

# The ARK



A Publication of The American Association of Interchurch Families

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## ✕ BECOME A PART OF AAIF ✕



### *Please Mark Your Calendars*

The next AAIF Biennial Conference will take place Friday - Sunday, JULY 9-11, 2010 at Holy Wisdom Monastery/ Benedictine Women of Madison Wisconsin; Please see [www.benedictinewomen.org](http://www.benedictinewomen.org) At this link you will find lots of information about their outstanding ecological efforts. The AAIF Biennial Conference will be here before you know it. Please plan to join us. Please consult [www.aifusa.org](http://www.aifusa.org) for updates as they are made and to get conference registration materials and forms.

The American Association of Interchurch Families meets every two years to hold a biennial conference. We meet at different locations in the United States.

These are wonderful opportunities for us to gather in to listen to the stories others have to tell. We last met in the summer of 2008 in June in Louisville, KY. Our next conference will be July 9 - 11, 2010 in Madison, Wisconsin.

We try to meet during the months when families can attend with their children.

Other options may be considered as ways open.

In 2008, the pastors got to share their stories and this was "a real hit" for those who attended. AAIF also brings in a keynote speaker for our conferences.

AAIF is a community of all volunteers, and is registered as a nonprofit organization. To join AAIF, please see membership at [www.aifusa.org](http://www.aifusa.org)

We welcome you, no matter where you are on your interchurch journey, your extended families, and your pastors.

### ECUMENISM IN OUR HOMES

*AAIF now has a video, "Bridging the Divide" that we use and can use to promote the understanding of interchurch families as actively doing something good for Christian Unity.*

*Please contact: [aaif.co.chair@gmail.com](mailto:aaif.co.chair@gmail.com)*



A·A·I·F®

American Association of Interchurch Families

# IN CONVERSATION WITH THE VATICAN

While in Rome during April for an academic conference, AAIF Pastoral Adviser Fr. George Kilcourse scheduled a meeting at the offices of the Vatican's Pontifical Council for Promoting Christian Unity. He has served as liaison between AAIF and the PCPCU since October 2005, when an eight-nation, international delegation of interchurch family representatives met with PCPCU staff.

Fr. Kilcourse described his April 22 meeting with Monsignor Mark Langham as "very helpful and encouraging." "He indicated that the Vatican's future international bilateral dialogues will broaden to address pastoral realities such as interchurch families" said the Bellarmine University priest-professor. "It is a significant development that demonstrates the importance of interchurch marriage and family life as a meaningful and highly visible sign of Christian unity."

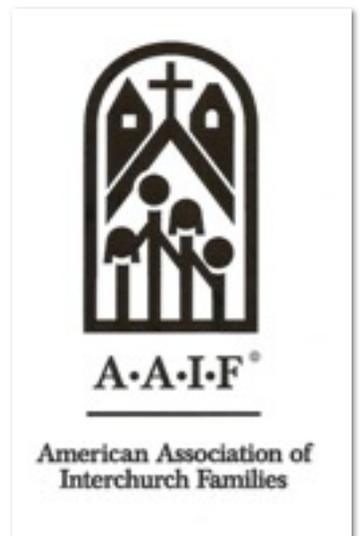


**Photo of Monsignor Mark Langham and Fr. George Kilcourse at the offices of the Vatican's Pontifical Council for Promoting Christian Unity**  
(Above)

*photo property of the photographer all rights reserved*

Monsignor Langham received copies of the most recent issue of the AAIF newsletter *The ARK*, edited by Mary Jane Glauber, and the new AAIF video, "Bridging the Divide." He remarked that he was "delighted to have such resources" because they assist PCPCU staff by chronicling "the initiatives taken to cultivate pastoral care of interchurch families."

During their discussions, Fr. Kilcourse pointed out, "I reminded Monsignor Langham that it will soon be five years since the first consultation with representatives of the Interchurch Families International Network." He discussed the imminent retirement of Cardinal Walter Kaspar, President of the PCPCU, and then he suggested that, "It would be especially timely for IFIN representatives to convene with the PCPCU staff in the wake of such a significant transition."



