

The ARK

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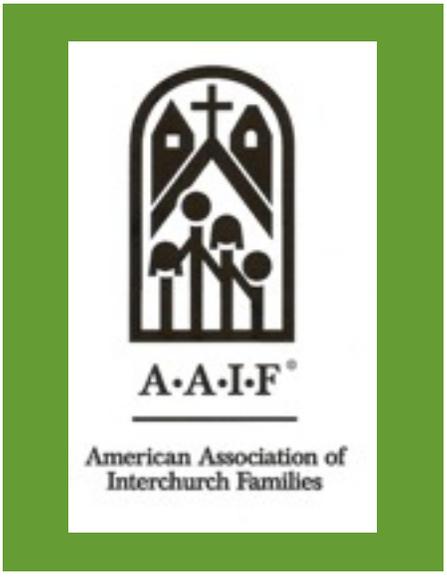
**Interchurch Families:
Christian Unity Made Visible
in our Households**

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

“It is true in Ecumenical Gatherings if we get beyond the Ecclesiastical niceties, and it is doubly true in congregations: Christian Unity is a demanding vocation. Speaking the truth in love is a demanding vocation. But it is the vocation of all Christians, and it is a

precious gift. “Speaking the truth in love we grow up in every way into Him who is the Head, into Christ.” Christian Unity is the vocation that draws us into Unity with Christ, into the New Life Christ offers.”

~ ROLLIN RUSSELL
National Council of Churches
<http://www.nccouncilofchurches.org/resources/downloads/lectionary/Separate%20Sections/2Ecumenism-Final.pdf>



THAT THEY MAY ALL BE ONE
John 17: 20-21



**Make plans now to attend the next
AAIF Biennial Conference
to be held in 2012**

Please see www.aifusa.org for on-going updates

**Continuing our report from the
2010 AAIF Biennial Conference
that was held in July at
Holy Wisdom Monastery
of the Benedictine Women of
Madison**

Sister Lynne speaks to AAIF
Members on Friday evening - The
other sisters spoke as well.



A symbol of peace greets all who enter Holy Wisdom Monastery of the Benedictine Women of Madison (above) Stations of the Cross, outside a chapel on a lower level in the Monastery (below)



Gathering Knowledge from the

Benedictine Women of Madison

From July 9 through July 11, 2010, The American Association of Interchurch Families (AAIF) officially held their biennial conference on the grounds of Holy Wisdom Monastery of the Benedictine Women of Madison. Some of us arrived a day early and left a day or two late so that we could spend more time together enjoying the area.

On Friday evening, the Benedictine Women of Madison spoke about their journey toward the creation of this award winning monastery building and the creation of an ecumenical community. I am including links from their website and other sources to show their journey.

<http://www.benedictinewomen.org/index.html>

<http://www.benedictinewomen.org/downloads/Benedictine%20Spirituality%20in%20the%2021st%20Century.pdf>

http://www.benedictinewomen.org/care/care_envhistory.html

http://www.benedictinewomen.org/care/care_green_building.html

<http://www.buildinggreen.com/auth/article.cfm/2010/5/1/Benedictine-Monastery-Receives-Highest-LEED-Score/>

<http://www.cnn.com/2010/US/04/25/green.monastery/index.html>

<http://www.sacred-destinations.com/usa/holy-wisdom-monastery>

http://www.hoffman.net/clients/clients_hw.htm

<http://www.homedesignfind.com/green/benedictine-monastery-wins-highest-leed-platinum-in-usa/>

I believe that the Benedictine Women of Madison have done an

**AAIF
City Chapters:
Listening Project**

Are you interested in meeting and talking to other interchurch families in your city between AAIF Biennial Conferences? Please See www.aifusa.org for membership information

Please contact:

AAIF.co.chair@gmail.com or
Laura & Franz Green
at fandlgreen@cox.net

FOR INFORMATION ABOUT HOW TO FORM A CITY CHAPTER IN YOUR AREA OR HOW TO FIND THE AAIF CITY CHAPTER CLOSEST TO YOU.



Eating food made from fresh ingredients from the Benedictine Women's Monastery's garden was a real treat.

