

# The ARK

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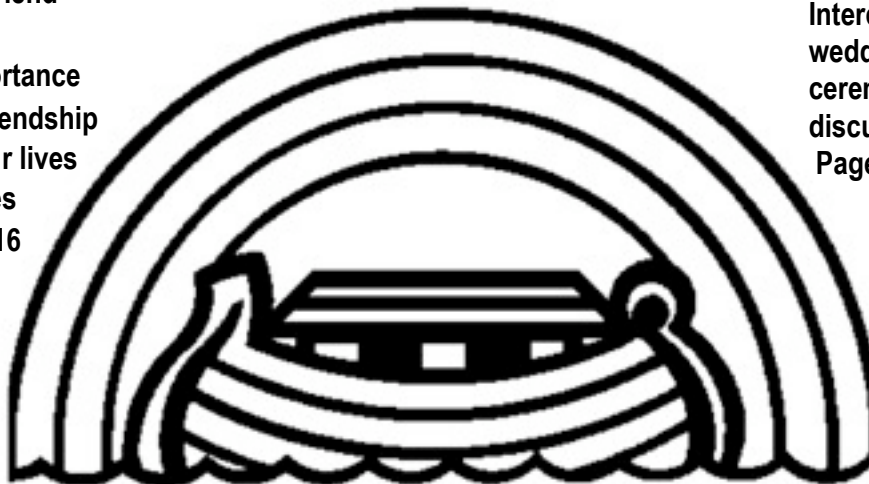
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## "A Friend"

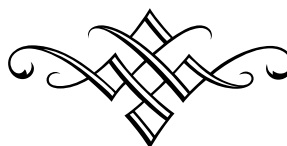
The  
Importance  
of friendship  
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## Interchurch Families: Christian Unity Made Visible in our Households

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

## THE MOST PRECIOUS FREEDOM

As Americans we grew up memorizing the Bill of Rights. Many of us know that our ancestors came to America in search of religious freedom, but what happened when they actually arrived here?

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## "Working Together"

How do we move from theory to real life? Human history is filled with many accounts of war. Many of us will remember a song with the lyrics, "War, what is it good for?" ...It is an old song now. I still don't have a better answer than the one given in that song. Perhaps learning better ways to communicate are needed.

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*"You shall know the truth and  
the truth will make you free"*

# 2011

Make plans now to attend the next  
AAIF Biennial Conference  
to be held in 2012  
Please see [www.aifusa.org](http://www.aifusa.org) for on-going updates





## Butterfly in August in Kentucky

How Kentucky has responded to the call to be and to become ecumenical and to promote Christian Unity:

## KCC Congregational Liaisons

The work of **KCC Congregational Liaisons** will vary from congregation to congregation with the basic goal to **keep the flow of information and involvement going in both directions so that the ecumenical work of both the parish and the KCC will benefit.**

Some possible ways to approach this goal include:

- o Subscribing to the email alert system of the KCC, responding to those alerts, and calling them to the attention of the parish/congregation in appropriate ways.

Please register for alerts at <http://capwiz.com/kychurches/mlm/signup>

- o Attending the KCC annual assembly. Be sure to identify yourself as a congregational liaison. Please call 859-269-7715 for registration details. After the Assembly, find a way to report items particularly meaningful or pertinent to your faith community in a newsletter, at a committee meeting, or during worship.

- o Bringing attention to the yearly Week of Prayer for Christian Unity. The Council can always help with this, and it is also possible to order annual materials through [http://www.geii.org/wpcu\\_index.htm](http://www.geii.org/wpcu_index.htm)

- o Keeping concerns of the world church before the congregation, such as during

## Written resources about Social Class and the ways it impacts our lives:

### *“Bridging the Class Divide”*

by Linda Stout;

### *“Class Matters”*

by Betsy Leondar-Wright;

### *“Limbo”*

by Alfred Lubrano

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

**Please See [www.aifusa.org](http://www.aifusa.org) for membership information - 2011 dues are due**

### **TREASURERS:**

**L. Elaine & Clint Hall;**

Georgetown University;  
P.O. Box 571250; Washington, D.C. 20057

**E-mail: [pastorelaine \(at\) springfieldvaumc.org](mailto:pastorelaine@springfieldvaumc.org)**

**Please contact: [AAIF.co.chair \(at\) gmail.com](mailto:AAIF.co.chair@gmail.com) or Laura & Franz Green at: [f and l green \(at\) cox\(dot\) net](mailto:fandlgreen@cox.net)**

**for information about how to form an AAIF City Chapter in your area or how to find the AAIF City Chapter closest to you.**

spoken prayers of intercession. A good way to stay in touch with those concerns

is to subscribe to ecumenical and denominational news services such as:  
<https://secure.oikoumene.org/news/sign-up-for-e-news.html>

- o Helping your parish/ congregation plan a time annually to highlight the work of the KCC, including an offering.

