

# The ARK

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“Anything done out of love is important however small it might appear.” -Josemaría Escrivá



## Interchurch Families: Christian Unity Made Visible in our Households



The ARK, a Publication of the American Association of Interchurch Families

### Using Critical-Thinking in an Interchurch Families and Ecumenical Context

Being able to ask the right questions?  
Being able to find solutions that are mutually beneficial? Being able to love our neighbors as ourselves?  
Being able to eliminate poverty and all causes for war?  
Being humble, does it have merit today?  
Intellectual Courage, what does this mean in our times? Is there a place for Intellectual Empathy? What does Intellectual Autonomy mean in Christian terminology?

Is Intellectual Integrity worth the effort? Intellectual Perseverance, why bother or is the end result really worth it? When is Confidence in Reason appropriate and healthy? How do we recognize Fair-mindedness in ourselves and others? Are these useless dreams or do we simply need to think in a different way so that we ask questions in a different way?

Do we need to re-learn how to dialogue? How to listen? How to communicate? How would we do that? Where would we even begin? How would we initiate the conversation so that it wasn't over before it began? ~ "Listening for that Still Small Voice of God" who resides among us.



**Finding God in our daily life** ~ Opus Dei  
Work, family life, and other ordinary activities are occasions for spiritual union with Jesus Christ.

Further details on page two



# 2011

*Make plans now to attend the next  
AAIF Biennial Conference  
to be held from July 13- 15, 2012 at Saint John's University  
in Collegeville, MN  
Please see [www.aifusa.org](http://www.aifusa.org) for on-going updates*

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# **Preliminary Plans for the 2012 AAIF Biennial Conference:**

Plans will be formalized in either late September or early October 2011 with the Director of SJU's "Event and Conferences" office. AAIF Conference attendees would be housed in residence halls that have separate bedrooms with a central living area (and a small kitchen, I think). These are the newest dormitories on campus. We would have our meals in the cafeteria / dining commons.

**The weekend of July 13-15, 2012 has been selected as the date for the AAIF 2012 Biennial Conference at the College of St. Benedict and Saint John's University. Our housing would be on the Saint John's University Campus in Collegeville, Minnesota which is near St. Cloud, MN and about 60 miles from Minneapolis-Saint Paul, MN.**

What's wonderful is that SJU has over 2500 acres of woodlands with lakes, hiking trails, and flora and birds and wildlife that make it a unique environs and ecological habitat. There is also a large community of Benedictine men on the campus -- reminiscent of our friends at Holy Wisdom Monastery in Wisconsin. As you look at the SJB web site, you'll notice several links to very interesting on-campus sites of interest.

The general St. John's U (including the College of St. Benedict's College) web site is <http://www.csbsju.edu> The Ecumenical Center located at Saint John's Seminary in Collegeville, MN. is primarily a sabbatical center for scholars, with wonderful living quarters for scholars and their family. However, they can only accommodate 18 people in their meeting room. Donald Ottenhoff, the Director of the Collegeville Ecumenical and Cultural Center at St. John's U in Collegeville, Minnesota, is pleased with AAIF's interest in holding our next AAIF Biennial Conference on their greater campus and suggested that we contact St. John's University, which is part of their campus.

You can browse on the web site of SJU -- lots of information can be found by following the links that tend to open up to more links and more possibilities in the area for families who may be planning their vacations around the dates for the 2012 AAIF Biennial Conference. <http://www.csbsju.edu> Here is a "link" to information about the Arboretum: <http://www.csbsju.edu/Arboretum.htm>

Housing on college campuses in the summer months tend to be most affordable. Camping is also available about 7 miles from Collegeville, MN if families would prefer this option and can make their own reservations with the campsites directly.

The topic and theme for the AAIF 2012 Biennial Conference will be posted in a follow up and up-coming edition of the ARK. Information about costs and how to register will be determined and posted as well in an up-coming edition of the ARK. Young interchurch families with children and engaged couples are encouraged to attend. Minneapolis-Saint Paul airport is served by the following airlines: Air Canada, Alaska Airlines, American Airlines, Continental Airlines, Delta Air Lines, Frontier Airlines, United Airlines, US Airways, Air Tran Airways, Icelandair, Southwest Airlines and Sun Country Airlines.

Winnepeg, MB, Canada is about a 6½ hour drive from St. John's Campus. Chicago is about an 8 hour 19 minute drive from Saint John's Campus.

We would like to invite international interchurch families to join us at our 2012 AAIF Biennial Conference in Collegeville, Minnesota. Please put July 13-15, 2012 on your calendars. You will be welcomed.

## September in central Kentucky near Green River Lake



mjg ©

### Critical Thinking - selected as a thinking framework by the University of Louisville:

*Critical Thinking - selected as a thinking framework and applied to the lived experience of being interchurch families in dialogue*

“The University of Louisville chose the Paul-Elder model of Critical Thinking as the approach to guide our efforts in developing and enhancing our critical thinking curriculum. The Paul-Elder framework was selected based on criteria adapted from the characteristics of a good model of critical thinking developed at Surry Community College. The Paul-Elder critical thinking framework is comprehensive, uses discipline-neutral terminology,

is applicable to all disciplines, defines specific cognitive skills including metacognition, and offers high quality resources.” When I read this I wondered if these discipline neutral terminology tools could be expanded further and applied elsewhere, for example in our daily lives as interchurch families and as ecumenists as we seek paths to Christian Unity. What would this comprehensive approach involve? It merited further study to see if it could be applied to our experience as well.