AAIF Listening Project

PLEASE CONTACT: MJGLAUBER@GMAIL.COM FOR THE ARK - AAIF LISTENING PROJECT MATERIALS TO BE USED BY YOUR AAIF CITY CHAPTERS.

THAT THEY MAY
ALL BE ONE

John 17: 20-21

The Black Madonna in the chapel at Holy Wisdom Monastery near Madison, Wisconsin



mjg ©

I ASK NOT ONLY ON BEHALF OF THESE, BUT ALSO ON BEHALF OF THOSE WHO WILL BELIEVE IN ME THROUGH THEIR WORD, THAT THEY MAY ALL BE ONE. AS YOU, FATHER, ARE IN ME AND I AM IN YOU, MAY THEY ALSO BE IN US, SO THAT THE WORLD MAY BELIEVE THAT YOU HAVE SENT ME.

JOHN 17:20-21

Gathering for Sunday worship or Sunday Assembly at Holy Wisdom Monastery in Wisconsin



mjg ©

excellent job of explaining their journey on their webpages. What they have created is beautiful; this serves as a wonderful role model for all of us. Photos of their facilities are included at the links above.

Rather than strictly re-telling their story, I will try to take the lessons I gathered from their journey that can be used in interchurch family situations and share them here with you.

#1 The path goes back to Benedictine principles: Asking the right questions: The Benedictine Women of Madison had at one time run a school and a Retreat Center beginning in the 1950's. This would have meant working all week and all weekend for the Benedictine Community. It became too much so eventually the school was closed, but the retreat and conference center continued. Vatican II happened and they

Some people stop to speak just after the Sunday Assembly at Holy Wisdom Monastery



mjg ©

were encouraged to go back to the roots of St. Benedict and St. Scholastica which proved to be a good thing.

Many diverse groups were at the retreat center. One of the Benedictine Women of Madison who had only experienced religion from a Roman Catholic perspective got a married Baptist pastor for a partner in a small group interaction at a retreat. He asked her in a rather Baptist way to describe her personal relationship with God. This was exactly the challenge for which she had been looking. No one had ever posed this question to her in quite this way. Sometimes we need to step out of our routine and usual ways of doing things so that we can look at the same subject simply by rephrasing the question.

#1 Being in an ecumenical, interchurch or interfaith environment helps us to formulate questions in different ways so that we can



Their chosen path goes back to Benedictine principles: Asking the right questions:

look at something very familiar and very comfortable to us in a new light. This is to be encouraged so that we can understand our own faith with a greater depth of understanding and with a broader vocabulary for explaining how we experience the holy spirit at work in our lives. This is actually a process that helps us to return to our own roots in a genuine and authentic way.

#2 a process of discernment: Lutheran Missionaries stayed among them for 17 years when they were back in the United States. Walter Bruggeman, a UCC Protestant professor of the Old Testament and a rhetorical critic who seeks to understand how symbols act on people, said, "The most subversive (in the context of being able to make change) thing you can do is to pray with people." His explanation of the Ten Commandments is awe inspiring due to his ability to make them very relevant for our times. Speakers such as Bruggeman were invited in to speak at Holy Wisdom Monastery over the years.

Benedictines recognize that "The Path is made by walking." The Benedictine Women of Madison needed to decide what path to follow as

Prairie Flower in bloom in July among the prairie grasses



they entered into the 21st Century. They asked themselves and others for input so that they could decide what was their preferred future. They felt called to open up their community. They questioned the possibility of this path since they were so small. They recognized that they had options. They could simply go off to join another community of Benedictines or stay and become ecumenical themselves.

The biggest question that the Benedictine Women of Madison put to themselves though was what direction to take as they entered into the 21st Century.