- o Explaining Christian unity to the children of the church.

- o Encouraging your faith community to identify and recognize members who are engaged in ecumenical ministries or activism, perhaps presenting them an "Ecumenism Award." Be sure to alert the KCC to such recognitions so that we might recognize them as well.

- o Encouraging your congregation to sponsor an essay contest as a way to give an award to younger people.

- o Inviting a KCC staff member or board member to visit.

- o Periodically contacting the KCC to let us know how we might help you promote ecumenism in your faith community.

The possibilities are endless! Thank you for your service to your faith community, to the Kentucky Council of Churches, and to Christ's call for Unity. KCC contact information:  
Office Phone: 859-269-7715

Office Email:  
[KCC@kycouncilofchurches.org](mailto:KCC@kycouncilofchurches.org)  
Web site:  
[www.kycouncilofchurches.org](http://www.kycouncilofchurches.org)

Facebook groups: Kentucky Council of Churches;  
and GrassRoots Ecumenical Environmental Network

Interchurch Families, please let the readers of the ARK know the ways that you are participating in this project too in your area.

We would like to hear what projects have been taken on, implemented, and how they have been received in your greater community. Please share your stories of *being on the path toward Christian Unity*.

Here are some questions to think about:

How many ways do you demonstrate your love for your neighbor? (Do you love yourself?)

Do you show hospitality for the stranger in your quest for Christian Unity?

Do you search for the "lost sheep" in any aspect on your journey seeking Christian Unity?

Do you honor your mother and father? How do we do this in 2011?

Christ wished "That they may be one" As an interchurch couple, how do you promote this?

Christ told us to be like children, what is the lesson in this request for us on our journey toward Christian Unity?





## Instilling a love for Creation across Generations and Denominations -

### Faith and Lands

a report from the

National Council of Churches of  
Christ

The Psalmist declares, “**The earth is the LORD’s, and everything in it, the world, and all who live in it**” (Ps. 24:1NIV). Humans are tenants who hold the land in trust from

### Sacred Spaces and an Abundant Life:

*Worship Spaces as  
Stewardship*

- ELCA (2010)

*This version adapted for  
use by ELCA  
congregations:*

**The blessings of God are evident all around us, including in the sacred spaces that make up our houses of worship. These sacred spaces are where we come to be spiritually nurtured, enriched, and recharged. These spaces become a gathering place to meet in fellowship with our neighbors, and are the center of our mission activities. Even as we are blessed as communities of faith with gathering places for our worship and ministry, we have responsibilities to be good stewards of these sacred spaces.**

God and in partnership with all creatures. Through God, the land nourishes all life and provides us with what we need to survive. As part of our call to be stewards of creation, we have a responsibility to God to care for the land, ensuring that it serves the good of all Creation, and protecting it for future generations and for all life.

[http://  
www.nccecojustice.org/  
wilderness/](http://www.nccecojustice.org/wilderness/)

### About our Work

The Eco-Justice Program is working to protect God's lands around the United States, particularly some of the last truly wild places that remain untouched and provide stunning examples of the work of the Lord. We are also working with local communities and state ecumenical bodies in the West on place-based campaigns that will protect unique ecosystems and lands in their communities.

**Tell the NCCC your story-** Do you have a favorite hiking trail or reflective space that allows you to appreciate God's creation? Please share your stories and experiences in



Creation.  
kenny@nccecojustice.org

### Learn More

Land and creation play an important part on our lives as people of faith. Learn more about public lands, wilderness, and the local initiatives the Eco-justice Program is working on to protect God's great Creation for future generations. Public Lands: In the United States, there are 623 million acres of land held by our government in the public trust and managed to serve the good of society.

**Wilderness** provides spiritual and recreational opportunities. Wilderness also provides essential habitat for wildlife, including endangered species.