### Why the selection of a single critical thinking framework?

“The use of a single critical thinking framework is an important aspect of institution-wide critical thinking initiatives (Paul and Nosich, 1993; Paul,

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

Please contact:  
**AAIF.co.chair@gmail.com**  
for information about how to form a City chapter in your area or how to find the AAIF City Chapter closest to you.



**Dues are due:**  
Annual dues are **\$30/yr Full Member** and **\$25/yr Associate Member** (current structure) with the **2 year dues structure being \$50 & \$40 respectively.**

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**Make checks payable to: AAIF**

\* AAIF's fiscal year runs from June 30 to July 1 each year per our incorporation agreement with Nebraska

**“Do everything for Love. Thus there will be no little things: everything will be big. Perseverance in little things for Love is heroism.”**

**~ The Way, 813**

**by Saint Josesemaria**

Here is the link for the February 2011 edition of the ARK:  
<http://www.interchurchfamilies.org/aifARKFeb2011Volume22Edition2.pdf>

2004). According to this view, critical thinking instruction should not be relegated to one or two disciplines or departments with discipline specific language and conceptualizations."

"Rather, critical thinking instruction should be infused in all courses so that critical thinking skills can be developed and reinforced in student learning across the curriculum." The University of Louisville concluded. "The use of a common approach with a common language allows for a central organizer and for the development of critical thinking skill sets in all courses." If students would be using this format at our local university, then this would provide us with a groundwork and terminology from which we would be able to expand our dialogue in the future. This would become our common ground allowing dialogue across generational divides, if they exist, and onward toward any denominational divides that may linger, I postulated.

## Why Focus on Critical Thinking?

The University of Louisville explains why they chose to focus on Critical Thinking skills:

"Critical thinking is also known as "complex thinking" and "higher-order thinking." The ability to think critically calls for a higher order thinking than simply the ability to recall

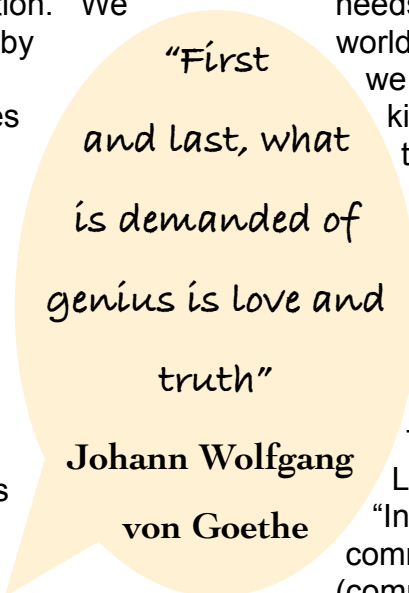
information. Our goals as educators should be to aid students in advancing from knowledge of concepts to application, analysis, synthesis, and evaluation. We can do this by providing opportunities for the application of critical thinking within courses and by promoting culminating experiences that will further allow students to use and refine their skills in problem solving." If any of us are to move forward it will be best if we have a framework for how to solve problems using neutral terminology which can be applied in many areas of our lives. This is necessary.

The University of Louisville wishes, "For students to be prepared for practical application of knowledge beyond the university, their critical thinking skills have to be regularly exercised in day-to-day classroom experience, even when course content appears to be remote from real-world problems."

In the most recent (2002) revision of the General Education Program, faculties of all units of the university endorsed three overarching

goals for the program: "**critical thinking, effective communication, and the understanding of cultural diversity.**" This mirrors the real needs in our nation and in the world. As interchurch families, we need to encourage this kind of dialogue and thought process which also happens to be well founded in the Christian principles of Loving our fellow humanity and all of creation.

The University of Louisville did a self study, "In 2001, a presidential committee was appointed (composed of representatives from faculty, administration, advising, and student government) to make recommendations for improving the learning environment at U of L. The recommendations of that committee, which can be found in U of L's Vision\*Focus\*Action report, included a strong call for "the use of inquiry-based teaching methods in more undergraduate courses". The *i2a* (IDEAS TO ACTION, *i2a* is the short way of saying the action plan that came out of their self-study) focus on critical thinking efforts clearly supports that recommendation." Being fully engaged in their learning and being fully engaged with life are indeed compatible. We need to ask questions about our path and our world.



~M.J. Glauber

# Paul-Elder Critical Thinking Framework

Critical thinking is that mode of thinking – about any subject, content, or problem – in which the thinker improves the quality of his or her thinking by skillfully taking charge of the structures inherent in thinking and imposing intellectual standards upon them. (Paul and Elder, 2001). The Paul-Elder framework has three components:

1. The elements of thought (reasoning)
2. The intellectual standards that should be applied to the elements of reasoning
3. The intellectual traits associated with a cultivated critical thinker that result from the consistent and disciplined application of the intellectual standards to the elements of thought

According to Paul and Elder (1997), there are two essential dimensions of thinking that students need to master in order to learn how to upgrade their thinking. They need to be able to identify the "parts" of their thinking, and they need to be able to assess their use of these parts of thinking.