## The International Day of Prayer for Peace was on Monday, Sept. 21, 2009

WCC ( World Council of Churches) member churches worldwide were once more invited to pray for peace on 21 September 2009 or the closest Sunday. The International Day of Prayer for Peace offers an opportunity for church communities in all places to pray and act together to nurture lasting peace in the hearts of people, their families, communities and societies. The idea was proposed in 2004 during a meeting between WCC general secretary Rev. Dr Samuel Kobia and UN Secretary General Kofi Annan (<http://www2.wcc-coe.org/pressreleasesen.nsf/index/pr-04-06.html>) and coincides with the UN International Day

Photo of Church Windows at the Episcopal Church of the Advent, Louisville, Kentucky (Below)



of Peace. The Day of Prayer is one of the initiatives of the WCC's Decade to Overcome Violence. Congregations worldwide are invited to pray for peace annually- possibly using the same prayers - in all participating churches on September 21 or the Sunday preceding it. For immediate release: 18 May 2004 (to be repeated annually)

Source: <http://archive.elca.org/ecumenical/life/09september/index.html>

### **Commentary:**

*As interchurch families, we are keenly aware that some interchurch families in some parts of the world live in "War Zones" or physically dangerous places sometimes that are made even more dangerous because the couple has married across denominational or interchurch lines. Extended family members or former neighbors may view one of the spouses as being a sort of traitor to the other now militarily charged side and of a different religious (and even a Christian) denomination (historically should you have lived in Northern Ireland, for example) simply because they have attended worship services with their spouse. This can create a very dangerous situation for an interchurch couple who has simply fallen in love. May love "conquer all", as we pray for peace around the world. So much more*



Photo of Church Windows at the Episcopal Church of the Advent, Louisville, Kentucky (Above)

*can be accomplished with love and peace.*

*This seems like it should be so simple to accomplish, but it obviously isn't, or we would have peace everywhere. We must continue to search for ways to accomplish peace both in small ways and in grand ways, to consciously study ways to find peace, and to diligently work for peace at every level. May our interchurch lives serve as living examples of love and peace for the world.* ~ Mary Jane Glauber

### **Note to Interchurch/ Ecumenical Couples and to all Clergy who give us pastoral care**

Please plan to attend the 2010 National Workshop on Christian Unity April 19-22, 2010 at the Hyatt Regency Hotel, 211 North Tampa Street, Tampa, Florida USA:

Register at [www.nwcu.org](http://www.nwcu.org)

Photos taken at the Desert Botanical Garden; Phoenix, Arizona; May 2009 ~ just after the NWCU

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## *The Cycle of Christian Unity* by Jason Weirich

The term “reduce, reuse, recycle” has been ingrained in our minds from the days of elementary school. Schools host programs to teach young children how to reduce waste, reuse products, and recycle containers. As people learn to take part in making the “3 R’s” a part of their daily living; their perception about the environment begins to change. Appreciation and respect for everything in our environment is something that is learned.

We can learn much from the “3 R’s” in regards to being aware of our surroundings. The home, the Church, and the community are all places that appreciation and respect must be taught and applied. The cycle of Christian unity (home, Church, community) is similar to the “3 R’s” in that when all three aspects are approached equally, Christians will become more united.



**The home:** The first place where Christian unity must be taught is in the home. Parents are with their children for more time than their schoolteachers, pastors, priests, and mentors. It is in the home where children and

teenagers get their best example of how to talk, walk, and practice the Christian faith. Young people pick up traits from their parents that saturate into their spiritual mindset. According to God’s Word, parents are given the holy and awesome (and scary?) responsibility of raising their children in the faith. We cannot expect parents to raise perfect children; however, we can encourage them to be like Christ in their homes.

