the Sacred in the Middle of Everything?

Then I recognized that we, as interchurch spouses, may actually be living our lives in a sacred manner in the midst of everything.

Finding the Sacred in the Middle of Everything?
I felt that this described my life as I was seeking to live it.

Or that I am certainly surrounded by a Sacredness of God’s Light or Presence, sometimes far too Holy
~so that words are inadequate to be able to describe the Sacredness found right in the middle of everything.

Never alone; the sacred is always there with us and among us and between us.

by Mary Jane Glauber
Holy Wisdom Monastery of the Benedictine Women of Madison, I placed the Bible verse from Matthew 18: 1-5 here for us to consider again.

Robert Fulghum uses humor or a playful tone to convey his message in his book, “All I Really Need to Know I learned in Kindergarten: Uncommon Thoughts On Common Things” which he wrote in 1988. Fulghum explains that he has an official Storyteller’s License, a friend made it up and taped it on the wall over his desk. This license gives Fulghum permission to use his imagination in rearranging his experience to improve a story, so long as it serves some notion of Truth. Life is meant to promote joy and humor, I thought.

Fulghum explains that “it also contains the Storyteller’s Creed:” which states:

“I believe that imagination is stronger than knowledge.

That myth is more potent than history.

That dreams are more powerful than facts.

That hope always triumphs over experience.

That laughter is the only cure for grief.

And I believe that love is stronger than death.”

Fulghum points out to us, as the reader, that we should expect

Matthew 18:1-5

At that time the disciples came to Jesus and asked, ‘Who is the greatest in the kingdom of heaven?’ 2He called a child, whom he put among them, 3 and said, ‘Truly I tell you, unless you change and become like children, you will never enter the kingdom of heaven. 4 Whoever becomes humble like this child is the greatest in the kingdom of heaven. 5 Whoever welcomes one such child in my name welcomes me.

Continuing and delving into one of the topics that we began at the 2010 AAIF Biennial Conference held in Wisconsin at

MJG ©
contradictions. He adds that he believes that he hasn’t completely “made up his mind about everything yet.”

“All I Really Need to Know I learned in Kindergarten: Uncommon Thoughts On Common Things” by Robert Fulghum was first published in 1986 by Villard Books of Random House.

A portion of his text was originally published by the Kansas City Star. I found a well worn copy of this delightful and humorous book about life. On page 6, he does give us his basic rules learned back in Kindergarten which are all basically founded on “The Golden Rule and love and basic sanitation,” Fulghum explains. Fulghum encourages us to take his short list of rules to live by as adults and to apply them.

He encourages us to “clean up our own messes.” Fulghum says that “no matter how old we are, when we go out into the world, it is best to hold hands and stick together.” Fulghum uses humor to get us to look at ourselves and how we may look at our world.

His approach may be as close as we may be able to get to being childlike and responsible adults all at the same time. If nothing else, his book is a very pleasant and happy book to read about our ordinary lives.

If it inspires us to look at our lives in creative ways that will enable us to find solutions as we live in community, then he has been successful.

This book would be an enjoyable book for interchurch couples to read or to re-read again. Ecumenists would also enjoy reading or re-reading this book. I found myself laughing out loud as I read this book.

Reading this book for enjoyment purposes would be reason enough for anyone to find it in the library at 128 F957a.

I recommend this book for interchurch families and anyone who gives them pastoral care.

Being more like a child as Christ wished for, which is also addressed in this book, was one of the topics that we began to consider at the 2010 AAIF Biennial Conference.

~ M.J. Glauber
Robert Fulghum has explained to us a delightful way of viewing our world in his book, based on what he says he learned in Kindergarten. The second part of his title, "Uncommon Thoughts On Common Things" indicates that Fulghum intended to give us a new perspective or a new way of looking at what may have become such a familiar topic that we can no longer see the message within it.

Our need to discover who we are and our purpose in life is an on-going journey of self-discovery. However, this journey is with God and through God.

Our very ordinary human condition puts us in relationship with our Creator. This is the same Creator who also created the heavens and the earth, and all that dwells on it. Our understanding of the nature of God, our creator, is often influenced by our experiences in life. Our own languages even influence how we might describe our experiences of the divine.

Our climate and geography also influence how we might be able to express our personal experiences of the divine in our lives.

Ask a diverse group of children to draw an image of what is beautiful that brings great joy to their lives and to the world. The children will only be able to draw images that reflect their own lived experiences. Each experience will be just as valid as the other child’s experience. However, most likely each image will be highly personalized.
The photos featured on these pages are of some showing the windows at the Cathedral of St. Vitus, St. Wencelas and St. Adalbert in Prague that were created by Alphonse Mucha.

Mucha is most famous for the posters he created, and probably from among the posters he created of Sarah Bernhardt. Many of his posters feature an arch at the top of them that resemble a gothic church window arch.

Mucha was a formally trained artist of Czech origin. He may have been a Moravian Czech.

Mucha worked in the theater creating scenery and doing set designs early in his career. He was also influenced by nature and the natural shape of plants and flowers which often blend or flow into his images. Many of his religious figures shown in the Cathedral are wearing Czech traditional clothing.

Most of the people appear to be Czech in origin with the exception of the Christ figure who appears to be from the Holy Land, or perhaps from some North American City. One image may be of Sarah Bernhardt. It is quite common for artists to use the images of the people in the local community in their religious portraits; I have seen this done in France and Germany. (This would not be the case in any Orthodox Church where beautiful icons can be found.)

The clothing often reflects the time period of the building of the church or cathedral, and the local community can be seen forever posed as the images of Biblical stories.

LOOKING FOR THAT OF GOD AND FINDING IT IN THE FACE(S) OF OTHERS
Mucha continues this tradition with the exception that Mucha, having worked in the theater, allowed himself the privilege to put his models into costumes from earlier time periods.

However, there is definitely a Czech perspective to his images and representations. Mucha was definitely one of the most influential artists of the Art Deco or Art Nouveau period.

He visited the United States where his work was much sought after. I remember seeing his art at my grandmother’s home in books when I was a very young child so seeing his art work again brought back some very pleasant memories.

Mucha’s lifelong desire was to create an Epic image of the Czech People. He eventually returned to the Czech Republic where he was able to fulfill his dream.

Prague also has many lovely Baroque style churches which may have influenced Alphonse Mucha as a young boy. I find similarities between the two styles; both styles have many details.
Mucha's art work is lovely. It is modern and forward looking. Mucha was attentive to detail; this detail contributed to the total effect of his images. Human beings and nature are blended into one creation, much as God had created us into his one creation. This is how Mucha viewed the world that God had created and how he expressed his vision in his art work. What Mucha shared with the world is beautiful.

Being human, our tastes and preferences for Mucha's art and art deco go in and out of favor over time.

However, since the interest in Mucha's art work is currently on the upswing, this shows an enduring quality or respect being shown to his work ethic, as well. Mucha was well trained and attentive to details. He recognized the relationship between human beings and nature. He loved his heritage and wanted to share that heritage with future generations. He found universally appealing qualities within our shared religious experience of being human and of encountering God in our ordinary lived experience during our daily lives. His experience in the theater seems to have heightened his sensitivity to the human condition.
Using his art, Mucha was able to bridge a language gap and to invite us into his Czech culture with him where we follow willingly so that we can learn more. Cultural barriers seem to be broken down through his art work. Time barriers seem to be broken down as well; his work is becoming ageless in that it is bridging us to a near past and to a past that was very long ago. “Uncommon Thoughts On Common Things” seems to apply to Mucha’s appreciation of the world he found himself in and was able to replicate in his art.

Mucha created beauty out of the ordinary.

We live as interchurch families, how does Mucha’s art work affect us or even reflect our lived experience?

Mucha looked for beauty and apparently that of God in the world around him.