## Elements of Thought (reasoning)

The "parts" or elements of thinking are as follows:

1. All reasoning has a PURPOSE:
2. All reasoning is an attempt to FIGURE SOMETHING OUT, TO SETTLE SOME QUESTION, TO SOLVE SOME PROBLEM
3. All reasoning is based on ASSUMPTIONS:
4. All reasoning is done from some POINT OF VIEW:
5. All reasoning is based on DATA, INFORMATION and EVIDENCE:
6. All reasoning is expressed through, and shaped by, CONCEPTS and IDEAS:
7. All reasoning contains INFERENCEs or INTERPRETATIONS by which we draw CONCLUSIONS and give meaning to data:
8. All reasoning leads somewhere or has IMPLICATIONS and CONSEQUENCES:

## Applying this Critical-Thinking Process to the dialogue on our journey toward Christian Unity

Reasoning in Critical-Thinking is a process it would appear then from these elements. Each of us is formed by various points of view that our experiences have given us. One is not better or worse than the other; they are just different perspectives of the world viewed from different angles. As we carry on dialogues across traditional divides, we need to find out all of these elements from everyone involved and without placing any kind of judgment or qualitative statement about the kind of life experience that circumstances of birth have given to others that we have not been given, and require by way of expectation in our dialogue the same in return.

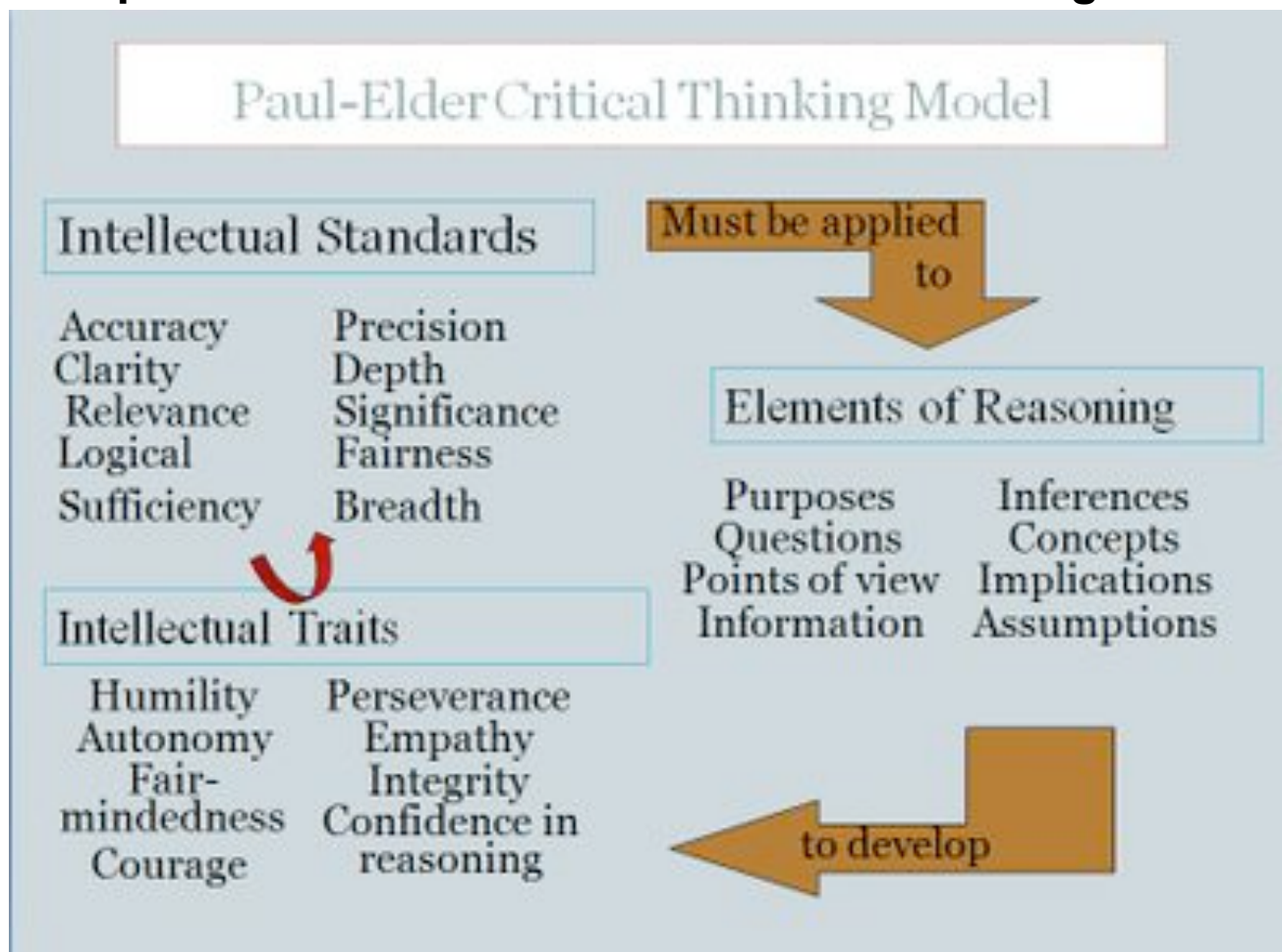
Every effort must be made to level the playing field so that we are all the same for this discussion. We are all the same in the eyes of the Divine, no matter what name we may call the Divine or in what language we call on the Divine. The Divine Creator views us all equally as the creator's children.