As a youth pastor, I encounter many interesting family dynamics. Different faith traditions, denominational upbringings, and cultures intertwine into the DNA of each family. Whether someone is Orthodox, Protestant, or Catholic, they each bring different elements to the family unit. Holiday traditions, views on the Church, and views of other Christians are formed within the home. Unfortunately, the prejudice, assumptions, and distaste for other Christian denominations is also modeled in homes. How do we combat this attitude? Love.

Photos of the chapel at Pine Mountain Settlement School, on Cumberland Mountain, KY ~ April 2009



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## THE CYCLE OF CHRISTIAN UNITY

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Love is the foundation of Christianity. If Jesus had not loved us; he would not have hung on the Cross for us. We must love each other in our homes before we can love others. The home is the place where children and youth learn to love (or hate) the Church and other Christians. You might not agree with some of the theology, church structure, or sacraments of a particular Christian denomination; however, we are still called to love one another. Love starts at home and trickles into everything else.



Prayer candles at St. Suplice Church, Paris, France ~ All Christians ask for prayers.  
(above)

**The Church:** The Church is a major influencer of Christian unity; however, the home is still the primary influencer.

As someone who is in ministry full-time, I have met people who insist that their particular church has it all together and they are “doing ministry right” compared to the church down the street. A dangerous attitude can brew within churches that have this philosophy. The Body of Christ (the Church) is far from perfect; Christ is our only example of perfection.

Christian unity happens within the Church when we lay down our prejudices and assumptions about other Christian denominations. We begin to see people for who they are, brothers and sisters in Christ, and not for their denominational affiliation. We respect each other for what we bring to Christ in terms of spiritual gifts, experiences, and ministry opportunities. Community involvement becomes more realistic as churches join together for events and services. The Church can reach unity as a whole; however, a paradigm shift must take place with pastors, priests, bishops, elders, and other core leaders.

In every church within the realm of Christianity, the congregation looks to their leadership team for wisdom,



Church window at St. Suplice RC Church Paris, France used to determine scientific data using the sun many years ago.  
(above)

vision, and growth. The church leaders have a great opportunity to encourage unity from the pulpit. This does not suggest that we change the theology, doctrine, and practices of our churches; however, it does place great responsibility on church leadership. Church leadership sets the tone for the rest of the congregation. If those of us in leadership believe our church is superior in practice, worship style, and doctrine; our congregations will take this approach.

The Church cannot impact the community if we are not united as a corporate body of believers. This goes much deeper than a few churches sharing a potluck dinner or bake sale together. Church leadership must be willing to drop their agendas, pride, and prejudices. Our agendas as ministers of Christ should be

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## THE CYCLE OF CHRISTIAN UNITY

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to bring people into a personal relationship with Christ. Our pride can be replaced with purpose, grace, and abundant love for others. The prejudices we have formed about other Christians can be transformed into learning experiences and opportunities to pray for others.

**The Community:** The final stage of Christian unity takes place within the local community. As we reach this stage, I encourage you to think about YOUR IMPACT within the community. Do people know you are a Christian? Are you currently serving within your local church? Are you friends with other Christians who have distinct differences in doctrine or practice when compared to your faith?

**Summary:** People are desperate for hope during these tough economic times. Where will they turn? Many people are searching for God. Christians are God's representatives and this is a great responsibility. Every Christian represents Jesus Christ to the unchurched.

People are looking to us to . . . . . step up our desire for God's will, stand out amongst the crowd, and reach out to those who need God's love whether they attend our church or not.

Christianity has hundreds of denominations. Our churches have many differences; however, we have the same Savior. I challenge you to focus on each other's similarities instead of our differences. It is our love for God and each other that will transform our homes, churches, and communities. May we be beacons of light to all we come in contact with.