In Phillippians 4:8 we are told

*Finally, brothers and sisters, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things.*

Using his art, Mucha was able to bridge a language gap and to invite us into his Czech culture with him where we follow willingly so that we can learn more. Cultural barriers seem to be broken down through his art work. Time barriers seem to be broken down as well; his work is becoming ageless in that it is bridging us to a near past and to a past that was very long ago. “Uncommon Thoughts On Common Things” seems to apply to Mucha’s appreciation of the world he found himself in and was able to replicate in his art.

Mucha created beauty out of the ordinary.

We live as interchurch families, how does Mucha’s art work affect us or even reflect our lived experience?

Mucha looked for beauty and apparently that of God in the world around him.

In Phillippians 4:8 we are told

*Finally, brothers and sisters, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things.*
As interchurch families, Philippians 4:8 can serve as an excellent guideline for us by which we can make decisions. From this we can ask others to make their decisions about how they will decide to give pastoral care.

Along with all of our brothers and sisters, no matter who they are or where they live, we are all on a journey together. We are looking for God. We will find that of God in our ordinary lives and how we choose to live our lives. If we are attentive to the details that make things beautiful for all of us, for future generations to enjoy, then we will know that we have been listening to that “Still Small Voice of God” who is helping to guide us along the way. We will most likely find that of God in the faces of strangers who we meet along the path.

We live in community and in encountering other people in our ordinary lives we also encounter God.

It is important to be attentive to God’s presence and the opportunity, because there are many opportunities all the time, for us to encounter God.

As interchurch couples, we did not end up in this position or marriage by accident. Inspired by love, we have been asked to share this love with our greater communities. We were able to look into the face of someone from another denomination, across traditional barriers and find someone looking back at us who loved us in return. How did that happen?

Interchurch couples have an important success story to share; it is a love story.

This love story allows all of us to be connected as brothers and sisters in Christ, united by God in a single communion bond, and married as interchurch spouses. This love story also allows us to be unique individuals who have unique and beautiful gifts to share, not unlike other single church
families, but with some greater depth and growth potential included.

We are all called on to be attentive to the details and the talents that each of us have to offer as we seek Christian Unity. This is a journey that we share in common. Our lived experience as interchurch couples has allowed us to find that of God in the faces of others. Our lived experiences have been broadened given the nature of our marriages. This is fulfilling and enriching. What we do in our ordinary lives that serves a greater truth and helps to address the bigger questions even in a small way are important.

It isn’t the issue or question of being the leader, but of being a part of the solution. It is more important to understand the components of the solution than to lead the endeavor. However, doing the best at whatever it is that you do contribute is the example that Alphonse Mucha has given to us and studying the face’s of those people around us to see that of God in them is perhaps another visual example that Mucha has left for us to enjoy.

I noticed that Mucha had placed Czech women at the top of the scene in the Cathedral window near the figure of Christ. I have not yet learned what or who they are intended to represent or why they are so close to the ceiling. Perhaps this means that I must return for a second look at these most beautiful windows or that someone else should go to view them in order to give me their thoughts.

The windows are beautiful creations. Mucha has also designed many of the buildings in Prague; a visit to Prague would be well worth the trip to see Mucha’s work.

Please consider the many ways that you can or already do serve Christian Unity in your ordinary daily lived experience of being in an interchurch marriage. Consider all of the ways that you routinely encounter God in the faces of the others around you. What we are contributing is ‘noble, right, pure, lovely, admirable, excellent and/or praiseworthy.’ If it is “Uncommon Thoughts On Common Things” that leads us to the right path, then that is the truly the right path to follow.

~M.J. Glauber

“Follow the river and you will find the sea.”
~ French Proverb

Don’t forget to look in the mirror !!!
Many people have found some wonderful friends beginning with the person they found first by looking into the mirror.
Ecumenical Corner

Changed by Christ’s Victory

Reprinted with permission from Father Ernest Falardeau, SSS

The theme for this year’s Week of Prayer for Christian Unity is: We will all be changed by the Victory of our Lord Jesus Christ (cf. 1 Cor 15:51-58). It was suggested by a working group of representatives from the Roman Catholic Church, the Orthodox Church and Old Catholic and Protestant Churches active in Poland. The World Council of Churches and the Pontifical Council for Promoting Christian Unity coordinated the choice and wording of the theme, which they thought especially appropriate for this year’s week of prayer and for the entire year.

The Context

The Polish group first thought of the theme because the world championship soccer game will be played in Poland and Ukraine this year. The theme trumps the competitiveness of our society in which only winning seems to count. Doesn’t how you play the game matter? Those who lose are forgotten; also-rans have no place in the victory parade. The gospel views things differently. Love of God and neighbor really matter in the struggle against evil. The book of life, will record how we fought as well as whether we won.

Paul’s exhortation to the Corinthians reflects these gospel values. He points out how Christ’s seeming defeat was, in the larger scheme of things, a victory. “Death, where is your victory; death, where is your sting?” he asks. “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.” He concludes: “Therefore, my beloved, be steadfast, immovable, always excelling in the work of the Lord, because you know that in the Lord your labor is not in vain.”

Christ’s Victory and our Life

Christ’s life, death and resurrection inspire our desire for a modern victorious life of faith which expresses itself in social commitment in a spirit of humility, service and faithfulness to the Gospel. As he awaited suffering and death, Christ prayed that his disciples might be one so that the world may believe. This “victory” is only possible through spiritual transformation and conversion. It is achieved by integrating all Christians around the service of God and one’s neighbor.

The unity for which we pray may require the renewal of forms of Church life with which we are familiar. It is not merely friendliness and cooperation. It requires a willingness to dispense with competition between us. We need to open ourselves to each other, to offer gifts to one another and receive them from one another. In this way we can truly enter into the new life in Christ, which is the only true victory.

The Eucharist: Cross and Resurrection

The paschal mystery is both cross and resurrection. Those who killed Jesus Christ thought they had conquered, but Christ destroys death by his dying on a cross. The resurrection was a proof of that victory. We who receive the body and blood of Our Lord Jesus Christ, though sinners, are forgiven and washed clean by the blood of the Lamb who was slain. We are given new life in the body of Christ which we become. Our labor is not in vain, it builds the kingdom of God. Our struggle leads to our victory with Christ. We share the resurrection and the glory in this life, and forever.

Father Ernest Falardeau, SSS
News
February 10, 2012

West Virginia Council of Churches Opens Search for Permanent Executive Director
The West Virginia Council of Churches, a cooperative ecumenical body of fifteen Christian communions, seeks a full-time Executive Director. This motivated, creative, and administrative individual will work with a Board of Directors and leaders of the various communions. The Council offices are located in Charleston, West Virginia.

This position requires knowledge and experience in ecumenical relationships, administrative skills, networking ability, communication and writing skills. Awareness of governmental work and non-profit organizational experience is helpful. The Executive Director serves as the executive officer of the Board of Directors; assists in development of goals, priorities and objectives; provides oversight and direction in their implementation.

A Bachelor’s degree is required; a graduate degree is preferred. Theological training or education is desired. Demonstrated ability with administrative skills, financial oversight, organizational and Christian denominational involvement is preferred. Preference will be given to similarly qualified lay persons.

Total salary and benefits package up to $65,000.

The complete job description can be found at the link below this article. Letters of interest and resumes should be *received* by March 14, 2012, at the following address:

Dr. William H. Wilson
WVCC Search Committee
West Virginia Annual Conference,
The United Methodist Church
P.O. Box 2313 Charleston, West Virginia 25328

Email: DrBillWilson@aol.com

http://wvcc.org/docs/Job%20Description%20-%20WVCC%20Executive%20Director.pdf
Irish School of Ecumenics

CALL FOR PAPERS

Religious Difference and Conflict Conference
Stranmillis University College, Belfast: 5-7 September 2012

September 2012 marks the centenary of the signing of the Ulster Covenant, a dramatic political gesture rooted in the distinctive religious culture of the province, which has had profound implications for the subsequent history of the island of Ireland. The extent and the ways in which the Northern Ireland conflict has been ‘religious’ continue to be extensively debated in both academic and practitioner circles. This discussion has entered a significant new phase in the last decade, as a consequence of the restoration of relative peace to Northern Ireland at the very time that, on a wider global canvas in the wake of 9/11, religious difference has loomed much larger as a perceived source of conflict and insecurity.