The Benedictine Women of Madison attended a retreat center in Kansas. Father George Tavard, who was very ecumenically

mindful, was a member of their ecumenical board at that time. Gordon Lathrop asked important questions to help them look for the answers themselves. They came to recognize that people are looking for community, meaningful groups of community. The biggest question that they put to

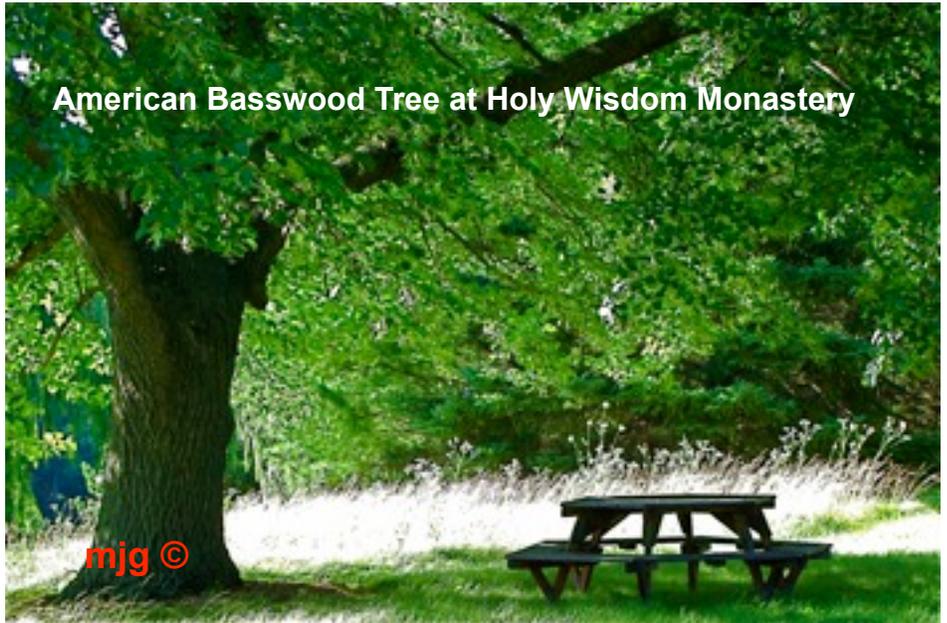
themselves though was what direction to take as they entered into the 21st Century. In 1979, the Dalai Lama came to visit and to speak. The Benedictine Women of Madison said that they always had people to help them with whatever project they have undertaken, whether it was with discernment or with creating a prairie out of a former corn field. I also strongly believe that they went to people who were strong leaders in areas that they admired already before they sought their opinions or input.

For example, it is a wise decision to seek the advice of the Dalai Lama if you are seeking a peaceful way into the future, to seek out the advice of other Biblical Scholars who are outstanding in their field and then to balance out that perspective with outstanding Catholic Theologians as you go through this process of discernment. This is

far different than simply asking someone who is sitting next to you on the bus in the morning for some free advice.

However, The Benedictine women of Madison also took into account the needs of their community and their environment so that they would be good neighbors in whatever plan they ultimately decided upon.

#2 A process of discernment: Each interchurch couple is also faced with choices and



options for how they will live their shared journey as a family, just as the Benedictine Women of Madison had choices and options. As interchurch couples, we go through a process of discernment about which path to follow that will be best for the

family we are forming.

We, too, benefit from the proper and genuine input from knowledgeable sources at the appropriate times, but we

know that ultimately we are the

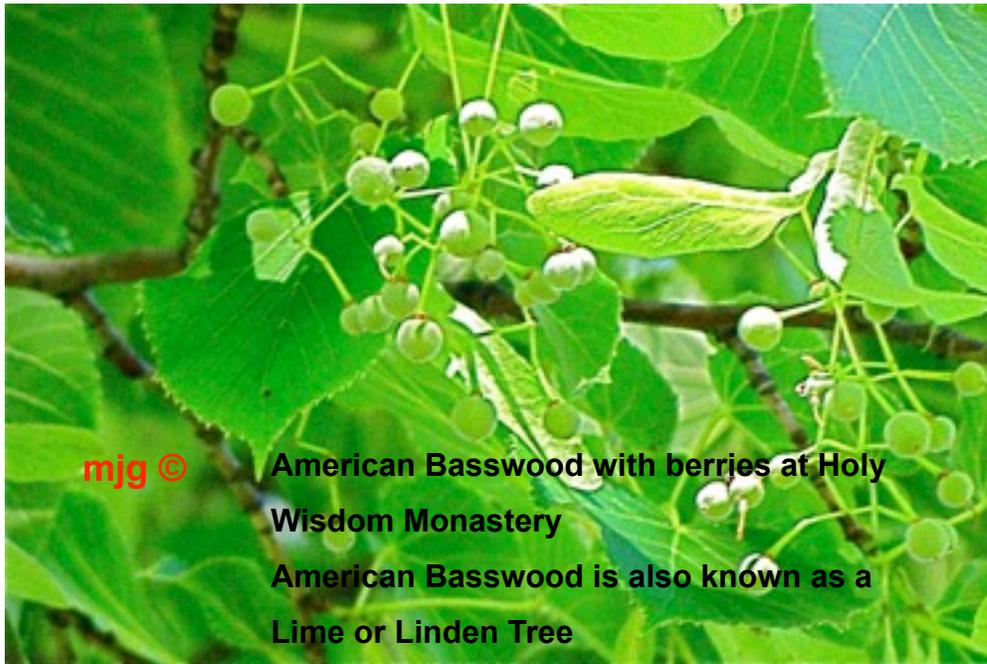
ones who will be choosing the exact path for each of our families based on our individual needs and gifts.