By Jason Weirich

(c) Jason Weirich

Jason Weirich is a youth pastor from York, Pennsylvania where he lives with his beautiful wife, Stephanie and their dog, Dunkin'. He recently married on May 30, 2009. Jason has a Bachelor of Arts in Youth Ministries from Mt. Vernon Nazarene University and a Master of Arts in Religion/Spiritual Formation from Northwest Nazarene University. He enjoys sports, reading and writing, and spending time with friends with and family. One thing Jason desires for Christians to realize is that while many of us have different views on sacraments, doctrine, church polity; we share the same God who loves all of us.

Brother Roger:  
"God is love  
alone"

[http://www.taize.fr/en\\_rubrique8.html](http://www.taize.fr/en_rubrique8.html)

[http://www.taize.fr/en\\_article7333.html](http://www.taize.fr/en_article7333.html)

*Cardinal Kasper who has been a representative of the Vatican's Pontifical Council for Promoting Christian Unity describes Brother Roger's quest for Christian Unity through the Taize Community three years after his death in the link above. Cardinal Kasper's full statement can be found at the link above. Interchurch Couples will find this article to be of great interest and very hopeful.*

- Mary Jane Glauber



The bouquet toss at the reception for an interchurch couple's wedding.

## *ELCA Assembly Adopts Full Communion with the United Methodist Church*

**ELCA NEWS SERVICE**  
**August 20, 2009**

MINNEAPOLIS (ELCA) -- By a vote of 958-51, the Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) adopted a full communion agreement Aug. 20 with the United Methodist Church (UMC). This is the ELCA's sixth full communion relationship and the first for the UMC.

The assembly also adopted an implementing resolution by a vote of 922-15.

In 2008, the UMC General Conference adopted the same agreement.

The churchwide assembly, the chief legislative authority of the ELCA, is meeting here Aug. 17-23 at the Minneapolis Convention Center. About 2,000 people are participating, including 1,045 ELCA voting members. The theme for the biennial assembly is **"God's work. Our hands."**

Before the ELCA's vote, the Rev. Gregory D. Palmer of the UMC said it would be "a great day" for both churches. "I am grateful that we have come to this point." At a news conference following the two actions, Palmer -- who is president of the UMC Council of Bishops -- said that **"God has brought both our churches to a broad place where Jesus Christ calls us ... to all be one [and] to go out for the sake of the world."** (An element of Christian selflessness-MJG)

"We welcome you as you welcomed us last summer," the Rev. Mark S. Hanson, ELCA presiding bishop, told Palmer after the first vote, "and we rejoice at what the spirit has in store for us."

"This is indeed a day of great rejoicing," said the Rev. Donald J. McCoid, the ELCA's executive for Ecumenical and Inter-Religious Relations.

Just after the first full communion proposal was read to the assembly, the Rev. Barbara M. Wills of the ELCA Northeastern Iowa Synod moved to refer the measure to the presiding bishop for further study throughout the church body, and for it to be represented to the 2011 ELCA Churchwide Assembly. She said she was concerned that there had not been sufficient time for such study.

**"We've had a long time of discussion [in both churches],"** McCoid responded. "I think it's important for our church to **respect the process.**" (Time to talk & to listen; This process had been going on for a long time. -MJG)

That motion to refer the decision was voted down by more than 90 percent of the assembly.

Ten ELCA bishops were among those who lined up at microphones to speak in favor of the full-communion agreement. **Speakers told of cooperative and joint ministries already being conducted by Lutherans and United Methodists and noted the need for more such ministries and cooperation, especially in rural and remote areas.** (Recognizing, then answering a greater need - MJG)

Steven Chapman, a layman from the ELCA Northwest Washington Synod, asked, "What took so long?" in reference to the agreement. **"I know what Lutherans are going to bring to the potluck," he quipped, "but what are the Methodists going to bring?"** (Humor is wonderful-MJG)

**"I think we have the same recipe books,"** answered Bishop Sally Dyck of the UMC's North Central Judicatory Episcopal area of Minnesota, which drew laughter and applause from the assembly.