This conference is the culminating event in a research project ‘Protestant-Catholic Conflict: Historical Perspectives and Contemporary Realities’, funded under the Research Councils UK ‘Global Uncertainties’ programme. It will include the presentation of research from the project itself – including particularly work on attitudes to religion in contemporary Northern Ireland; on the diverse histories of religious division in English cities; and on anti-Catholicism in international perspective. The conference programme will be designed to set this work in a wider context, both of Ireland itself, and of comparisons with Protestant-Catholic conflict and other kinds of division in which religion is implicated elsewhere in the UK and in other parts of the world. It is hoped that by enhancing understanding of the roots of ‘religious’ conflict, the conference will contribute to the development of strategies for reconciliation. Contributions from practitioners in conflict resolution as well as from academics would be warmly welcome.

Plenary speakers will be as follows:
Prof John Wolffe (The Open University): ‘Protestant-Catholic conflict: Outdated prejudice or enduring reality?’
Prof Sean Connolly (Queens University Belfast): ‘Will we ever understand Irish religious violence?’
Dr Gladys Ganiel (Trinity College Dublin/Irish School of Ecumenics): title to be confirmed
Prof David Herbert (Agder University, Norway): ‘Rioting, religion and violence in comparative European perspective’
Prof Humayun Ansari (Royal Holloway, University of London): ‘The multiculturalism backlash and the mainstreaming of Islamophobia in Britain post 9/11’
Dr Philip Lewis (University of Bradford/Bradford Churches for Dialogue and Diversity): Muslims in Britain: a case-study in applying research to religious and ethnic conflict in the post-secular city
Dr Duncan Morrow (University of Ulster/ formerly Chief Executive Northern Ireland Community Relations Council): Violence and religion in Northern Ireland: churches and the ideology and structure of antagonism.
Irish School of Ecumenics

CALL FOR PAPERS
Religious Difference and Conflict Conference
Stranmillis University College, Belfast: 5-7 September 2012

Papers should address one or more of the following themes:

• The history and/or contemporary experience of religious difference in Ireland

• Protestant-Catholic conflict in historical and international perspective

• Understanding and addressing religious tensions in the contemporary UK, continental Europe or North America (papers can be concerned with any significant religious group(s))

• Case studies of religion, conflict and conflict resolution around the world (for example in Israel/Palestine, sub-Saharan Africa and South Asia).

Enquiries and proposals for papers (up to 300 words) should be submitted by email to Arts-Prot-RC-Project@open.ac.uk by 19 March 2012. Decisions on proposals will be communicated during April and the deadline for registration will be 31 May 2012. Thanks to the generosity of the AHRC and ESRC, who are funding the project, the conference fee (inclusive of meals and accommodation for the nights of 5 and 6 September) will be waived for participants with papers accepted for presentation.

Stranmillis University College is situated in pleasant parkland two miles south of the centre of Belfast. There are numerous cheap flights to Belfast from airports in England and Scotland.

John Wolfe
Global Uncertainties, Ideas and Beliefs Fellow
Professor of Religious History, The Open University

WCC Central Committee

The Central Committee is elected by the Assembly from among its delegates and serves as the chief governing body of the WCC until the next assembly, meeting every 12 to 18 months. It is responsible for carrying out the policies adopted by the Assembly, reviewing and supervising WCC programmes and adopting the budget of the Council.

The Assembly elects the presidents of the WCC, who serve as members of the Central Committee. The Executive Committee (including the officers) is elected by the Central Committee and normally meets twice a year.

The general secretary serves ex officio as secretary of the Central and Executive Committees.

2012 meeting

From 29 August to 5 September 2012, the WCC Central Committee will meet for the last time before the upcoming WCC Assembly in 2013. The meeting will take place at the Orthodox Academy of Crete in Kolympari, Greece, at the invitation of the Ecumenical Patriarchate of Constantinople.

http://www.oikoumene.org/en/who-are-we/organization-structure/governing-bodies/central-committee.html
The 2012 AAIF Biennial Conference will take place July 13-15 in Collegeville, MN at the College of Saint Benedict and at Saint John’s University

The College of Saint Benedict and Saint John’s University are nationally leading liberal arts colleges whose unique partnership provides students with a highly engaged learning experience, preparing them for leadership in a global society. The student experience is enlivened by the Catholic and the Benedictine Traditions and an extraordinary sense of community.

Visitors come to Saint John’s for a variety of reasons. Some come to make a spiritual retreat for a weekend or several days. Others come just to relax and "get away from it all" for a period of time... Still other visitors come to experience the architecture of the buildings on campus, especially that of the Abbey Church, set among a unique combination of geographic and ecological features.

Regardless of the reason for visiting Saint John’s, all guests are invited to pray with the monks and to enjoy the beauty and serenity of the 2,480 acres of prairie, wetlands, forests, and lakes.

Monastic Hospitality
In Chapter 53 of the Rule about "The Reception of Guests," Saint Benedict, reminds Christians to receive all guests as they would welcome Him, for Christ Himself will say, as the Bible tells us: "I was a stranger and you welcomed me" (Matt 25:35).

College of Saint Benedict
37 South College Avenue
St. Joseph, Minnesota
56374
(320) 363-5011

Saint John’s University
31802 County Road 159
Collegeville, Minnesota
56321
(320) 363-2011

link to campus map:
Saint Vincent Court Apartments on the map can be found at #41
http://www.csbsju.edu/about/at-a-glance/sju-campus-map.htm

http://virtualtour.csbsju.edu/?DL=SEC_MAP_2008111245966

The Saint John’s Arboretum Trail Map:
http://www.csbsju.edu/documents/arboretum/land_steward/maps/2011trailmap.pdf Note the location of the Abbey Church, I-94 exit 156, & Hwy 159 to get your orientation using the trail map

Driving Directions:
http://www.csbsju.edu/About/At-a-Glance/Driving-Directions.htm
2012 AAIF Biennial Conference - July 13 - 15 at Collegeville, MN

AAIF Guests of the College of Saint Benedict and of Saint John’s University will be staying on the “Lower Campus” in the Saint Vincent Court Apartments. [Virtual Tour](http://virtualtour.csbsju.edu/?DL=SEC_MAP_2008111245966)

**Saint Vincent Court Apartments**, built 2006 - Architect: Rafferty, Rafferty, Tollefson

**Saint Vincent Court: General Information:** Each “Vincent” houses two separate apartments designed to accommodate 6 students, one person to a room. Each apartment has single bedrooms with a desk, bed, closet, and shelf space as well as bathrooms on each floor. A kitchen and laundry facilities are located on the first floor. All rooms are carpeted. [Floor Plan](http://www.csbsju.edu/Documents/SJU%20Residential%20Life/halls/pdfs/vincent3.pdf)

**First Floor Communal Floor Plan at the Vincent Court Apartments:** [View Floor Plan](http://www.csbsju.edu/Documents/SJU%20Residential%20Life/halls/pdfs/vincent1.pdf)

**Sleeping Rooms for the 2012 AAIF Biennial Conference:**

Rooms are all singles. Three single rooms are to a floor and share a common bathroom; the design is intended to be “family style” for students during the school year. While there will be refrigerators, stoves and microwave ovens in the apartment-style dormitories, no dish-ware nor utensils are provided. The beds will be made and ready for us upon our arrival. All of the bed-linens will be provided. Conference Fees will be all inclusive and made on a per person basis. Reduced fees per person will apply to children; children under a certain age will be free.