Learn about the beautiful places local faith communities are working to protect through our place-based lands work in:

- Arizona
- Montana
- Oregon
- Texas
- Wyoming

**For More Information Contact:**  
**Eco-Justice Program Office**  
**National Council of Churches**  
 110 Maryland Ave., NE  
 Suite 108  
 Washington, DC 20002  
 (202) 544-2350  
[info@nccecojustice.org](mailto:info@nccecojustice.org)



When you do activities with your family, what do you like to do? Does it ever include getting out into nature to take a hike?

This may be one of the best ecumenical opportunities that Americans have available to us to experience God's creation.

How do you spend your time together that bonds your family ties across generations and across denominations? How do

you instill an appreciation for God's creation into young children?

Please think about these things.



## What do the rules actually say and where can we find them?

Recently a couple wrote to interchurch families indicating that their marriage rites would be held in a Roman Catholic Church; a Roman Catholic and a Methodist would be exchanging vows.

The couple was having some disagreement about the ways they thought the Methodist Minister should be able to participate in their up-coming wedding with the Roman Catholic Priest.

For most interchurch couples, this is the very moment when they first encounter their first difficulties on their way to becoming an interchurch couple and later an interchurch family. Many interchurch couples will tell you that "worship in our homes is easy, but when we try to worship in one or the other of our churches, this is where our lives start to become painful."

The input and suggestions for this couple from other interchurch couples were excellent.

The first suggestion was to look at the:  
 The Ecumenical Directory <http://tinyurl.com/ecumenicaldirectory>)





which includes two entries that might be of assistance:

157. With the previous authorisation of the local Ordinary, and if invited to do so, a Catholic priest or deacon may attend or participate in some way in the celebration of mixed marriages, in situations where the dispensation from canonical form has been granted. In these cases, there may be only one ceremony in which the presiding person receives the marriage vows. At the invitation of this celebrant, the Catholic priest or deacon may offer other appropriate prayers, read from the Scriptures, give a brief exhortation and bless the couple.

158. Upon request of the couple, the local Ordinary may permit the Catholic priest to invite the minister of the party of the other Church or ecclesial Community to participate in the celebration of the marriage, to read from the Scriptures, give a brief exhortation and bless the couple.

“In paragraph: 157, the wedding is being celebrated in the other church with a “dispensation from the form of marriage.” In paragraph: 158, the wedding is being celebrated in the Catholic parish. Note that the local Ordinary (the Catholic bishop) may give permission to the priest. In most places, these permissions are pro forma or they are presumed, but local practice will dictate this.”...

“The Ecumenical Directory is a universal application of Canon Law. These norms are binding everywhere within the Catholic Church. However, the language is careful. The bishop is not obliged to give permission, and it does not oblige the priest to ask for permission or to act upon permission which is granted. Nevertheless, it is clear that the priest's hands are not tied.”

“Paragraph: 159 makes clear that such a marriage should not be a Eucharistic liturgy. Care should be taken to clarify to any misinformed Catholics that a valid sacramental marriage can be celebrated without the Eucharist. Although many couples would prefer to share the Eucharist at their wedding, the families of the two spouses and their friends would not normally be permitted to receive the Eucharist and thus a sign of

disunity would be inserted into the wedding.”

“The absence of the Eucharist makes it possible to have considerably more participation by the other minister. Although the Directory limits the occasions during a Eucharistic liturgy when another Christian may read Scripture, there are fewer limitations during a non-Eucharistic liturgy. The Directory does not mention the reading of the Gospel, but this is also not precluded at a non-Eucharistic liturgy. The brief exhortation that is mentioned might in fact be the homily or an explanation of the purpose of Christian marriage (a common element in the wedding rites of Christian churches). No mention is made of the intercessory prayers, which may be offered by the invited minister or by someone from the congregation.”



“The clear limitation in Canon Law as well as civil law is that the wedding vows must be received by the same minister. The groom cannot make the vows to one minister and the bride to the other. Whichever minister receives the vows also makes the declaration and signs the marriage register. In an Eastern church the Catholic priest must receive the vows and give the nuptial blessing in order for the marriage to be a valid sacrament.”

“Even during a marriage celebrated within a Eucharistic liturgy, the priest may invite the other minister to read Scripture as long as it is not the Gospel passage. At any Eucharistic liturgy, the priest may give permission for a non-Catholic to read Scripture when circumstances favour it. A wedding is certainly such a circumstance. A brief exhortation offered by the visiting minister cannot officially be the homily if the marriage is celebrated within a Eucharistic liturgy, but it could certainly be included at another place within the liturgy. Intercessory prayers and other elements of the liturgy that are normally offered by lay people may also be offered by the visiting minister at the priest's invitation.”