**Full communion is not a merger. But it means that the two churches express a common confession of Christian faith; a mutual recognition of Baptism and sharing Holy Communion; join worship and freedom to exchange members; agree to mutual recognition of ordained ministers for service in either church; express a common commitment to evangelism, witness and service; engage in common decision-making on critical matters; and a mutual lifting of criticisms that may exist between the churches.**

**The two churches began formal theological dialogues together in 1977,** which led to declarations of "Interim Eucharistic Sharing" in 2005.

The ELCA has 4.6 million baptized members, and the UMC has 8 million. Information about the 2009 ELCA Churchwide Assembly can be found at <http://www.elca.org/assembly/>  
**Commentary:**

**Interchurch Couples who are members of the UMC and the ELCA, and who are married to each other in an interchurch marriage, must be rejoicing at this good news. For other combinations of interchurch couples, this is a sign of hope and of possibility at which the world can look as one possible role model. Many thanks to the UMC and the ELCA on behalf of Interchurch Families! ~ M.J. Glauber**

# *A Humble Observation about the Ordinary "Presence of God"*

## **An Observation About My Experience at the NWCU**

### **from an Interchurch Perspective**

*2009 Phoenix, Arizona*

by Mary Jane Glauber,  
Member AAIF, Immediate Past National AAIF Co-Chair

For the past three years on behalf of the American Association of Interchurch Families, as one of the National Co-Chairs, I have placed a display table at the National Workshop on Christian Unity. <http://www.nwcu.org/> This allowed me to share information about AAIF with other ecumenists.

As someone who simply placed a display and who observed the NWCU more as an outsider, I continue to find the NWCU to be an amazing event that brings together the Ecumenical leaders from across the United States each year while including local Ecumenists from each area. This is an experience that I would like to recommend to all of our AAIF members and to all clergy who give pastoral care to interchurch couples at any point along their journey.

I have attended the opening worship service for the past three years, and this without fail is ecumenism at its best. Each culture and church contributes music and forms of prayers from their usual worship to that opening worship. Also well known hymns for most denominations are sung; the church is filled to capacity with people who tend to be very involved with liturgy and church things in their daily lives so that the

church is filled with voices singing, unlike the situation in most churches, on any given Sunday morning. This is awe inspiring! Those who bring their gift of music, often from ethnic churches in the area, also seem to be moved by the gifts of music from the other ethnic churches they may otherwise have never heard before; this respect or awe can often be seen in their faces as they listen for their turn to sing or sometimes to sing and to dance as their gift to this ecumenical worship service. I come away so thankful for the diversity that America has to offer by way of forms of worshipping our Creator. I am so thankful to our national founders who allowed us the "Freedom of Religion" so that there are all these forms of expression of the divine in our country. In its many forms, when we show how grateful we all are to our one Creator, they can be such beautiful manifestations of an inward spirit of gratitude that we share in common although perhaps expressed differently. There is truly a place for all of them.

*Continued on the next page*

**Photo of the Sudanese "Lost Boys" performing Liturgical Dance at the opening Ecumenical Worship for the NWCU at the Roman Catholic Basilica of St. Mary in Phoenix in 2009. Many other groups also participated and contributed. >**



# The Ordinary “Presence of God”

*Continued from the previous page*

On the second evening this year, I misread the program, and ended up at the Protestant worship thinking that I was going to the “**Moravian Love Feast.**” The Lutheran Eucharist was celebrated in the Episcopal Cathedral of Phoenix and then the Latino Community served supper. One of their members owns a Mexican Bakery; he had sent over “Pan Dulce” made exactly the way I had remembered it from when I had studied in Mexico City when I was young. This is the kind of bakery that North American Cities should be seeking out and inviting into all of their neighborhoods; everyone raved over the flavor. It was just as good as I had remembered it! The tortillas were hot and freshly made too; nothing is any better than that. We can’t buy them in our local grocery stores here that taste as good. I felt like God had been really good to me that day; I had misread the program so I could be at this meal eating with very congenial people who wrote down the name for “Pan Dulce.” They wanted to be able to ask for it when they got back to Pennsylvania or where ever life would pull them back to at the end of the week.