**Anticipating the weather in July in Collegeville, MN:**

The dormitory housing is air-conditioned. However, many people from the southern states will find the climate to be rather mild. For July 14, the average temperatures have been:

- Mean Temperature: 70 °F
- Max Temperature: 82 °F
  - In 1936, there was a record high temperature of 105 °F
- Min Temperature: 58 °F
  - In 1987, there was a record low of 46 °F

**Housing for families with children:**

There will be a limited availability of rooms where a second twin bed can be pulled in so that children can share a room with a parent using the second twin bed placed in the same room. Parents of babies and children age three and younger should bring something like a “pack ‘n play” with them because the college dormitory where we will be staying in the Vincent Court Apartments doesn’t have cribs. Reduced rates for daily access, food and housing will be given to children.

**Arranging to arrive early and/or stay after the 2012 AAIF Biennial Conference:**

Once AAIF members have registered for our 2012 conference, then Saint John’s University Guest Services will begin accepting requests from those people who are registered for the AAIF 2012 Conference who wish to arrive early and/or stay late on their campus using the list AAIF provides them. Upon arrival in Collegeville, MN for the 2012 AAIF Conference, AAIF members should go to St. Mary’s Hall, located on the upper campus to sign in. Our meetings will take place at St. Mary’s Hall during the day. Car pooling from the “lower campus” to the “upper campus” and back will be available.

**Getting from the airport in Minneapolis to Collegeville, MN:**

If you plan to fly to Minnesota, the closest airport will be in Minneapolis (MSP) which is approximately one hour and twenty minutes driving time from the airport in Minneapolis to Collegeville, MN. There is an airport shuttle between MSP and St. John’s Abbey. Please contact “Executive Express” at 320-253-2226 to make arrangements for getting between MSP and St. John’s Abbey (St. Mary’s Hall on the Upper Campus)
"The Benedictine tradition at its best challenges us to think boldly and to cast our ideals in forms which will be valid for centuries to come...."

**Abbey and University Church- An Introduction**

The Saint John's Abbey and University Church was designed by the Hungarian architect and former member of the Bauhaus, Marcel Breuer (1902-1981). Mr. Breuer joined Walter Gropius at Harvard in 1937 and worked there as an associate professor until 1946. On his own in New York, Breuer saw a practice that had been essentially residential finally expand into institutional buildings with the UNESCO Headquarters commission in Paris in 1952.

In December 1950, Abbot Baldwin Dworschak, OSB, newly elected sixth abbot of Saint John's, made a bold and visionary decision resulting in what one art historian has called "a milestone in the evolution of the architecture of the Catholic Church in this country." He contacted twelve prestigious architects — among them was Marcel Breuer. Abbot Baldwin asked the architects to submit a comprehensive building design for the second century of Saint John's.

As part of his specifications, Abbot Baldwin required a design for "building a church which will be truly an architectural monument to the service of God." He explained, "The Benedictine tradition at its best challenges us to think boldly and to cast our ideals in forms which will be valid for centuries to come...."

The monks of Saint John's Abbey chose Marcel Breuer. On January 28, 1954, he brought the drawings, models and books for the comprehensive 100-year plan before a meeting of the monastic community. Shortly thereafter, it was announced that building an addition to the monastic quarters would begin in the spring of 1954 and a church would follow. Construction of the church lasted from May 19, 1958, to August 24, 1961.
Meal Times for the 2012 AAIF Conference:

**Meal Times:**

- **Breakfast:** 7AM - 8:30AM CST
- **Lunch:** 11 AM - 1 PM CST
- **Dinner:** 5 PM - 7 PM CST

All Meals will be taken on the Upper Campus: Our first meal together will be on Friday, July 13, 2012 for dinner. We will have breakfast, lunch and dinner together on the Upper Campus on July 14, 2012. On Sunday, July 15, of the 2012 AAIF Biennial Conference, we will have breakfast and lunch together before saying our farewells until we gather again in 2014. We will car pool between the Upper and Lower Campuses.

Woodworking at Saint John’s Abbey results in finely crafted and quality furniture. Many works are for religious settings, but custom made items can be ordered. [http://www.sjawood.org/main/1/people.php](http://www.sjawood.org/main/1/people.php)

> “That in all things God may be glorified.”  
> - Rule of Saint Benedict

Saint John’s Abbey Woodworking results in finely crafted and quality furniture. Many works are for religious settings, but custom made items can be ordered. [http://www.sjawood.org/main/1/people.php](http://www.sjawood.org/main/1/people.php)

“For then are they monks, if they live by the work of their hands.”  
- Rule Saint Benedict

Abbey Woodworking also provides several CSB/SJU students with meaningful, craft oriented work.

We are proud to hire qualified student workers who need the financial support for their schooling.

As a side benefit, it gives students a unique opportunity to interact with monastic and lay craftspeople and learn skills that can develop into a future hobby or business opportunity.  

“For it is God who is at work in you, both to will and to work for God’s good pleasure.” - Philippians 2:13

Saint John’s Abbey Woodworking employs a team atmosphere dedicated to excellence, designing and handcrafting our fine wood furniture using old world methods of joinery and craftsmanship. We strive to be a shop where quality of product and “sense of place” come together to become an heirloom for future generations.

“A man who works with his hands is a laborer; a man who works with his hands and his brain is a craftsman; but a man who works with his hands and his brain and his heart is an artist.” -Louis Nizer, lawyer (1902-1994)

Saint John’s Abbey  
Woodworking / Laser Studio  
Physical Plant Office 211  
31802 County Road 159  
Collegeville, MN 56321-7299

Office Hours: 8:30 a.m. - 11:30 a.m.  
In Shop Hours: 1:30 p.m. - 4:30 p.m.
Saint John's Arboretum

Abbey Land Stewardship

Saint John's Arboretum encompasses 2830 acres surrounding Saint John's Abbey & University. Since its founding in 1864, the Abbey has been guided by the Benedictine principles of stability, hospitality, and stewardship. In 1997, this longstanding principle of stewardship led the monks to designate the lands of Saint John's a natural arboretum. View the Abbey’s current land plans and stewardship projects, explore our lists of plants and wildlife, and access maps of the land and trails.

*The conifers found at Saint John’s are not native. Planted in 1896 by Benedictine monks, they are part of the oldest pine plantation in the state of Minnesota.*

Message from Saint John’s Abbey: “Welcome to the Saint John’s Abbey lands. Please respect the land and enjoy your visit as our guest.”

Plant and Wildlife Lists

Located on the transition zone between the prairies to the southwest and hardwoods to the northeast, Saint John's is home to a variety of plants and animals.

The following lists are not comprehensive. If you’ve seen something at Saint John’s not listed in these pages, let them know! (send us a photo, too, if you can)

http://www.csbsju.edu/Arboretum/Stewardship/PlantsandWildlife.htm

Birds

The habitat diversity at Saint John’s allows for a great diversity of wildlife. Water birds, birds of prey, shore birds, warblers, and many other kinds of birds can be found here, including many rare species such as Sandhill Cranes, Red-shouldered Hawks, Cerulean warblers, and others.

This checklist is composed of 240 species of birds which occur regularly within the state of Minnesota and have been seen at Saint John’s. The checklist is adapted from Minnesota Ornithologists’ Union. For more information on each species click the highlighted birds found at: http://www.csbsju.edu/Arboretum/Stewardship/PlantsandWildlife/Birds.htm
Butterflies

One of the members of the ecosystem that make the beautiful and wide array of prairie flowers possible are butterflies. As a taxonomical order, Lepidoptera, feed primarily on nectar. As with their cousins insects, Hymenoptera, or bees, they are avid pollinators as they travel from plant to plant seeking nectar from the plants.