A difference for interchurch families is that we are members of two church communities and serve as a bridge between those two

communities. Perhaps at some time in the near future, we may see a greater level of Christian Unity than what exists at present so that the struggles that most newly wed or engaged interchurch couples must face as we seek to find church homes. Within our homes, we can find many ways to share a common faith. It is when we decide to worship with a faith community where it becomes far more complicated than it needs to be.

#3 Multiple Belongings and many levels of belonging:

Catherine Cornille, educated at the Catholic University of Leuven in Theology, Philosophy, Asian Religions and Religious Studies, and prior to joining the faculty at Boston College, taught for ten years in the department of Theology at the Catholic University of Leuven, Belgium. She has been a visiting



mjg ©

American Basswood with berries at Holy Wisdom Monastery
American Basswood is also known as a Lime or Linden Tree

professor at Kandai University, Japan, at the University of Nijmegen, The Netherlands, and at Kings College, London.

She has also taught courses at the College of the Holy Cross, Worcester and at Weston School of Theology. Her research

Get knowledgeable input from many sources before planning your journey:

interests focus on the Theology of Religions, the theory of Interreligious Dialogue, concrete questions in the Hindu-Christian and Buddhist-Christian dialogues,

and the phenomenon of inculturation and intercultural theology. Her more purely historical or phenomenological research focuses on theories and methods in the comparative study of religions, women in world religions, and Asian new religious movements.

Dr. Cornille came to speak at Holy Wisdom Monastery. While there she pointed out that we all have multiple belongings and many levels of belongings.

Many Mansions? Multiple Religious Belonging and Christian Identity, edited by

Catherine Cornille (Orbis Books, 2002), may have helped to influence the path the Benedictine Women of Madison would elect for themselves. This journey allows for a similar sharing of faith within the context of being and viewing from different perspectives.

Be open to new possibilities and new potential for excellence and achievement:

many levels of belonging: In speaking with other interchurch families at any conference or ingathering, we note that there is a great variety or levels of involvement in the other spouse's church and in in our own churches of origin. There is no single blueprint for being an interchurch family.

#4 Get knowledgeable input from many sources before planning your journey:

In their discernment process, the Benedictine Women of Madison got input through many eyes that is to say from many people who could give them many diverse viewpoints so that they would have a much broader perspective. This involved an interfaith dialogue. Once a Rabbi asked them what made them Christians? It was their passion for bringing people together. The Rabbi said that if being a Christian is loving your neighbor, then he was a Christian too. Their project would take on a humanitarian purpose that was ecumenical and inclusive.

From the extended community they learned so many things for which the Benedictine Women of Madison are very grateful.

Lake Mendota is a water shed project.

The Department of Natural Resources needed a water filter for the water that runs into that lake. Given a choice between corn fields and prairie,



Mushroom growing in the woodland duff at Holy Wisdom Monastery

mjg ©

Prairie Sunflowers in bloom in front of a willow tree at Holy Wisdom Monastery



they learned that the prairie absorbs rainwater so that it can filter it, but that cornfields do not. The Benedictine Women of Madison decided to convert 10 acres a year back into prairie. They thoughtfully de-constructed their old monastery building, and rebuilt an award winning environmentally outstanding building in its place. Bricks from the old building were reused.