The next evening, I went back to the same location, this time to observe the actual “**Moravian Love Feast.**” I had heard about this as a possibility for ecumenical gatherings before, but I did not know how it would be to experience this. If I have understood the history correctly, it began in what is now the Czech Republic between two ethnic groups that

wished to foster a better relationship between them. They took this custom with them into Germany. Many hymns are sung in a church setting, and then in the midst of the service, attendees are invited to discuss with their neighbor in the pew next to them how God has been present in their life or something like that. We had a delicious cup of coffee with cream and another sweet roll that I suspected was made by that same Mexican baker who had brought us “Pan Dulce” the night before.

I had arrived at the church about half an hour early for a variety of reasons, some quite by accident, but so had another family. We enjoyed looking at the wonderful colored glass church windows together. The glass was cut in irregular shapes that made the bright Arizona sun pass through it in different angles, shooting the now colored light out, all over the sanctuary; it was a novel approach made by local artisans that suited the climate. *Continued on the next page*



**Stained glass window at the Episcopal Cathedral of Phoenix  
(above)**

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# The Ordinary "Presence of God"

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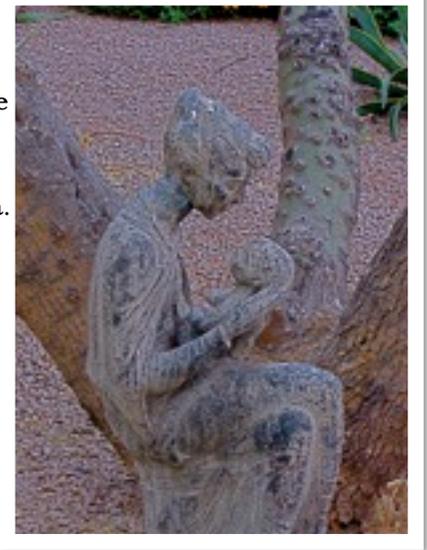
When it came time to take a seat, I sat with this family. I have no idea how long we had to share "talking with each other." The church was buzzing with voices speaking one to another all around us, the voices blended into the background as we focused on our own conversation. We were in the midst of a deep conversation when the organ began the next hymn and we all began to sing; the time for talking was over. Once again the same group of ecumenists completely filled the sanctuary with their singing voices; it is beautiful when the church is filled to brim like that.

When the church service ended, the woman who I had been talking to and I must have realized at the same time that we would most likely never see each other again, and yet we had what would have normally been a conversation on which community would be built; we embraced as if we were saying good-bye to a relative who was leaving, and who would be gone for a very long time if they could return at all. The bonds had been made across what is often thought of in the United States as a racial divide of White and African American, only to be lost by distance and life's circumstances; perhaps she felt as sad as I did knowing that our lives would go our separate ways after that evening? Would this kind of bond be made



< Section of stained glass window at the Episcopal Cathedral of Phoenix, Arizona. (Below) Madonna and child in the garden at the Episcopal Cathedral of Phoenix.

(Below) Stained Glass window and organ pipes at the back of the Episcopal Cathedral of Phoenix, Arizona.



every time a "Moravian Love Feast" was celebrated? I don't

know. This was my only experience, but it was very positive for community building for that one time. For denominations, where we have not yet figured out ways to share "The Eucharist" between us, being able to verbally share "**How God has been present in our lives**" while sharing a cup of coffee and a "**Pan Dulce**" in a church setting with many hymns that also deal with that topic, is a very positive step toward a unity of spirit.