In 1995, a study was started at the Saint John's Arboretum to compare the species diversity on the restored prairie and a virgin prairie that has escaped the agricultural transition. This prairie remnant is an excellent control to see how the restoration project is progressing. The virgin prairie is in Roscoe, MN located approximately 16 miles southeast of Saint John's.

There have been many helpful insights that this study has provided the Arboretum with already. Primarily, it has shown how fire, although an excellent means of prairie maintenance in nature, can be detrimental to the insects that are over wintering on the dead stalks of grass. By making this observation, the prairie has been divided into three different parts which are burned in a three year cycle. At the link below is a listing of several butterflies found at Roscoe prairie, Saint John's Arboretum prairie, and on the SJU inner campus during the early years of Saint John's prairie restoration.  
http://www.csbsju.edu/Arboretum/Stewardship/PlantsandWildlife/Butterflies.htm

Mammals

Below is a listing of several mammals that have been spotted in Saint John's Arboretum:

Plains Pocket Gopher (Geomys bursarius)
Thirteen-lined Ground Squirrel (Spermophilus tridecemlineatus)
Striped Skunk (Mephitis mephitis)
Whitetail Deer (Odocoileus virginianus)
Raccoon (Procyon lotor)
Mink (Mustela vision)
Red Fox (Vulpes vulpes)
Grey Fox (Urocyon cinereoargenteus)
Coyote (Canis latrans)
Muskrat (Ondatra zibethicus)
Fox Squirrel (Sciurus niger)
Flying Squirrel (Glaucomys sabrinus)
Grey Squirrel (Sciurus carolinensis)
Red Squirrel (Tamiasciurus hudsonicus)
Eastern Chipmunk (Tamias striatus)
Woodchuck (Marmota monax)
Beaver (Castor canadensis)
Deer Mouse (*Peromyscus maniculatus*)  
White-footed Mouse (*Peromyscus leucopus*)  
Meadow Jumping Mouse (*Zapus hudsonius*)  
House Mouse (*Mus musculus*)  
Meadow Vole (*Microtus pennsylvanicus*)  
Southern Red-backed Vole (*Clethrionomys gapperi*)  
Short-tailed Shrew (*Blarina brevicauda*)  
Arctic Shrew (*Sorex arcticus*)  
Masked Shrew (*Sorex cinereus*)  
Long-tailed Weasel (*Mustela frenata*)  
Short-tailed weasel (*Mustela erminea*)  
Cottontail rabbit (*Sylvilagus floridanus*)  
Snowshoe hare (*Lepus americanus*)  
White-tailed Jackrabbit (*Lepus townsendii*)  
Big Brown Bat (*Eptesicus fuscus*)  
Black Bear (*Ursus americanus*)  
Spotted Skunk (*Spilogale putorius*)  
Porcupine (*Erethizon doratum*)  
Cougar (*Felis concolor*)  
Eastern Mole (*Scalopus aquaticus*)

**Prairie Plants**

The following link will bring you to an extensive but not comprehensive list of prairie plants found in Saint John's Arboretum: [http://www.csbsju.edu/Arboretum/Stewardship/PlantsandWildlife/PrairiePlants.htm](http://www.csbsju.edu/Arboretum/Stewardship/PlantsandWildlife/PrairiePlants.htm)

**Reptiles and Amphibians**

Saint John's Arboretum is home to a wide variety of amphibians and reptiles, including increasingly rare species such as the Blanding's turtle.

The following frogs, turtles, snakes, salamanders, and lizards have been sighted at the arboretum. More species likely exist but have simply not been seen: A list of previously sighted reptiles and amphibians can be found at the following link: [http://www.csbsju.edu/Arboretum/Stewardship/PlantsandWildlife/ReptilesandAmphibians.htm](http://www.csbsju.edu/Arboretum/Stewardship/PlantsandWildlife/ReptilesandAmphibians.htm)
Northern Hardwood Wildflowers

Spring woodland wildflowers were planted in the hardwoods section of the boardwalk loop. To see a list of the native species planted in 2001 and 2002, please go to this link: http://www.csbsju.edu/Arboretum/Stewardship/PlantsandWildlife/Wildflowers.htm. Download a printer-friendly checklist (pdf format) from this link: http://www.csbsju.edu/Arboretum/Stewardship/PlantsandWildlife/Birds.htm. Seasonal ease of viewing codes are provided for the Saint John's University region at this link.

Saint John's Arboretum Trail Map


Hiking Trails are noted on the map at the link above.

The swimming beach is open daily from 12 noon until 7 if a lifeguard is present. Two canoe landings are shown on the map. No motorized boats can be used. The map also shows a golf course. Conference fees will help to cover use for the Saint John Facilities. Two picnic grounds are shown on the Arboretum map. St. Joseph, CSB is approximately 3.5 to 4 miles away from the Arboretum. Three parking lots are shown on the map of the Arboretum. Approximately 12 lakes are shown on the Arboretum map.

Please respect the land and enjoy your visit as guests of Saint John’s Abbey.

Liturgical Press, Collegeville, MN.

Launching in August 2011, Give Us This Day™ is published by Liturgical Press, Collegeville, MN. Liturgical Press began publishing for the Church in 1926. Since then, our dedicated staff continues to sustain our original mission of proclaiming the Good News of Jesus Christ. We are truly committed to providing religious and spiritual resources of the highest relevance and quality to the Christian community. As we strive to carry on the great tradition of Liturgical Press under the guidance of our Lord and St. John’s Abbey, we thank you for your faithful support and look forward to serving you in the many years to come.

Peter Dwyer, Publisher - Peter is the Executive Director of Liturgical Press.

Mary Stommes, Editor - Mary joined Liturgical Press as managing editor in 2006 and became editor of Give Us This Day™ in 2010.

Br. Aelred Senna, OSB, Associate Publisher - Br. Aelred is a monk of Saint John’s Abbey, Collegeville, MN.

Our Editorial Advisors: Fr. James Martin, SJ; Bishop Robert Morneau; Kathleen Norris; Sr. Irene Nowell, OSB; Fr. Timothy Radcliffe, OP; Fr. Ronald Rolheiser, OMI

http://www.litpress.org/ Mailing Address: Liturgical Press; Saint John’s Abbey; PO Box 7500; Collegeville, MN 56321-7500

The Liturgical Press Show Room will be open on weekdays (M-F) from 8 AM until 4:30 PM CST
Saint John's Arboretum provides a variety of traveling trunks for teachers, designed to extend the walls of the classroom with materials and pre- or post-visit activities complementing the onsite field trip at the Arboretum. In partnership with ISD 742, a grade level specific trunk is available in each ISD 742 elementary building. Trunks are available for grades K-5 and cover a variety of topics. A variety of other trunks are available at no cost to teachers who bring their students out on field trips to the Arboretum. Trunks are designed for a range of grades and cover a variety of topics. Contact Sarah Gainey for trunk availability.

**Arboretum Trunk Content Lists**

- **Minnesota**
- **Insect Producers**
- **Habitats (grades 1-3)**
- **Habitats (grades 4-6)**

**ISD 742 Trunk Content Lists**

<table>
<thead>
<tr>
<th>Kindergarten Teaching Kit</th>
<th>1st Grade Teaching Kit</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd Grade Teaching Kit</td>
<td>3rd Grade Teaching Kit</td>
</tr>
<tr>
<td>4th Grade Teaching Kit</td>
<td>5th Grade Teaching Kit</td>
</tr>
</tbody>
</table>

**Saint John's Arboretum Curriculum**

**Areas of Study and Field Activities**

**Primary Grades K-3**

- Sensory Exploration and Trees (also appropriate for Preschool)
- The Life of Plants
- Insects
- Habitat Exploration - lower primary
- Seeds

**Intermediate Grades 4-6**

- Minnesota Biomes
- Environmental Changes
- Orienteering
- Habitat Exploration - upper primary

**Middle School Grades 6-8**

- Environmental Changes
- Orienteering
- Environmental Issues Investigations

**All Grades**

- Maple Syrup Exploration
- Winter Survival
- Winter Animal Tracks and Signs

*Other areas of study or activities can be arranged.*

**Contact Sarah Gainey for more information.**

Saint John's Arboretum
Saint John's University
New Science 104
Collegeville, MN 56321-3000

(320) 363-3163
Arboretum@csbsju.edu

The Arboretum has something for most age groups. For those people who find that of God in creation, the Arboretum may be a place you will wish to explore while at St. John's Abbey in July 2012.
Driving Directions to Saint John’s Arboretum

Take I-94 to the Saint John’s exit.