#4 Always get input from many people, and from diverse, but very knowledgeable sources to help you on your journey, and through your discernment process. Use “many eyes” to look over the entire situation so that you have a more complete image of the “big picture.” Part of our journey is learning the

Burr Oak Tree - native tree species on the prairie savannas



best way that we can serve and how we are called to serve others as interchurch families.

#5 Be open to new possibilities and new potential for excellence and achievement:

The Benedictine Women of Madison has always had an Ecumenical Board who were able to bring a more diverse spectrum of people to them. This has helped them to have a wider set of eyes, to get a more complete picture of God. The Benedictine Women of Madison are not advocating that the path they chose is the only path or the right path for everyone. They are saying that the path that people follow must be an authentic calling. Sometimes the road gets rough and you may feel like weeping; any worthwhile journey is like that. That is why it must be a genuine calling. Change isn't always easy, but, sometimes, it may be necessary so that you can become new or renewed. As they look back over the process, they can see the Holy Spirit's hand in it. Although they may appear to be only a few people, they had the support of many in their greater community of oblates, the Madison Community and even from far and wide. It is truly amazing what they have accomplished; certainly, God had a part in this.

They recognized that God has a mantra too, ***“I will be with you. Trust me. I love you.”*** This is an undercurrent throughout scripture that has

held them up throughout this process of transformation.

#5 Be open to new possibilities and any new potential for excellence and achievement: The path people follow must be an authentic calling that is lead by the love of and the love from the Holy Spirit, aided by the perspective of many knowledgeable people as interchurch couples set out on this journey into a new way of life as an ecumenical interchurch family in the 21st Century.

~ M.J. Glauber

Please note that these five suggestions were created from my conference notes taken during the Friday Evening Plenary Session presented by the Benedictine Women of Madison, WI at Holy Wisdom Monastery. Others who attended may wish to share their own reflections as well. Until then, please see for yourself how The Benedictine Women of Madison describe their journey in their own words beginning at one of their links below:

http://www.benedictinewomen.org/grow/grow_assembly.html

http://www.benedictinewomen.org/grow/grow_oblate.html

<http://www.benedictinewomen.org/care/care.html>

These five points may be very helpful to interchurch couples, especially as they begin their married life together.

#1. Find our original Christian roots

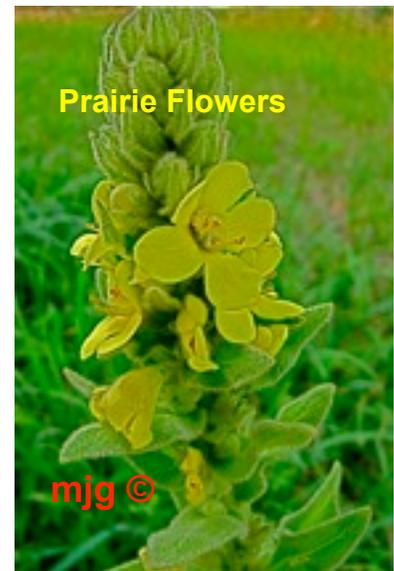
#2 What makes us a Christian Family even across denominational boundaries and build on that foundation.

#3 Cherish diversity. Accept new ideas that allow you to see things in a new way if you choose to view them in the new way, but first listen to what is being said. Be sure that you have understood what has been said before dismissing it. Explore the possibilities in change and alternative paths.

#4 Get input from people who can give well informed, thoughtful and caring input. Seek out diverse perspectives from many people.

#5 Follow your authentic calling, recognizing that what you are called to do may not be at all what you have thought it would be all of your life and that your decision may not please everyone around you, especially if they haven't walked with you through this process of discernment.

What the Benedictine Women of Madison have created is beautiful and worthy of note by all people far and wide.



As interchurch couples/families, no doubt we have encountered people around us who may not even see the merit to seeking Christian Unity, especially if they believe that they have found the one true path that is better than all other paths over our common bonds and over that universal Christian love and charity that binds us with all of God's creation. In **John 17: 22** Jesus says to God " **And I have given them the glory you gave me, so that they may be one, as we are one,**" so we understand that as Christians we are called to seek Christian Unity among our uniqueness and giftedness of diversity.