When viewed like this, we can become friends with great insight of the world and with far more information than either a single culture or person could possibly know. It is the sharing of ideas, inferences, nuances, interpretations, and conclusions based different points of view in such a way that all benefit so that a problem can be resolved.

Clarification of what the problem is to be resolved may be the starting point. ~ M. J. Glauber

Please note the interconnectedness in the graph between these traits and the effectiveness of the reasoning process and the growth of the traits in return. They are mutually beneficial. Good flows from good in the same way that good deeds tend to generate positive reactions, these actions tend to influence the system in the same way. ~ M.J. G.

## Graphic Representation of Paul-Elder Critical Thinking Framework



### Intellectual Traits

Consistent application of the standards of thinking to the elements of thinking result in the development of intellectual traits of

- Intellectual Humility
- Intellectual Courage
- Intellectual Empathy
- Intellectual Autonomy
- Intellectual Integrity
- Intellectual Perseverance
- Confidence in Reason
- Fair-mindedness

All of these intellectual traits would be consistent with Christianity and our journey toward Christian Unity. They serve to complete us as people, both sides of us as intellectual beings and as spiritual beings

Using these kinds of traits would keep any program or plan focused...

This merited further study...

M.J.G.

## Universal Intellectual Standards

The intellectual standards that are to these elements are used to determine the quality of reasoning. Good critical thinking requires having a command of these standards. According to Paul and Elder (1997, 2006), the ultimate goal is for the standards of reasoning to become infused in all thinking so as to become the guide to better and better reasoning. The intellectual standards include:

### CLARITY

Could you elaborate?  
Could you illustrate what you mean?  
Could you give me an example?

### DEPTH

What factors make this difficult?  
What are some of the complexities of this question?  
What are some of the difficulties we need to deal with?

### PRECISION

Could you be more specific?  
Could you give me more details?  
Could you be more exact?

### LOGIC

Does all of this make sense together?

Does your first paragraph fit in with your last one?

Does what you say follow from the evidence?

### FAIRNESS

Is my thinking justifiable in context?

Am I taking into account the thinking of others?

Is my purpose fair given the situation?

Am I using my concepts in keeping with educated usage, or am I distorting them to get what I want?

I saw merit in asking ourselves these questions for how we approach many things that we must decide to do in our ordinary lives. They could be applied to almost everything that we are trying to decide to do.  
M.J.G.

### ACCURACY

How could we check on that?  
How could we find out if that is true?  
How could we verify or test that?

### RELEVANCE

How does that relate to the problem?  
How does that bear on the question?  
How does that help us with the issue?

### BREADTH

Do we need to look at this from another perspective?  
Do we need to consider another point of view?  
Do we need to look at this in other ways?

### SIGNIFICANCE

Is this the most important problem to consider?  
Is this the central idea to focus on?  
Which of these facts are most important?

One thing that is not mentioned that I believe is necessary for any project to be successful is that all who participate must share the same goal or concept of the end product that motivates them. Without this initial "buy in" concept all of the other points will never be able to be met. First and foremost, there must be a shared purpose, goal or motivating factor that creates a team or a community for any given time and place.

Perhaps then any group that meets to dialogue first should clarify their goals, purpose and then from that the roles that each person or participating group in dialogue will play can be determined.

In the United States, we have learned how self-defeating it can be to push blame off onto other people or groups of people. Back and forth. Nothing can be accomplished by either side. Have we forgotten how to make community? Have we forgotten that we belong to one another? All of humanity belongs to one another. Yes, all of us. We all belong.

~M.J. Glauber

Most organizations begin with a mission plan and an action plan. Whether they are a non-profit or a for profit organization, this becomes what guides them in all that they do. How well they succeed depends on many factors. The clarity of their mission plan and their action plan simplifies or should simplify what happens. There is always room for growth and change over time. ~ M.J. Glauber

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“Anything done out of love is important however small it might appear.” - Josemaría Escrivá

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The University of Louisville indicates some of the “Characteristic of a Well-Cultivated Critical Thinker”

## Characteristics of a Well-Cultivated Critical Thinker

Habitual utilization of the intellectual traits produce a well-cultivated critical thinker who is able to:

- Raise vital questions and problems, formulating them clearly and precisely
- Gather and assess relevant information, using abstract ideas to interpret it effectively
- Come to well-reasoned conclusions and solutions, testing them against relevant criteria and standards;
- Think open-mindedly within alternative systems of thought, recognizing and assessing, as need be, their assumptions, implications, and practical consequences; and
- Communicate effectively with others in figuring out solutions to complex problems

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I hope that by presenting the concept of how to approach “Critical-Thinking” and by explaining what it is that this will help to lay the ground work for better communication in our efforts toward encouraging more interdenominational dialogue so that the foundations can be laid for Christian Unity.