To get to the Prairie Kiosk: Go south about 1/2 mile. The Kiosk is a small wooden structure in the prairie on the left-hand side of the road.

To get to the Arboretum offices: Continue until the 4-way stop (about 1 mile total) and turn left. Continue for 1/4 mile until the small brown Science Lot 1 & 2 information sign. Turn right and go past the Science Lot 2 entry. Park anywhere in Science Lot 1. The New Science Center is on the east side of the parking lot.

A large pendulum greets you just inside the New Science Center main entrance. Meeting room 150 is to the left and then an immediate right. Arboretum offices are in room 104, 106, 108, and 110.

Arboretum Staff
Tom Kroll
Arboretum Director/Abbey Land Manager
320-363-3126
tkroll@csbsju.edu

Sarah Gainey
Environmental Education Coordinator-preK-12 Education & Volunteer Coord.
320-363-3133
sgainey@csbsju.edu

Dan Vogel
Forest Technician
320-363-3163
dvogel@csbsju.edu

Jenny Kutter
Department Coordinator
320-363-3163
jkutter@csbsju.edu

Jenny Kutter
Department Coordinator
320-363-3163
jkutter@csbsju.edu

John O’Reilly
Environmental Education Coordinator-
CSB/SJU & Community Education
320-363-2136
joreilly@csbsju.edu

2012 AAIF Conference at the College of Saint Benedict/ Saint John’s University in Collegeville, MN

Interchurch Families with Children

• Children are encouraged to attend the 2012 AAIF Conference with their parents as are grandparents encouraged to attend with their interchurch adult children
• Baby sitters for children to be provided if there is an expressed need
• Activities for children to be determined based on their ages. Ages of minor children will be requested on the 2012 AAIF Biennial Conference registration forms
• Adult children of interchurch families are encouraged to attend the 2012 AAIF Conference and to participate in our discussions and to attend AAIF Plenary Sessions

Choice of the Location for the 2012 AAIF Biennial Conference at the College of Saint Benedict/Saint John’s University in Collegeville, MN

Planners for the 2012 AAIF Biennial Conference recognized that summers would be milder in Minnesota than in the southern states. Many of us wanted to be able to escape from the extreme heat of summer where we live. Collegeville, MN is in the north, not so far from the Canadian border with the Provinces of Ontario and Manitoba, near Minneapolis/Saint Paul, and not so far from Chicago, Des Moines or Omaha.

At the College of Saint Benedict/Saint John’s University Campus, there is so much offered that meets the criterion for what we have read in Philippians 4:8 - 9 8 Finally, beloved, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about these things. 9 Keep on doing the things that you have learned and received and heard and seen in me, and the God of peace will be with you.

Saint John’s Abbey / University is located in central Minnesota on 2,400 acres of beautiful woodland and lakes just off Interstate 94 at exit 156, about 10 miles west of Saint Cloud and 70 miles northwest of Minneapolis / Saint Paul, Minnesota.
Friday July 13, 2012  Tentative Agenda:

[ See “update page of the agenda” to be posted by AAIF upon arrival and check in at Saint Mary’s Hall for any schedule or location changes]

Arrive after your lunch, check in at St. Mary’s Hall

12:00 PM CST (noon) Optional Tours:
Guided Nature Tour of The Saint John’s Arboretum and Guided visit to The Liturgical Press Show Room

5-7 PM CST  Dinner at the College of Saint Benedict/Saint John’s University on the Upper Campus  [Prepaid with registration]

7 PM CST  Evening Prayers at Saint John’s Abbey

7:45 PM CST  “Opening Remarks” by Father Kilcourse, Father Falardeau SSS, and representatives of the Benedictine Community of Saint John’s - Open to the public, free admission, all are invited

9 PM CST  Wine and cheese reception for conference attendees, guests from the Minneapolis/Saint Paul area and members of the Community of Saint John’s

Saturday July 14, 2012

7 AM CST  Morning Worship at St. John’s Abbey  [Saturday and Sunday’s AAIF Program, meals, and use of campus facilities are included with your pre-paid fees]

7 - 8:30 AM CST  Breakfast on the Upper Campus  [Prepaid with registration]

8:30 - 9:30 AM CST  AAIF Business Meeting

9: 45 AM CST:  Guest Speaker with an opportunity for small group discussions

11 AM - 1 PM CST  Lunch  [Pre-paid with registration]

11:30 AM CST  Mass at Saint John’s Abbey (Optional)

1:05 PM CST:  Continuation of morning guest speaker with an opportunity for small group discussions

2:00 PM CST  Optional Tours: Guided Visit to the Hill Museum & Manuscript Library: Saint John’s Bible and to the Saint John’s Pottery

4:00 PM CST  Ecumenical prayer/worship

5 PM - 7 PM CST  Dinner  [Prepaid with registration]

7 PM CST  Vigil of Sunday at Saint John’s Abbey

8:00 PM CST  Saturday Evening: Group Sharing with mini wine and cheese party.

Visit to the Saint John’s Pottery
M-F 1:15 PM CST - 4:30 PM CST
It is open on Saturday by special arrangement.
Closed Sunday -  Please indicate on the AAIF 2012 Conference Registration Forms any interest in touring the Saint John’s Pottery as a group.

Visit to the Saint John’s Woodworking Shop
Saint John’s Abbey Woodworking / Laser Studio
Physical Plant Office 211
31802 County Road 159
Collegeville, MN 56321-7299

Office Hours: 8:30 a.m. - 11:30 a.m.
In Shop Hours: 1:30 p.m. - 4:30 p.m.

Overnight Accommodations at Saint Benedict College and Saint Benedict College:

Check-in Time: Daily: 4:00 - 10:00 PM  (Earlier check-in if rooms are clean; later check-out by arrangement.)

Check-out Times: Daily: 10:00 AM, Sunday: 1:00 PM

~ Quiet Hours are observed daily from 9:00 PM to 7:00 AM.
~ No Smoking or use of tobacco products is allowed in the guesthouse or on the terrace. Saint John's Guesthouse is a smoke-free / tobacco-free environment. Guests will be charged a $200 cleaning fee for violations.
~ Animals and pets are not allowed in the Guesthouse. Only helper dogs are allowed for those who require their assistance.
~ Candles are not allowed in guest rooms. Limited use of vigil candles in some meeting spaces is allowed with permission. Incense is not allowed in the Guesthouse.
~ Firearms, weapons, and fireworks are not allowed in the Guesthouse.
~ Guests will be charged a $100 replacement fee for lost or unreturned keys.
In the garden

Hill Museum & Manuscript Library Awarded National Medal of Honor
October 25, 2011

COLLEGEVILLE, Minn. – The Hill Museum & Manuscript Library (HMML) at Saint John’s University has been awarded the National Medal for Museum and Library Service. The National Medal is the nation’s highest honor for libraries and museums and is sponsored by the Institute of Museum and Library Services... Medal winners are selected from nationwide nominations for institutions that demonstrate innovative approaches to public service, outstanding community outreach, and advancement of global cultural understanding.

As one of the world’s leading cultural preservation organizations, HMML’s mission is to identify, digitally photograph, catalog, and archive the contents of endangered manuscripts belonging to threatened communities, and then to make these unique cultural resources available to users around the world.