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# The Ordinary "Presence of God"

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Even in our interchurch homes, over dinner, when we all gather together as a family, we could ask this question, "How

**has God been present in our lives today?"** This kind of

question makes you think about all the gifts that we tend to take for granted in our lives. Have you ever shared a good laugh with a friend or a cry? Have you ever felt the joy of figuring out something new? What is it

about the sight of a little baby that brings us all such great joy? Have you ever watched a flower

blossom uncurl its petals in the spring? Have you ever baked or cooked something that your family thoroughly enjoyed? What had inspired those

artisans to create those wonderful church windows in just that way in that Cathedral in Phoenix? All is inspired by the Creator.

You see, I think that God is very present in the most ordinary events of our lives each day. It wasn't really by accident that I arrived at that church early and that the other woman and her family arrived there early either. It was by design, not mine nor hers, that I should meet such a congenial person. We had so much in

common. We were even born in the same state, and we shared so many of the same concerns for the world across what are typically racial boundaries in the U.S.A that usually divide us and keep us far apart at least geographically in our cities.

**It was not by accident that some of us are in interchurch marriages, we have been given a gift to share; we carry a message of love that crosses some old boundaries that divide.**



May you feel God's presence at work in your lives. May you permit God to work in your life/lives. May your life's work show God's presence in your life whether you are in an interchurch family or if you give pastoral care to an interchurch family.

by Mary Jane Glauber

May 8, 2009  
Louisville, KY

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Top Photo: Episcopal Cathedral Bell Tower, Phoenix, Arizona; Left: Cactus Flower in bloom on the desert in May; Below: Desert Plants find ways to survive and become beautiful in the process.



## IFIN Announces Up-coming Conference on The Domestic Church

At the 3rd European Ecumenical Assembly in Sibiu, Romania, 4-9 September 2007, Thomas Knieps Port-le-Roi of the University of Louvain in Belgium, presented a paper entitled, "Are Interchurch Families Domestic Churches?" Thomas Knieps-Port le Roi, a Roman Catholic Theologian, and a representative of Interchurch Families International Network, is himself in an interchurch marriage.

During the 40th anniversary conference of the British AIF in Swanwick last year we were discussing the possibility of organizing a conference on "domestic church" - a topic we have been reflecting and discussing about for some time already within the IFIN .

I am very happy to announce that from 10-13 March 2010 the Chair for the Study of Marriage & Spirituality in cooperation with the Ecclesiological Investigations International Research Network and the Centre for Ecumenical Research at the Catholic University of Leuven will be hosting an international conference on the theme "The Household of God and Local Households – Revisiting the Domestic Church" at the Catholic University of Leuven in Belgium. Further information is available at <http://www.intams.org/>

Although the situation of interchurch families will not directly be addressed by the key speakers, I am convinced that the conference will be of particular interest also for interchurch couples and their families:

\* The conference includes various paper sessions in which scholars and practitioners are offered the possibility of presenting papers on the topic of domestic church. This is an excellent opportunity to draw attention also to the specific situation of interchurch families. It is my hope that we can have a separate session with various contributions from the interchurch family perspective. Papers

are welcome from a scholarly, but also from an experience-based perspective.

\* The conference will provide the opportunity for the IFIN (Interchurch Families International Network) to meet and to exchange on an international level. Ultimately, we do not have so many opportunities to meet in person – the conference would be a chance to renew old contact and create new ones.

\* The conference offers an interesting theological program with enriching and inspiring contributions from scholars and practitioners that will help us reflect and discuss about the relationship between churches and families – a field which interchurch families are particularly attentive to.

I would be grateful if you could spread the information within your national groups and to anyone who might be interested in it. I hope to welcome you in Leuven in March 2010.