There may be a diversity in that Christian Unity that we will all embrace. As Christ was observed to have taken meals with some of the “wrong” people in society, may we find ways to do exactly the same in our efforts to be just like Christ. The Pharisees may not have understood what Christ was doing, but Christ understood Humility, Hospitality, Courage, Empathy, Autonomy, Intellectual Integrity, Intellectual Perseverance, he had Confidence in his Reason and Christ had Fair-mindedness which are the intellectual traits that the University of Louisville is encouraging in their students. These qualities are needed by society as foundation blocks on which we can grow.

May this kind of “Critical - Thinking” help to build “the bridges” needed in this millennium through a spirit of love for humanity.

~ M.J. Glauber

“Anything done out of love is important however small it might appear.” - Josemaría Escrivá

### WE ARE ONE IN THE SPIRIT

We are one in the spirit we are one in the Lord  
We are one in the spirit we are one in the Lord  
And we pray that all unity may one day be restored  
And they'll know we are Christians by our love , by our love  
Yes they'll know we are Christians by our love  
We will walk with each other  
We will walk hand in hand (2)

And together we'll spread the news that God is in our land  
We will work with each other we will work side by side(2)  
And we'll guard each man's dignity and save each man's pride  
All praise to the father from whom all things come  
And all praise to Christ Jesus his only son  
And all praise to the spirit  
Who makes all things one.



*The University of Louisville offers these resources for "Critical - Thinking research" I hope that you will find ways to apply these to your interchurch family's lived experience.*

## Critical Thinking Resources

### The Critical Thinking Community.

[www.criticalthinking.org](http://www.criticalthinking.org)

The Critical Thinking Community website, sponsored by the Foundation for Critical Thinking and the Center for Critical Thinking, provides a comprehensive offering of resources including full-text articles and teaching materials for purchase (books, mini-guides, videos, posters). This is the home site for the Richard Paul and Linda Elder framework of Critical Thinking which has been adopted to guide U of L's QEP on Using Critical Thinking to Foster Student Learning and Community Engagement.

### A Learning College Built on Critical Thinking.

<http://www.surry.edu/about/ct/index.html>

The Surry Community College website is focused on helping administration, faculty, staff, and students improve and expand their understanding and application of critical thinking. The criteria they used

to select the Paul-Elder framework of critical thinking as a common, college-wide model of critical thinking is provided. The site also provides sample course assignments and a grading rubric based on the Paul-Elder framework.

### The Critical Thinking Project at Washington State.

<http://wsuctproject.wsu.edu/ph.htm>

The Washington State University Critical Thinking Project provides a process that can be used to improve and measure students' higher order thinking skills during the course of their college careers. The project also includes an emphasis on reforming faculty practice. A Department of Education grant is being used to provide a replicable model for assessing the outcomes of broad General Education goals at a large, Research-I, public university. The site includes a critical thinking resource guide and PowerPoint presentations related to the project.

### Reasoning Across the Curriculum Program at Prince George's Community College.

<http://academic.pgcc.edu/~wpeirce/MCCCTR/annotat1.html>

This site is a description of the reasoning across the curriculum program begun at Prince George Community College in fall 2004. Included

are workshop and conference materials.

### Critical Thinking on the Web.

<http://www.austhink.org/critical/>

A directory of online resources on critical thinking.

### Critical Thinking Source

From the University of Minnesota Center for Teaching and Learning Services  
<http://www1.umn.edu/ohr/teachlearn/resources/critical/index.html>

This site provides an overview of teaching strategies for helping students become better critical thinkers and has 3 components: 1) An essential points page with an overview of main research on critical thinking, 2) an annotated bibliography, 3) a resource page with links to critical thinking sites at other universities.

### Teaching Critical Thinking: Online Resources

From the Michigan State University Office of Faculty and Organizational Development  
<http://fod.msu.edu/OIR/TeachingMethods/critical-thinking.asp>

This site provides a variety of resources on teaching and developing students' critical thinking abilities.

## Ephesians 4:2-6

- <sup>2</sup> Be completely humble and gentle; be patient, bearing one another in love.  
<sup>3</sup> Make every effort to keep the unity of the Spirit through the bond of peace.  
<sup>4</sup> There is one body and one Spirit--just as you were called to one hope when you were called--  
<sup>5</sup> one Lord, one faith, one baptism;  
<sup>6</sup> one God and Father of all, who is over all and through all and in all.

### Following the Light:

Autumn Berries just before the leaves change color - September in central Kentucky near Green River →



Kloss, Robert J. (1994). A Nudge Is Best: Helping Students through the Perry Scheme of Intellectual Development. William Paterson College.

[https://www.vcu.edu/cte/workshops/teaching\\_learning/2009\\_resources/ANudgelsBest.doc](https://www.vcu.edu/cte/workshops/teaching_learning/2009_resources/ANudgelsBest.doc)

In this article, Kloss presents examples of student thinking at each level of Perry's model of cognitive and intellectual development. Multiple methods for guiding students from a dualistic to a multiplistic mode of knowing are presented including activities, questioning techniques, and teacher feedback strategies.