“In the end, the opportunities for sharing within the liturgy depend on the goodwill of the two ministers. There is no way to legislate that.”

I thought that this information and input was excellent advice especially since so many people seem to be unaware of the existence of the Ecumenical Directory that was created during Vatican II. This input came from a Roman



Catholic Theologian who is married to a Protestant Pastor.

The next input was equally helpful. It came from a United Methodist Pastor who is married to a Roman Catholic.

“It would be helpful to know what, exactly, the priest is limiting. It has been a while since I've (that Methodist pastor is speaking here) gone through the details. At the very least you should be able to push for the UM Pastor's

participation in portions that can be led by lay people. You're not likely to get any wiggle room on the gospel reading or the vows, but other readings, prayers, perhaps even "words to the couple" after the vows, should all be options.”

“I expect that this will need to be an ongoing conversation in which you ask the RC priest what specifically his concerns are, you and your fiancé make suggestions, and then you come back to the priest for another round of conversation.”

- The part about the “on-going conversation” I would like to emphasize; this is where we become real human beings who are growing in Christ with one another. This is where we become pastoral.

“I pray that this will be an opportunity for you to learn about one another and practice advocating for your family and seeking compromise.” - This too is very good advice since in a marriage it will be the marriage that should come before everything else. Our wedding ceremonies need to be explained to us in a way that we can understand how we are building this bond along with our churches.

*God of us all, I give you thanks for the love you have placed*



*between this man and this woman. I celebrate them as they prepare to enter the married relationship that is an image of the self-giving love you have in Jesus for your people. By your Holy and reconciling spirit, may they, and the priest and minister who serve in your name, come together to celebrate a wedding that gives you the glory and the praise. In the name of Jesus, the Bridegroom, amen.*

A Marriage Coordinator from the Family Life Office of a Roman Catholic Archdiocese indicated, "Obviously, there will be pastoral considerations and therefore variance in what happens at weddings, but in general, the clergy of the church where the wedding takes place is the one who takes the lead and who will say/witness the vows. Other than that, there can and will be any number of combinations on the amount of participation."

This doesn't exclude the minister from the other Christian denomination from being able to participate in the wedding ceremony. As

interchurch couples, we want to encourage our home churches to be a part of our interchurch life, especially as we celebrate those major life events.

Life is to be celebrated with great joy. Marriages are a time

when we are living in such a world in a state of chaos if they had to ask this same or similar question however many years ago it was that this same question still needs to be asked by engaged couples in 2011.

The input from a Roman



of celebration. The older generation lets go in a loving way to the next generation for them to begin a new life together. We celebrate the potential that this new bond holds.

Interchurch Couples also expressed some exasperation and frustration with the slow pace at which the churches seem to be moving toward Christian Unity as this discussion continued.

For anyone who has never traveled this road or who has never worn our shoes, interchurch couples are wondering why especially

Catholic wife, married to an Anglican Clergyman, urged for "continued conversations to find out the source of the fears behind the actions or comments made by the RC priest." I believe that there is always the possibility for building the basis or foundation for greater understanding from moments like this if we keep asking questions. Eventually, we will ask the right question that will bring us to the real answers we needed.

However, for those interchurch families who are deeply engaged in re-building community and who have moved onward and into greater



projects that build bridges in communities that have been torn apart by religious or cultural conflicts over many years, when they see that the question of Christian Unity has yet to be adequately addressed by our churches on our behalf, or that it has been side-tracked by issues and discussions that lead to fruitless results based on topics that are like minefields instead of bridge building and inspiring, we can see how they are perhaps rightfully indignant to compare the need to ask the same question after a span of 40 years. They compared this experience to “living a life like Sisyphus.”

Many years ago, but not so many that they have not forgotten the details, a young family attended an interchurch families conference that was held at Ballycastle in Northern Ireland at a Peace and Reconciliation Centre. During that conference, the director mentioned during a prayer something about “...there are people here at this place who have come from a place that is very different and far away from where we are. (They tell me that they never knew if this was a physical space, a spiritual or political space.) These people come from a culture where they must win all the time.” (Again, this young family says that they never knew for certain about whom the director was speaking.)