With kind regards and best wishes,  
~Thomas Knieps-Port le Roi

**THE DOMESTIC CHURCH IS ALSO REFERRED TO AS  
"THE LITTLE CHURCH OF THE HOME  
OR FAMILY" BY SOME PROTESTANT  
DENOMINATIONS**

**Please note: "Domestic Church" and "Little Church of the Family" in this case, can be used interchangeably. The preceding event, described by Thomas Knieps-Port Le Roi, above will be ecumenical. Please consider attending.  
~ MJG**

## *Association of Interchurch Families News Release- U.K.*

AIF England:News Release:

Saturday 20 March 2010

Our Anglican President is The Most Rev and Rt Hon Lord Archbishop of Canterbury, Dr Rowan Williams, who will deliver the 6th John Coventry Memorial Lecture on that day. The biennial Memorial Lectures are organised by AIF in memory of our Co-Founder Fr John Coventry SJ - with Martin and Ruth Reardon - following his death in 1985.

We will hold an AIF meeting in the morning, and the lecture will take place in the afternoon, and is open to all. We hope and expect that it will be very well attended! If we have international visitors, AIF can easily arrange accommodation and further hospitality with interchurch families in London and elsewhere in the country, and we will be delighted to do so.

.....  
Saturday 28 - Monday 30 August 2010

The AIF UK 43rd Annual Conference will be held at Swanwick in Derbyshire on the subject of 'Interchurch Families as Prophets'. Among the speakers will be the Rt Rev Bill Ind, former Anglican Bishop of Truro in Cornwall, and noted scholar Canon John Udris, Dean of Northampton RC Cathedral. The conference is open to interchurch couples and families, and to all those interested in or pastorally concerned with them. There will be a full parallel children's and young adults' programme.

See [www.cct.org.uk](http://www.cct.org.uk) for details of The Hayes Conference Centre where the conference will take place. This is situated on the edge of the Peak District National Park, an area of

outstanding natural beauty with a host of attractions for visitors including walking, climbing, cycling, caving, water sports, museums of industrial history, castles, stately homes and theme parks.

.....  
Further details to follow - keep an eye on the website [www.interchurchfamilies.org.uk](http://www.interchurchfamilies.org.uk), through which those interested will be able to reserve places soon.

### *AAIF's relationship with the IFIN and AIF*

*The American Association of Interchurch Families is the only official contact organization with the Interchurch Families International Network (IFIN). International Conferences are held intermittently; the last international and multilingual interchurch families conference was held near Rome in 2003. These kinds of conferences require the services of simultaneous interpreters.*

*The Rome 2003 Document was produced from that conference with input from interchurch families from all over the world. It is an excellent document! It can be found at [www.interchurchfamilies.org](http://www.interchurchfamilies.org) Information about how to order print copies for a very modest cost is also located at that same website.* ~MJG

**“Do your little bit of good where you are; it's those little bits of good put together that overwhelm the world”**

~ ARCHBISHOP DESMOND TUTU

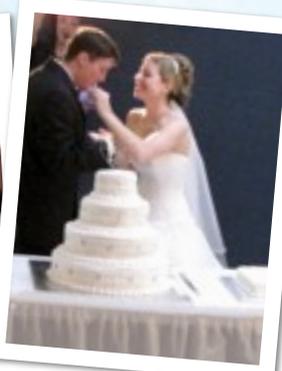
Many thanks to all who have contributed articles for this edition of the ARK, and for all of you who helped with the editing process.: special thanks go to: Carol & Dave Natella, Fr. George Kilcourse, and Jason Weirich. I am most grateful for all the work that made this edition possible. M.J. Glauber

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# The ARK

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the American Association of Interchurch Families*

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Photos: St. Mary's RC Basilica, Phoenix, AZ (image of Our Lady of Guadalupe & Exterior) and an interchurch couple's wedding in Indiana.

If you have an article that you would like to submit to the ARK for publication, please send it to [mjglauber at gmail.com](mailto:mjglauber@gmail.com)

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God, the Creator, is present all around us in all that we see and do in our ordinary lives. We simply need to listen and to look for that of God. We should look for "that of God" in all the people we meet. This is ecumenism at work in our daily lives, as God, our Creator wishes for us.

**"Creation" in Holy Scripture refers to and describes the relationship between God and all God's wonderful works.**