**However, it will be for interchurch families as ecumenists to find creative and constructive ways to make good use of Critical - Thinking: to teach others about it and how to use it in a Christian context for the improvement of current world and society's problems as we work toward Christian Unity. We can only apply it with love.**

~ M.J. Gauber

In Christ there is no East or West,  
In Him no South or North;  
But one great fellowship of love  
Throughout the whole wide earth.

In Him shall true hearts everywhere  
Their high communion find;  
His service is the golden cord,  
Close binding humankind.

Join hands, then,  
members of the faith,  
Whatever your race may be!  
Who serves my Father as His child  
Is surely kin to me.

In Christ now meet both East and West,  
In Him meet North and South;  
All Christly souls are one in Him  
Throughout the whole wide earth.

## A Working Definition of critical thinking

<http://lonestar.texas.net/~mseifert/crit2.html>

This site provides a working definition of critical thinking by Michael Scriven and Richard Paul. This is the critical thinking definition adopted to guide the University of Louisville's QEP on using Critical Thinking to Foster Student Learning and Community Engagement.

The Perry Network and Center for the Study of Intellectual Development  
<http://www.perrynetwork.org/>

This website focuses on research, support, and assessment of William Perry's Model of intellectual and ethical development.



# Hannah Coulter, A Novel

by Wendell Berry is a lamentation story of the love of life and of the earth, the soil and of place. It laments the loss of the sense of community that grounds us and gives us the knowledge of being a member of community and all that it means.

After her mama dies, about a year goes by of deep grief and then Hannah's father marries Ivy, a woman who is partial to her own two sons. Any achievement that Hannah makes is overlooked or perceived as a threat by Ivy.

In contrast to this, Grandmam teaches Hannah the importance of work and how to put love into her work so that it is quality work. Grandmam is proud that Hannah is the validictorian of her highschool class when she drops her off in town where she will live with an old friend of Grandmam's. Grandmam gives Hannah the will to work, knowledge, and permission to go out to seek her own life. Hannah was physically beautiful, but her character was emphasized more so even Hannah may not have been aware of her physical beauty.

We are members one to the other. Hannah marries and becomes a widow with a young daughter, but she is shown so much love by her new-in-laws, far more than she could ever imagine. Her father-in-law even tells her not to stay as a widow for all of her life; he treats

## THE NATURE OF MARRIAGE

Anyone who thinks that love ends when the worries and difficulties that life brings with it begin, has a poor idea of marriage, which is a Sacrament and an ideal and a vocation. It is precisely then that love grows strong. Torrents of worries and difficulties are incapable of drowning true love, because people who sacrifice themselves generously together are brought closer by their sacrifice. As Scripture says, *aquae multae - a host of difficulties, physical and moral - non potuerunt extinguere caritatem (Cant. 8:7) - cannot extinguish love.*

~ Saint Josemaría  
Escrivá de Balaguer

*Opus Dei*

Hannah as his own daughter. He tells her that she must go on and live a real life.

Hannah re-marries Nathan who has just come back from Okinawa, but who will never speak of that battle. Okinawa, it turns out was too much like the place back home and Nathan realized that life is too precious and fragile. Hannah makes a place on the farm with Nathan. There is no better place than this, one created out of their love. "By how we keep it, and maintain the land, is how we join it to Heaven," Nathan reckons.

The element of permission to return to the land is an element of hope, the prodigal son's return. Departure is part of growing up, but we may often forget the part of how to return. The book is rich in the recreation of Biblical imagery.

Do we care about our fellow human beings? Wendell Berry asks this question through the character of Hannah Coulter who now as an old woman has time to reflect back over a life well lived. The room of love. What is the thread that holds us all together, "Grief"? You only bear grief. Love holds us together, Hannah considers to herself.

The pivotal role of WWII that brought on globalization and that has particularly affected rural life in America is discussed in Wendell Berry's "Hannah Coulter." He uses images that put us in the scene with Hannah Coulter so this is our American experience.

Okinawa? This one chapter for some people seems odd that is has been included since it is the one that doesn't happen in Port Williams. Why was this included? Nathan would never

# THE NATURE OF WORK

**Love should ideally be part of our work. Work done with a full heart is always better than one half-heartedly accomplished. Because he/she loves what he/she is doing, a person uses all his/her powers and talents to come up with an output worth his/her name and pride. And even if what has been accomplished is of little importance, still the accomplishment counts much if it was done with love.**

**"Anything done out of love is important however small it might appear."**

*~ Saint Josemaría Escrivá de Balaguer*

*Opus Dei*



mjg ©

The Light shines through autumn leaves highlighting their colors

← Maple Leaves in Kentucky in September near Green River Lake

talk about his experience there. As part of Hannah's grieving process? How this war changed things? Hannah's first husband was killed in the European Theatre of WWII, and her second husband would never speak of what had happened in Okinawa after he returned. Hannah did some research after Nathan's death to find answers to questions she didn't have yet.