Those words have caused this young couple to look closely at themselves to see if they might



have been some of those people who must always win.

Do we live in a culture that values winning above everything else? Are there other things that distract us from allowing Christ to be present in our interactions?

Christian Unity should not be on the “back burner.” Christians should not be in verbal or any kind of struggle to prove who is the most virtuous or the most

right among themselves. We are all on the same journey together; this unity should be the underlying concept and guiding principle for helping to resolve all other issues of our time period. Christianity is based on the principle of loving our neighbors as ourselves. We look to our churches for our strength and encouragement through these difficult times.

A report submitted by  
M.J. Glauber



# THE MOST PRECIOUS FREEDOM

It is a relatively new notion that your right to hold a religious conviction is granted by God and not by man.

a book review  
by ERIC SCHANSBERG

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by the author

Every January we celebrate “Religious Freedom Day” in the United States. It commemorates the day in 1786 when Virginia passed its “Statute of Religious Freedom.” Written by Thomas Jefferson, the statute protected what would later be enshrined in the First Amendment of the U.S. Constitution: Government should neither “establish” a religion nor prohibit its “free exercise.”

Today, most Americans value religion, but they differ considerably in their understanding of it. You can be a Baptist or a Mennonite; a Catholic or a Protestant; a Christian or a Hindu; a theist, a deist or an atheist — and it’s OK. It’s wonderful that we can mostly get along.

A recent book, American Grace, by Robert Putnam and David Campbell, sheds light on this topic by focusing on the last 60 years of American cultural history.

But I want to commend another book to your reading: From Tyndale to Madison. We properly look down on Muslim countries where religion is enforced through social and legal pressures and violence. Farris makes clear that religious freedom should not be taken for granted; it is rare within the scope of world history.

We rightly criticize China for persecuting those in “house churches.” But the historical norm — even in Europe and the American colonies — was the use of government power to grant monopoly power to a religious sect in each country. Farris covers the amazing history of religious intolerance and the tenacious battle for religious freedom in Europe (especially England) and America. He opens with William Tyndale’s martyrdom in his quest to publish his translation of the Bible in the 1520s — and concludes with the rhetoric and legislative work of James Madison through the 1780s.

## Staggering Persecution

Farris details brutal repression over religious differences — even in America, but especially in England. Farris describes the saga of Henry VIII and his wives at length — and its impact on Catholicism in England. The changing tides after Henry, between Catholics and Protestants, included the reign of “Bloody Mary.” Her regime put John Rogers to death (the first of 283 Protestants), leaving behind a wife and 10 children. Perotine Gosset gave birth while being burned alive. The baby boy was snatched from the flames by bystanders, but then thrown back into the fire by the sheriff.

We properly look down on Muslim countries where religion is enforced through social and legal pressures and violence. We rightly criticize China for persecuting those in “house churches.” But the historical norm even in Europe and the American colonies was the use of government power to grant monopoly power to a religious sect in each country.

In England, pastors were required to divorce their wives and leave their children — when the country moved back to Catholicism. In America, authorities resorted to “cropping” ears and branding cheeks. Ferris also describes two females who were strip-searched in Boston for being Quakers. As William Henry Foote described the early governance in Virginia:

“The company knew not how to control the members composing the colony but by religion and law. They exercised a despotism in both.” Authorities would burn Bibles and “heretical” books. They would punish people for preaching, owning a Bible or meeting in a home church. It was illegal to translate the Bible into English or to own an English Bible. Possessing the Latin Bible was legal. Much like Islam and the Koran today, you could be punished for not having the Scriptures in the (only) authorized language. Again, these crimes were, at times, punishable by death.

To generalize, early in the time period, those who had alternative beliefs and practices could be put to death. Later, governments “moderated” and used regulation to limit competition for the “established” church — with fines and prison to discourage dissent. Even into the Revolutionary War, one needed a license from the government to preach as a Baptist in Virginia.

**Trying to Preserve the Monopoly**

After Bloody Mary, Queen Elizabeth pursued moderation — with interesting and

unintended consequences. Farris (98-99): “Rejecting both Catholicism and revenge, Elizabeth pursued a policy demanding outward conformity with the rituals of the re-instituted Protestant church. Her policy purported not to coerce the conscience. It was not a violation of the law simply to believe the wrong doctrine . . . This insistence on religious unity was primarily grounded in political reasoning . . . By demanding religious acts for a secular purpose, Elizabeth unwittingly sowed seeds of destruction to the concept of a [politically] Christian nation that had prevailed unbroken since the days of Augustine.”