Further information about this award and the work being done at the Hill Museum & Manuscript Library can be found at http://www.hmml.org/news10/IMLS.htm

Visiting HMML ➔ HMML Hours 8:00 AM - 4:30 PM CST Monday through Friday;
12:00 noon – 4:00PM CST Saturdays (May until mid-December)
To verify times, please call 320-363-3514

Currently On Display (in February 2012):
Selected folios from the volume, Historical Books from the Saint John’s Bible.
Rare book exhibit, Praying the Psalms.

See the Saint John’s Bible
Saint John's Pottery

In the thirty years since its inception the Saint John's Pottery Studio has evolved as a dynamic collaboration between Saint John's University and Artist in Residence, Richard Bresnahan. The Pottery Studio embodies the Benedictine values of community, hospitality and self-sufficiency as well as the University's commitment to the integration of art and life; the preservation of the environment; the linkage between work and worship; and the celebration of diverse cultures.

The Pottery Studio engages students, apprentices and visiting artists in the work of artistic creation, discipline, and research and preparation of natural materials. All of these experiences are framed by questions of what it means to envision and create a sustainable lived system.

Visitors are welcome in the studio during open hours to purchase ceramics and for guided tours. Studio tours walk guests through the process of clay and glaze development, preparation and firing of the Johanna Kiln, and exploration of the ethical and aesthetic choices that support the finished ceramics. While the cups, bowls or other work produced in the studio are art in their own right, they also embody a vision for a more whole world.

Visiting The Pottery:
Saint John's Pottery is open Monday through Friday from 1:15 PM CST to 4:30 PM CST
It is open on Saturday by special arrangement. Closed Sunday
The Pottery Studio is located in the fieldstone basement of Saint Joseph Hall, adjacent to the Saint John's Art Center.

About the Pottery

The Mission
The Pottery Program embodies, by demonstration and practical experience, the integration of aesthetic, scientific, humanistic, and moral approaches to sustainable living in relation to nature. The Pottery Program occupies not only a physical space on the University grounds, but also an intellectual and spiritual space; the Pottery Program embodies the University's commitment to the integration of art and life, the preservation of the environment, the linkage of work and worship, and the celebration of diverse cultures.

Ancient Pacific Rim methods of pottery are combined with available local resources and attention to process, anchoring us in a vision of sustainability. The Pottery Program enriches the environment and materials that make creation possible. It seeks ways to maintain and develop these things so that the creative process may speak to and span across generations.

The Pottery Studio is located in the lowest level of Saint Joseph Hall on the western edge of the campus, adjacent to the Saint John's Art Center.
Artistic Development

Through the lens of community and generational learning, the Pottery Studio uses hands on experience to develop skills and techniques that support artistic work and sustainable material use. In conversation and through the integrated way these skills are acted out, the Pottery Studio teaches through the development of a deliberate and compassionate lived system.

Richard Bresnahan, Artist in Residence

Excerpts from A Passion for Pottery
By Gael Fashingbauer Cooper

Admirers of the pottery crafted by Richard Bresnahan can't seem to agree on its origins.

Bresnahan, a 1976 graduate of Saint John's University who has served as director of Saint John's Pottery Program since 1980, is definitely American: He was born in Casselton, N.D. and attended Saint John's Preparatory School.

But he spent his senior year in college and three years after that in Japan as an apprentice with the Nakazato family, who have crafted pottery for 13 generations and are a Japanese "national living treasure family."


Bresnahan praises college faculty, particularly Sister Johanna Becker, OSB, of Saint Benedict's, who made the connections for his Japanese apprenticeship.

"There are these moments [at small colleges] when a university teacher can almost [be] like a wing covering a young bird," Bresnahan says. But when he returned in 1979, Bresnahan spread his own wings. Saint John's agreed to help him set up a totally indigenous pottery studio with the agreement that sales of the work would sustain the studio after the first two years.

Bresnahan and his wife, Colette, live with their son and two daughters in Avon, Minnesota. He credits his wife, an accomplished head nurse, as indispensable in his life and work.

"I've gotten tremendous accolades as an artist," he says. "But if you don't have a great partner to walk through life with, you're miserable."

Rest assured that Richard Bresnahan is far from miserable.

Related Links
Richard Bresnahan's Vita
Saint John's Pottery; P.O. Box 6377; Collegeville, MN 56321-6377 (320) 363-2930
rbresnahan@csbsju.edu
The Saint John’s Bible

In 1998, Saint John's Abbey and University commissioned renowned calligrapher Donald Jackson to produce a hand-written, hand-illuminated Bible. We invite you to explore this work of art that unites an ancient Benedictine tradition with the technology and vision of today, illuminating the Word of God for a new millennium.

The Process

“The continuous process of remaining open and accepting of what may reveal itself through hand and heart on a crafted page is the closest I have ever come to God.”

~ Donald Jackson, Artistic Director

The Saint John's Bible is a work of art and a work of theology. A team of artists coordinated by Donald Jackson in Wales and a team of scholars in Central Minnesota have brought together the ancient techniques of calligraphy and illumination with an ecumenical Christian approach to the Bible rooted in Benedictine spirituality. The result is a living document and a monumental achievement.

Back in the 1990s, Donald Jackson observed the monks of Saint John's Abbey processing with their Book of the Gospels for Sunday Mass, and he recognized the importance of "their book."

To create a Bible that would capture the beauty and tradition of centuries of liturgy and carry it into the future—that is the vision that united a calligrapher in Wales with a group of Benedictine monks in Minnesota.

Explore this area of the web site for more on the history, vision, guiding principles and techniques that make The Saint John's Bible an epic work of art.

“'The Bible is the calligraphic artist’s supreme challenge (our Sistine Chapel), a daunting task.'” ~ Donald Jackson, Artistic Director

From childhood, Donald Jackson dreamed of creating a hand-written, illuminated Bible. He communicated that ambition to Eric Hollas, OSB, a monk at Saint John's Abbey and then-director of the Hill Museum & Manuscript Library, in 1995. Father Eric brought the idea to the monks, and they embraced Jackson's dream. In Wales, at Jackson's scriptorium, and in Collegeville, Minnesota, among a community of monks living according to the ancient Rule of Saint Benedict, the dream of a masterpiece in art and biblical scholarship took shape. For more on Donald Jackson, click here. http://www.saintjohnsbible.org/process/dream.htm Jo White, Honorary Curator of the Saint John’s University Calligraphy Collection, wrote the date on this two dollar bill and tore it in half the day Donald Jackson first proposed the making of The Saint John’s Bible to Eric Hollas, OSB. The two halves were reunited when the contract was signed.
Principles

“The illuminations are not illustrations. They are spiritual meditations on a text. It is a very Benedictine approach to Scriptures.”
Fr. Michael Patella, OSB, Chair of the Committee on Illumination and Text

Early on, a document outlining the vision and values behind The Saint John’s Bible was written. These goals and principles have guided the course for the artists and scholars involved, a mission statement for the project.

1. Ignite Imagination: With the same dynamic relationship that existed between medieval Benedictine houses and the scribes whose talents they engaged, Saint John’s Abbey and University and calligrapher Donald Jackson, in collaboration with many from the wider community, will produce a Bible, a work of art, that will ignite the spiritual imagination of believers throughout the world.

2. Glorify God’s Word: A Biblical illumination takes the Word of God and glorifies it by transforming the Word into a complementary art form employing illustration, color and design. The Saint John’s Bible is meant to be a prophetic witness to the glory of the Word of God and to humankind’s God-given dignity.

3. Revive Tradition: In the Middle Ages, monasteries were leaven in both church and society. They were centers of culture and learning which kept the tradition of scriptural reading alive for the whole world. They helped preserve knowledge and culture for the sake of the larger human family.