Hannah's research showed that the farming people of Okinawa were obliterated; as peaceable people they simply got caught in the crossfire. Hannah comes to realize that Nathan must have recognized that they were a lot like the people back in Port William, and that they could have been just as vulnerable back in his home town as the native people of Okinawa.

War on people and place is the real theme of Wendell Berry's "Hannah Coulter." Hannah Coulter loves the membership in her community; she is where she belongs and has belonged. Nathan has this same feeling as did her first husband Virgil who courted Hannah by showing her the land they would live on and dreaming of the home they would build together, the life they would build together on the land.

Hannah and Nathan wanted their children to get a good education without ever understanding how this education would affect them. They all left the land. None of their children ever came back

to live or to farm the land. In this process, they lost a sense of grounding and of membership in the community. Wendell Berry addresses the dissolution of community in this novel.

The way that Wendell Berry addresses this topic is so beautiful; his use of language is delightful poetry. We know each character quite well; they are very real to us. These are people we have known too although perhaps by other names and from other places, we too have known these people very well.

This is also a story of giving wings to our children, but how to get our children connected to the land, how to give them a sense of place in our American culture. How do we convey the value of hard work to our children as well? All adults, all people, all adult children should read this book, "Hannah Coulter, A Novel" by Wendell Berry. We need to be better connected to the soil and the place that we create from it. We live precariously on this earth. We also need to remember how we belong to each other.

I am recommending this book to interchurch families and anyone who is interested in them, who might give pastoral care to them, and in finding Christian Unity. I believe that at its core that this story reflects a reality that Wendell Berry sees in the world around him. He is showing us a truth and that he also sees this truth from a

Christian perspective. He is finding God in our ordinary lives. He embraces a quality of life that brings families closer together and puts them into close contact with the kind of work that gives them a sense of belonging to a community and to the earth, the soil and to place, but which also connects us with every similar community just like it around the world with whom we would have so much in common although we may live at opposite sides of the world.

*Wendell Berry is a conservationist, farmer, essayist, novelist, professor of English and poet. He was born August 5, 1934 in Henry County, Kentucky where he now lives on a farm. The New York Times has called Berry the "prophet of rural America."*

Hannah Coulter, A Novel by Wendell Berry; published by Shoemaker and Hoard, 2004 - This is a work of fiction. Wendell Berry says that "there is nothing in it that has not been imagined." What a lovely imagination!!

~ M.J. Glauber



Goat at Frying Pan Farm Park in Fairfax Co., Virginia

# Wendell Berry

His nonfiction serves as an extended conversation about the life he values. According to Berry, the good life includes sustainable agriculture, appropriate technologies, healthy rural communities, connection to place, the pleasures of good food, husbandry, good work, local economics, the miracle of life, fidelity, frugality, reverence, and the interconnectedness of life. The threats Berry finds to this good life include: industrial farming and the industrialization of life, ignorance, hubris, greed, violence against others and against the natural world, the eroding topsoil in the United States, global economics, and environmental destruction. As a prominent defender of agrarian values, Berry's appreciation for traditional farming techniques, such as those of the Amish, grew in the 1970s, due in part to exchanges with Draft Horse Journal publisher Maurice Telleen. Berry has long been friendly to and supportive of Wes Jackson, believing that Jackson's agricultural research at The Land Institute lives out the promise of "solving for pattern" and using "nature as model." Historian Richard White calls Wendell Berry "the environmental writer who has most thoughtfully tried to come to terms with labor" and "one of the few environmental writers who takes work seriously." [1] The concept of "Solving for pattern", coined by Berry in his essay [2] of the same title, is the process of finding solutions that

solve multiple problems, while minimizing the creation of new problems. The essay was originally published in the Rodale Press periodical The New Farm. Though Mr. Berry's use of the phrase was in direct reference to agriculture, it has since come to enjoy broader use throughout the design community. 1, 2

1. Orr, David. "The Designer's Challenge" (commencement address to the School of Design, University of Pennsylvania, on May 14, 2007) The Designer's Challenge

2. Luoni, Stephen. "Solving for Pattern: Development of Place-Building Design Models"

[http://en.wikipedia.org/wiki/Wendell\\_Berry](http://en.wikipedia.org/wiki/Wendell_Berry)

I was intrigued by Wendell Berry's concept of **"the process of finding solutions that solve multiple problems, while minimizing the creation of new problems"** that was posted on a Wikipedia site about him.

I believe that we have options open to us that can give solutions that will help us to be able to optimize benefits for all people if we are willing to look at issues from the perspective that any of our neighbor's might view it. Putting ourselves into our neighbor's "shoes" so that we can get a fresh insight must be difficult to do. Perhaps using the Critical-Thinking Framework, mentioned earlier we may be able to find solutions for old and long standing problems of which we would all like to be done with. This approach doesn't get rid of old methods, but selects what has worked from the past and from the natural world itself to find solutions. This gives some new hope. ~ M.J. Glauber

Ultimately love is everything.

~ M. Scott Peck

"All labor that uplifts humanity has dignity and importance and should be undertaken with painstaking excellence."

~ Martin Luther King, Jr.

Share our similarities, celebrate our differences.