Even into the Revolutionary War, one needed a license from the government to preach as a Baptist in Virginia.

Farris also details the broader stepping stones to religious competition. Some of these steps were “economic.” Practically, getting the Bible to laypeople required an increase in literacy, the invention of the printing press, and the work of translators. Literacy increased steadily over this period; Johannes Gutenberg’s press changed the world; and Tyndale led the charge to translate the Bible into English. From there, the concerns are largely political. Why would one prohibit other sects of Christianity? Motives ranged from doctrinal (a desire to limit

and punish “heresy”) to political (a unified religion would promote a unified State) and economic (the established church did not want competition). Another factor, in the days of Tyndale and Thomas Cranmer, might have been the amazing and embarrassing Biblical illiteracy of the priests.

These tensions have their most famous origins in the debate between Tyndale and Sir Thomas More. Farris notes that More was initially an advocate of learning, but later became an advocate of ignorance. He had a heavily paternalistic concern about laypeople reading the Bible on their own. He “repeatedly suggests it would be better if the Bible had never been written” (27) — since it was being used to critique the (Catholic) Church. More is famous for the vision of toleration in his 1516 book, Utopia.

But that was theoretical; the turmoil undermining his favored church was actual. With Tyndale and the Bible undermining the Church’s monopoly, More connected “heresy” with sedition. (His concerns extended to particular aspects of Tyndale’s translation. For example, he preferred the term “charity” to “grace”, since it implied giving money to the Church. More’s rhetoric in death was poignant but hypocritical. Farris (35-36): “Taken in isolation, More’s action makes a compelling case for the freedom of conscience. The



echoes of More’s vindictive words against Tyndale’s claim of freedom of conscience, however, shatter his saintly image . . . He argued for a right for himself that he had previously denied to others.”

A few years later, a similar debate on freedom of conscience in religion occurred between John Calvin and Sebastian Castellio on the heresy of Michael Servetus. Farris devotes a chapter to Calvin coming out on the (More) wrong side of the debate.

**Moving Toward Religious ‘Competition’**

In the face of religious, economic and political incentives to pursue monopoly power in religion, how would people gain and maintain the right to hold religious beliefs and engage in religious practices — for example, to obtain a Bible, to talk about it with others and to gather in groups of like-minded believers? These are the basic and vital freedoms enumerated in the First Amendment: freedom of the press, of speech and of assembly.

The politics were driven — over a long period of time and through much effort, courage and sacrifice — by Scripture, the ideas of the Enlightenment, and a growing belief in the efficacy of limited government. Although most of the credit is typically given to the (secular) Enlightenment,

Farris makes the case for the idea that one “ought to surrender as little as possible to the civil government” and the primary role of Scripture, especially in the American context. The bulk of the credit should go to faithful people who were willing to tolerate massive persecution.

Farris points to many heroes of religious freedom. Some, like William Penn and especially Roger Williams, are relatively well-known. Others were historically obscure. My favorite story was a Baptist preacher, Elijah Craig, who was imprisoned in Virginia a few years before the Revolutionary War. He preached within the prison and the jailers responded by building a wall around the jail to make it more difficult for people to hear him.

Preachers and laypeople made the argument for “freedom of conscience” from passages such as Romans 14:5’s “each one should be fully convinced in his own mind”; Romans 14:23’s “the man who has doubts is condemned if he” engages in the activity; and I Corinthians 10:15’s

“judge for yourselves.” And they made almost-constant reference to the Bereans of Acts 17:11 — who “were of more noble character . . . for they received the message with great eagerness and examined the Scriptures every day to see if what Paul said was true.” What a remarkable example in any age — but especially in a time when such “nobility” was being threatened with imprisonment and death.

Logic played its part too. Why did government have the right to grant (and thus, take away) such rights? Why would a Christian insist on uniformity instead of the Biblical concept of “unity.” Why should “proper Christianity” be defined by national boundaries? If country A says X is correct and country B says Y is correct, then how do we know which country is infallible? And if government should define proper religion, should one depend on the legislative, judicial or executive parts of government? Some observed that the true Church never persecutes, but is instead persecuted. As James Madison put it: “That diabolical, hell-conceived principle of persecution ages among some and to their eternal infamy, the clergy can furnish their quota of imps for such business.”