The Benedictine Women of Madison live an example of a unity for how we should seek to live one with the other based on Benedictine principles.

These principles work today and they would work for all of us in our daily lives too. The Benedictine Women offer retreats throughout the year;

information is available on their website. ~ M.J. Glauber

IFIN - Interchurch Families International Network

1982 & 2010 — Ruth Reardon reflects

In 2010 AIF was invited to send 25 members to the Ecumenical Prayer Service with Pope Benedict XVI and the Archbishop of Canterbury in Westminster Abbey.

I remembered 1982 when Pope John Paul II prayed with Archbishop Robert Runcie in Canterbury Cathedral. I think

Martin and I were the only AIF couple in the cathedral, and we were not invited as a couple. He was there as General Secretary of the Church of England's Board for Mission and Unity, and I as a member of the RC Ecumenical Commission for England and Wales. He gave up a more prominent seat to join our group, so that he and I could sit together.

This time, 25 of us were invited as AIF, and most of us went as couples. 1982 in Canterbury Cathedral had all the excitement of an ecumenical 'first' – an almost unbelievable occasion. 1982 contributed to the 'Not Strangers but Pilgrims' movement of the

1980s, leading to the formation of new ecumenical instruments in the 1990s with Roman Catholic membership. In 2010 it would have been inconceivable for an Ecumenical Prayer Service not to be planned during the papal visit.

Pope John Paul's 1982 visit was a pastoral one, prepared by

the 1980 National Pastoral Congress. The 2010 visit was a state visit which made a lot of difference. The NPC was favourable to eucharistic sharing for interchurch families, and we knew that some of the Anglican and Free Church leaders hoped to speak to the Pope about interchurch families. At one of the public masses celebrated by the Pope we were delighted that he included in his homily words spoken directly to interchurch families: 'You live in your marriage the hopes and difficulties of the path to Christian unity ...'. The structure of the 2010 visit did not allow for anything similar to occur.

On the one hand our invitation in 2010 shows that AIF is now almost part of the establishment, respected in the ecumenical scene. Certainly things are much better than they were in 1982. On the other hand the visit highlights the fact that our particular concerns are no longer felt to be as significant in the whole picture as they were. But our task continues: *both in working for a better pastoral understanding of the needs of interchurch families and of how these can be met, and in constantly reminding the churches of the significance of interchurch family experience in the movement for promoting Christian unity.*

Reprinted with permission from Ruth Reardon

Early spring in Eastern Kentucky at Pine Mountain



March 11-13

**German Interchurch Families
Conference:**

*Giving a Shared Witness, Passing
on a Shared Hope*



**Come, join us at the
Hayes Conference Centre,
Swanwick England in beautiful
north Derbyshire on August
Bank Holiday weekend,
Sat 27th to Mon 29th
August 2011 !**

This year we will explore situations in which Interchurch Families seem to be 'standing in the gap' between two churches. We'll be helped by speakers from several churches and of course by each other. We'll pray together, live together, bear witness together; bridging the gaps between our churches. The more we are, the better the conference will be, so please do come along and join in.

Children have their own separate but fantastic related programme, led again by Ryan and Janet Smith so it's a real family weekend.

Booking forms are available from the website:

<http://www.interchurchfamilies.org.uk/downloads/Leaflet%20Conf11-1010web.pdf>

www.interchurchfamilies.org.uk

<http://www.interchurchfamilies.org.ukconferences.ht>

For more information see www.cct.org.uk/thehayes.

See you there!

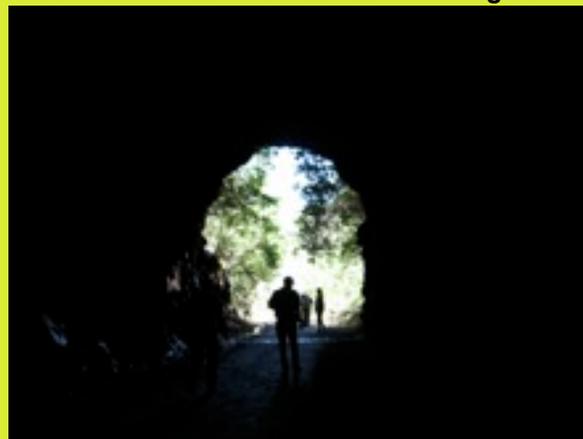
Interchurch, or inter-faith?