~ M. Scott Peck

"All progress is precarious, and the solution of one problem brings us face to face with another problem."

~ Martin Luther King, Jr.

There can be no vulnerability without risk; there can be no community without vulnerability; there can be no peace, and ultimately no life, without community.

~ M. Scott Peck

"Almost always, the creative dedicated minority has made the world better."

~ Martin Luther King, Jr.

We cannot solve life's problems except by solving them.

~ M. Scott Peck

You cannot truly listen to anyone and do anything else at the same time.

~ M. Scott Peck

## INTERCHURCH FAMILIES AS DOMESTIC CHURCH:

## FAMILIAL EXPERIENCES AND ECCLESIAL OPPORTUNITIES

A thesis submitted to the Faculty of Theology in partial fulfillment of the requirements for the Masters of Sacred Theology  
UNIVERSITY OF WINNIPEG  
Faculty of Theology  
by

Ray Temmerman  
([Ray.Temmerman@gmail.com](mailto:Ray.Temmerman@gmail.com))

Note: This thesis is published online at the Association of Interchurch Families website, [www.interchurchfamilies.org/STM/](http://www.interchurchfamilies.org/STM/)

Ray explained to interchurch families, members of Interchurch Families International Network: "As the last step in completing my Masters in Sacred Theology (S.T.M.), I was required to produce a thesis on some topic of relevance to the Church. The topic I chose, based on the encouragement given us by (now Bishop) Don Bolen in our meeting (October 2005) with some members of staff of the Pontifical Council for Promoting Christian Unity, was "Interchurch Families as Domestic Church: Familial

Experiences and Ecclesial Opportunities". I was generously supported in this through the survey responses and interviews interchurch couples provided me. I owe a great deal to them."

Ray says, "I also am very grateful for the encouragement and support I have received from interchurch families on this list and in various countries and conferences. Without you, this would never have come to pass. I am particularly grateful to Fenella, whose unwavering support, on top of a deep and committed love for me, has made it possible, and indeed given me joyful cause, to carry this through to completion."

Ray explains, "I offer this thesis to you in hopes that it may prove of some value to your lives as interchurch families or supporters thereof. If you can make it through the 160 pages (I went well over the limit, but somehow wasn't "dinged" too badly for it), well done you! Feel free to share it with others if you think it might be useful to them."

Ray notes, "This is obviously not the last word on the matter. More needs to be done, and I hope there are or will be some among you who will see fit to take that on (as several of you already have, in a variety of ways). This must be seen as one more contribution, joining so much work done in academia and in the realities of interchurch life, by so many of you."

Ray pointed out that "You can find it, along with all the survey materials (names and identifying details suppressed) at"

<http://interchurchfamilies.org/STM/index.htm>

with the thesis itself at

<http://interchurchfamilies.org/STM/Thesis-InterchurchFamiliesAsDomesticChurch.pdf>

"Many thanks for all your encouragement and support."

Ray Temmerman



AAIF would like to thank Ray for all of the research and work that he has done for interchurch families and ecumenism over the years. The Domestic Church is of importance in many ways. One is to build and develop family and Christian values as the foundation for our lives.

In the USA, we notice the very breakdown in our family structure all around us, but interchurch families have a gift to share, something to offer that enriches our family lives.

Ray indicates that we should feel free to share his thesis with others. Links have been provided that will take you to his thesis and his research data. Thanks again, Ray, on behalf of all Interchurch Families and Ecumenists from around the world.

Many thanks to all who have made this edition of the ARK possible - Special Thanks go to:

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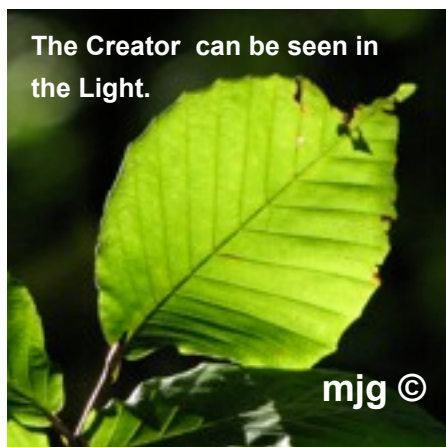
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A special thanks to my  
husband, Peter, and our  
family



Light through a leaf in September near Green River Lake in central Kentucky

### 2012 National Workshop on Christian Unity

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of our Lord Jesus Christ."

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through their website

**Looking forward to the 2012 AAIF Biennial Conference  
Please 'save the date,'  
July 13- 15, 2012  
at Saint John's University in Collegeville, MN  
further details to follow**

**THE ARK, A PUBLICATION OF THE AMERICAN ASSOCIATION OF INTERCHURCH FAMILIES**

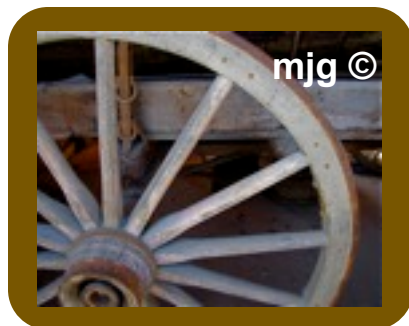
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