Freedom of conscience in religious matters came to be seen as endowed to us by God, rather than granted to us by a government.

## How to Institutionalize Religious Freedom?

As religious “tolerance” became more prevalent, some argued that this enlightened attitude was sufficient, even with a government-established religion.

The Federalists opposed the Bill of Rights as unnecessary and ineffective — what they saw as merely a “parchment barrier.” They couldn’t imagine that a legislature would be an impediment to freedom of conscience, when all previous advances on this in England had come through legislatures (in opposition to royalty). Moreover, the idea of written constitutions in a republican form of government was new. (And as we see today, they can be easily abused.) Finally, they thought it would be unnecessary since the federal government only possessed enumerated powers and would lack authority to restrict rights.

But others including James Madison prevailed, in what became the First Amendment, arguing that laws based on tolerance could be revoked. These rights were not to be given — and thus perhaps taken in a less-tolerant time — by government. Freedom of conscience in religious matters was seen as endowed to us by God, rather than granted to us by a government.

As Patrick Henry put it: “You are not to inquire how your trade may be increased,

nor how you are to become a great and powerful people, but how your liberties can be secured; for liberty ought to be the direct end of your government.” And these liberties extend to religion.

We owe a lot to those who were persecuted and even martyred — that we can believe and practice religion (or not) according to our convictions. With impending death at the stake, Hugh Latimer said to Nicholas Ridley: “Be of good comfort . . . we shall this day light such a candle by God’s grace in England as I trust never shall be put out.” God graciously answered that request.

Whether you are a Methodist in Maine, a Catholic in California or an Atheist in Arkansas, say a little prayer today, expressing thanks for those who made the effort — “from Tyndale to Madison” — so that we could have religious freedom.

*Eric Schansberg, Ph.D. is a professor of economics at IUS and an adjunct scholar of the Indiana Policy Review.*

*“THE MOST PRECIOUS FREEDOM;  
It is a relatively new notion that your right to hold a religious conviction is granted by God and not by man”*

*“From Tyndale to Madison” by Michael Farris.  
- a book review by ERIC SCHANSBERG was previously*

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I would like to thank Dr. Schansberg for sharing his well crafted and well researched book review with us.

May this historical perspective of our American journey serve to enable constructive and thoughtful discussions that will help to carry interchurch families and our respective churches further along that path toward Christian Unity on which we have been traveling for such a long time.

As difficult as this journey may have been for us or our ancestors, now is not the time to turn back. The past is not sugar coated in what we have just read with sentiments of a perfection that never actually existed. As much as human beings may have presumed to have understood what they were doing at any given point in the past, looking back upon that time period serves to shed much greater clarity that we must move forward in a way that shows compassion and hospitality on our journey toward whatever form Christian Unity, working with God and allowing God to work with us.

~ M.J. Glauber



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**Ecumenical Corner**

**June 2011**

**Canon**

**Andrew Mullins**

The Reverend Canon Andrew J.W. Mullins will retire as rector of the Episcopal Church of the Epiphany (1393 York Avenue at East 74th Street, New York) at the end of July 2011. He was the first pastor I contacted when I arrived at St. Jean's in February 2003. My idea was to get to know as many of the local pastors as I could. This would provide not only friendly relations but also the possibility of collaboration in ministry and in social outreach.

When I suggested a visit, Andrew recommended we meet over lunch at one of the restaurants on Lexington Avenue. We continued to meet over lunch every month for several years. In 2004 I asked Andrew if he would be willing to give one of the reflections during our Good Friday Seven Last Words of Jesus service and he accepted. He came every year after that except once when he sent his associate as a replacement. Andrew was always available for other shared ministry. When I baptized a youngster from a mixed marriage whose father was an Episcopalian, Andrew joined me for the baptism. The

family was very pleased to have him present and he appreciated the opportunity to add prayers and express congratulations.

During this year's Lenten Season, Fr. Anthony Schueller, our Pastor, invited Canon Mullins to conduct a retreat for the people of St. Jean's Parish. He is an excellent preacher using the Scriptures and themes from films or theatre to illustrate a point. This retreat's theme was illustrated by the film *The King's Speech* which received a dozen nominations for Academy Awards for acting, story and direction. The point Canon Mullins made was that each Christian is called to find a voice (a speech) to proclaim our witness to the truth of the Gospel. Just as the protagonist in the film, King George VI of England, had to conquer stammering to give "the speech of his life", so we need to pray for God's grace and live so as to give our witness to Christ and his truth.