In commissioning a handwritten, illuminated Bible, Saint John’s revives a tradition that has been nearly absent from the Christian world since the invention of the printing press in the fifteenth century. The Saint John's Bible affirms this community's commitment to the study of Scripture, to the book arts and to educational, artistic, spiritual and scholarly pursuits.

4. Discover History: Scholars have speculated about the processes and challenges involved in creating a great manuscript. The Saint John's Bible will allow art and cultural historians the opportunity to experiment in historical discovery, to explore a process that was once a core activity of human civilization.

5. Foster the Arts: The Saint John's Bible with its spiritual themes and art will reflect the cultural context both of Saint John’s and contemporary society. During the time that it will take to create the piece, Saint John's intends for it to be a source of artistic vitality both inside and outside the Saint John's community.

6. Give Voice: The Saint John's Bible seeks to give voice and expression to those who are now unprivileged. By involving many people, The Saint John’s Bible will be linked to other commentaries, and other images, other interpretations and understandings. Inviting various groups to contribute to The Saint John's Bible extends the arms of churches to the marginalized in the true spirit of Christianity.
“If the presence of The Saint John’s Bible causes us to pause and remind ourselves of a life beyond contemporary politics and the daily frenzy of the world, then it will meet a universal need.”

1. Ecumenical Translation: The Saint John’s Bible uses the New Revised Standard Version (NRSV) translation of the Bible. This translation was chosen because it is theologically sound and because its predecessor, the Revised Standard Version, is officially authorized for use by most Christian Churches: Protestant, Anglican, Roman Catholic and Eastern Orthodox.

2. Representing the Divine: Several approaches are taken to representing the divine in the pages of The Saint John’s Bible. Reading the Gospels, you will see the images of Jesus range from representational to abstract. In Prophets, the rainbow, that sign of God’s enduring promise to Noah, is used to show the presence of God. Gold leaf is used throughout, from Creation to Apocalypse, to direct the reader to the presence of the divine.

3. Imagery: Throughout The Saint John’s Bible, you’ll see the signs of our times. Strands of DNA are woven into the illumination of the "Genealogy of Christ." The Twin Towers in New York appear in the illumination of Luke’s parables. Satellite photos of the Ganges River Delta and photos from the Hubble telescope were used to depict Creation. In Acts, "To the Ends of the Earth" includes the first vision of earth as seen from space in a hand-written Bible. What do you see?

Themes

The Saint John’s Bible reflects universal themes, including the goodness of creation, reality of salvation, and bond of the covenant. It also reflects the 1500-year-old tradition of Saint Benedict and his Rule. The following Benedictine themes receive particular attention:
Themes from The Saint John’s Bible continued from the previous page:

1. **Hospitality:** The Rule of Saint Benedict says the guest should be received as Christ. The Saint John’s Bible emphasizes texts advocating hospitality for the poor, the pilgrim, the seeker and the stranger.

2. **Transformation:** Benedictines take a vow of conversatio or conversion of life. Conversatio entails an ongoing process of aligning one's life more closely to the life of Christ.

3. **Justice for God’s People:** Of special concern to Benedictines and all believers in biblical revelation is the repeated call for justice for all of God’s people.

Production

“When I was a nine-year-old, desire led me to copying ancient scripts and decorated letters. I loved the feel of the pen as it touched the page and the breathtaking effect of the flow of colored ink as its wetness caught the light.”

~ Donald Jackson, Artistic Director

Nothing has captured the imagination of the public more than the beauty of the tools, materials and techniques employed in the composition of The Saint John’s Bible. How is it made? How do you manage a project of this scope? One answer is: It involved breaking some eggs.

Layout & Design

1. **Initial Design:** A computer is used to size text and define line breaks. The two foot by three foot pages of each volume are laid out in full-size spreads. This enables scribes to work on pages simultaneously, maintain consistency and avoid awkwardly breaking words.

2. **Calligraphy:** The script used in The Saint John’s Bible was designed by Donald Jackson with three qualities in mind. The text had to be readable, modern, and appropriately dignified for the Bible. Subtle differences in the final script mark the work of the six individual scribes on the project.

3. **Illuminations:** A schema put together by Donald Jackson and the Committee on Illumination and Text [link] tells which passages will be illuminated and designates the size of each illumination. Many illuminations are commissioned to artists or the result of collaboration between Donald Jackson and additional artists.
Tools & Materials

1. **Vellum:** The pages of The Saint John's Bible are made of calfskin vellum. The skins are soaked in lime, dried, scraped or "scrutched," and sanded smooth. The final product is nearly translucent, with a "hair side" and "smooth side."

2. **Quills:** All the script is written using quills hand-cut by the scribes. Only the largest flight feathers, called "primaries," are used: goose quills for the main body of text, turkey and swan quills for heavier letterforms.

3. **Ink:** The script is written in lamp black ink from nineteenth-century Chinese ink sticks. The ink sticks are ground in an ink stone with distilled water.

4. **Pigments:** Vermillion, lapis lazuli, and other cakes and powdered pigments are used for color. The materials are mixed with egg yolk and water to make paint that is thicker than the black ink and loaded onto the quills using brushes.

5. **Gold Leaf:** Gold leaf makes the manuscript truly illuminated. Using the moisture of breath imparted through a bamboo tube, the artist activates the glue binding agent in gesso until it bonds with the gold leaf. Burnishing tools and brushes finish the gilded image.

6. **Stencils and stamps:** Stencils and stamps are used to apply paint and gold powder throughout, creating a rich visual vocabulary. Stencils and stamps are made from computer images and provide recurring elements within and across volumes of The Saint John's Bible.
“This project not only revives the ancient tradition of the church sponsoring creative arts: it also offers an insight into that lost skill of patient and prayerful reading.”

~ Rt. Revd. Rowan Williams, Archbishop of Canterbury

The text and illuminations of The Saint John’s Bible encourage us to take our time—to live with the images and words. Liturgical Press and fine art printers have collaborated with The Saint John’s Bible to offer a range of quality reproductions.

The Heritage Edition: This set of full-size, museum-quality reproduction volumes are being produced in a limited edition for collectors and institutions. Using the highest quality printing techniques and materials, beautifully bound and embossed with metallic foils, this edition is itself a work of art.


“This is a work of art, a great work of art ... a work for eternity.”

~ His Holiness Pope Benedict XVI

Explore the opportunity to bring The Saint John’s Bible to a cherished educational, religious or cultural institution ... it will be a legacy enjoyed for generations. Or, add it to an art or fine book collection.

Trade Reproduction Books: This lovely, accessible edition of The Saint John’s Bible from Liturgical Press offers the complete text and illuminations in a 9 ¾” x 15” hardcover format with dust jackets. Perfect for exploring the text and illuminations and following the progress of the project. For more information, click here. http://www.saintjohnsbible.org/Subjects.aspx?ID=45

Fine Art Prints: Giclée (pronounced ZHEE-clay) is a quality color process that produces the highest quality color prints, with the look and feel of a watercolor and the clarity of the original. Virtually any page of The Saint John’s Bible can be ordered as a fine print. For featured prints, click here. http://www.saintjohnsbible.org/Subjects.aspx?ID=47
Reflections:

Sometimes looking for that of God involves sitting in silence and waiting to hear that still small voice that rises up from within us. God speaks to us and guides us if we are willing to listen to God’s message and God’s plan for our lives. We can see that of God in the face of others. Can we see that of God in ourselves? Can others see that of God in us?

A daffodil appears to see its own reflection in its shadow.

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 so that the ARK can be written and published.

~ Mary Jane Glauber

Looking forward to the 2012 AAIF Biennial Conference: July 13-15, 2012 in Collegeville, MN. Please feel welcomed to attend; Registration Materials to follow soon at www.aifusa.org or at www.interchurchfamilies.org

Conference Details Included in this Edition - Registration Forms to Follow Soon