**A Friend**

Those of us who have spent considerable time in ecumenical ministry are aware that what really promotes Christian unity, after God's grace, is friendship. Grace alone or friendship alone cannot produce them. Both are necessary. Andrew has been a wonderful friend and colleague and I have appreciated the many opportunities we have had to meet and talk about our ministry, our city and our times.

We do not speak a lot about the differences between our churches. Rather we speak about what we have in common, our shared views of what might make our church and our world better. On a number of occasions Andrew and I met at ecumenical services or meetings for collaboration on social issues, e.g. adequate housing and the homeless.

Andrew and I have exchanged parish bulletins and diocesan newspapers. This has helped us to know more about each other's parish and diocese. The local flavor of ecumenism differs from place to place. Knowledge of the spirituality and social outreach of each local congregation enriches all of us. We will miss Andrew greatly. We wish him well and God's blessings. He has truly been a friend indeed and a friend in need.

Father Ernest Falardeau, SSS

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Father Ernest Falardeau, SSS*



*(Psalms 54:4 NIV) Surely God is my help; the Lord is the one who sustains me.*

## The nature and value of Friendship in our lives using inspired quotes:

A friend should be one in whose understanding and virtue we can equally confide, and whose opinion we can value at once for its justness and its sincerity.

~Robert Hall

A man's growth is seen in the successive choirs of his friends.

~ Ralph Waldo Emerson

Fear makes strangers of people who would be friends.

~ Shirley MacLaine

Friendship is a single soul dwelling in two bodies. ~Aristotle

Friendship is unnecessary, like philosophy, like art... It has no survival value; rather it is one of those things that give value to survival.

~ C.S. Lewis

If instead of a gem, or even a flower, we should cast the gift of a loving thought into the heart of a friend, that would be giving as the angels give.

~ George MacDonald

In everyone's life, at some time, our inner fire goes out. It is then burst into flame by an encounter with another human being. We should all be thankful for those

people who rekindle the inner spirit.

~Albert Schweitzer

Let us be grateful to people who make us happy, they are the charming gardeners who make our souls blossom.

~ Marcel Proust

Lots of people want to ride with you in the limo, but what you want is someone who will take the bus with you when the limo breaks down.

~ Oprah Winfrey

Nothing but heaven itself is better than a friend who is really a friend.

~ Plautus

*(Revelation 21:3 NIV) And I heard a loud voice from the throne saying, "Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God."*

The friend who can be silent with us in a moment of despair or confusion, who can stay with us in an hour of grief and bereavement, who can tolerate not knowing... not healing, not curing... that is a friend who cares. ~Henri Nouwen

The language of friendship is not words but meanings.

~ Henry David Thoreau

The only way to have a friend is to be one.

~ Ralph Waldo Emerson

The real test of friendship is: can you literally do nothing with the other person? Can you enjoy those moments of life that are utterly simple?

~ Eugene Kennedy

There is nothing on this earth more to be prized than true friendship.

~Thomas Aquinas

Think where mans glory most begins and ends, and say my glory was I had such friends.

~ William Butler Yeats

When we honestly ask ourselves which person in our lives means the most to us, we often find that it is those who, instead of giving advice, solutions, or cures, have chosen rather to share our pain and touch our wounds with a warm and tender hand.

~ Henri Nouwen

The sincere friends of this world are as ship lights in the stormiest of nights.

~Giotto di Bondone

She is a friend of mind. She gather me, man. The pieces I am, she gather them and give them back to me in all the right order. It's good, you know, when you got a woman who is a friend of your mind. ~ Toni Morrison

Wishing to be friends is quick work, but friendship is a slow ripening fruit. ~ Aristotle

***Two are better than one, because they have a good return for their work:***

***If one falls down, his friend can help him up. But pity the man who falls and has no one to help him up!"***

Ecclesiastes 4:9-10  
New King James Version

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Father George Kilcourse

I would like to extend a special thank you to my husband, Peter Glauber and my family.



## "Working Together"

The visible and the invisible,  
working together in common cause,  
to produce the miraculous.

verse selected from a poem  
by David Whyte

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MARY JANE GLAUBER, VOLUNTEER servant editor for the ARK  
M J Glauber at g mail (dot) com  
LOUISVILLE, KY

*Looking forward to the 2012 AAIF Biennial Conference  
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