Please note that interchurch families are not the same as inter-faith families where the partners are members of different religions. If your interest is in such families further information can be found at

www.interfaithmarriage.org.uk

Early Spring in Eastern Kentucky:

Old train tunnel at Pine Mountain - hiking trail



Nodding Red Trillium - a native plant in Kentucky



Early spring leaf buds at Red River Gorge, KY



How will we be able to find Christian Unity in a world that seems to be so broken, a world that is so divided, constantly in a state of war and torn apart by our inability to resolve issues through reasoned and calm dialogue over any of our differences? Anyone might ask this question at this point in our history -

For this reason:

I am including one of my favorite hymns that reminds me of how we, as Christians, should live our lives.

It is a very old hymn. It is just as beautiful and powerful today as the day it was written which was most likely around the year 400 CE.

"I bind unto myself today"

*I bind unto myself today
the strong Name of the Trinity,
by invocation of the same,
the Three in One, and One in Three.
I bind this day to me for ever,
by power of faith, Christ's Incarnation;
his baptism in Jordan river;
his death on cross for my salvation;
his bursting from the spiced tomb;
his riding up the heavenly way;
his coming at the day of doom:
I bind unto myself today.*

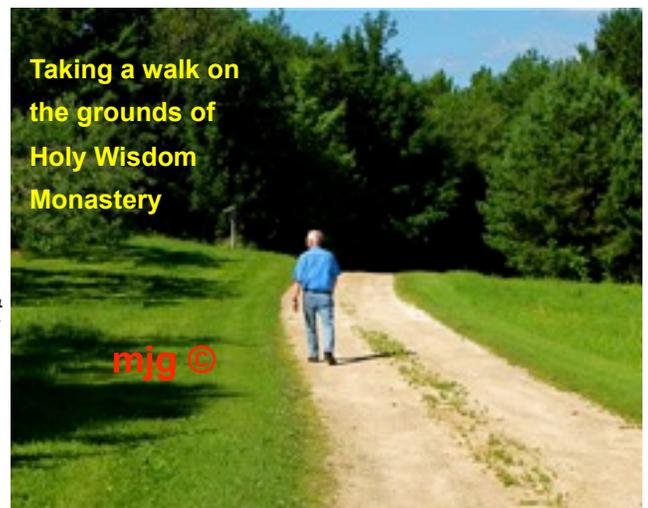
*I bind unto myself the power
of the great love of cherubim;
the sweet "Well done" in judgment
hour;
the service of the seraphim;
confessors' faith, apostles' word,
the patriarchs' prayers, the prophets'
scrolls;
all good deeds done unto the Lord,
and purity of virgin souls.*

*I bind unto myself today
the virtues of the starlit heaven
the glorious sun's life-giving ray,
the whiteness of the moon at even,
the flashing of the lightning free,
the whirling wind's tempestuous
shocks,
the stable earth, the deep
salt sea,
around the old eternal
rocks.*

*I bind unto myself today
the power of God to hold
and lead,
his eye to watch, his might
to stay,
his ear to hearken, to my
need;
the wisdom of my God to*

*teach,
his hand to guide, his shield to ward;
the word of God to give me speech,
his heavenly host to be my guard.
Christ be with me,
Christ within me,
Christ behind me,
Christ before me,
Christ beside me,
Christ to win me,
Christ to comfort
and restore me.
Christ beneath me,
Christ above me,
Christ in quiet,
Christ in danger,
Christ in hearts of
all that love me,
Christ in mouth of
friend and stranger.
I bind unto myself today
the strong Name of the Trinity,
by invocation of the same,
the Three in One, and One in Three.
Of whom all nature hath creation,
eternal Father, Spirit, Word:
praise to the Lord of my salvation,
salvation is of Christ the Lord.*

Words: attributed to St. Patrick (372-466);



trans. Cecil Frances Alexander (1818-1895), 1889
 Music: St. Patrick's Breastplate and Gartan (verse 6)

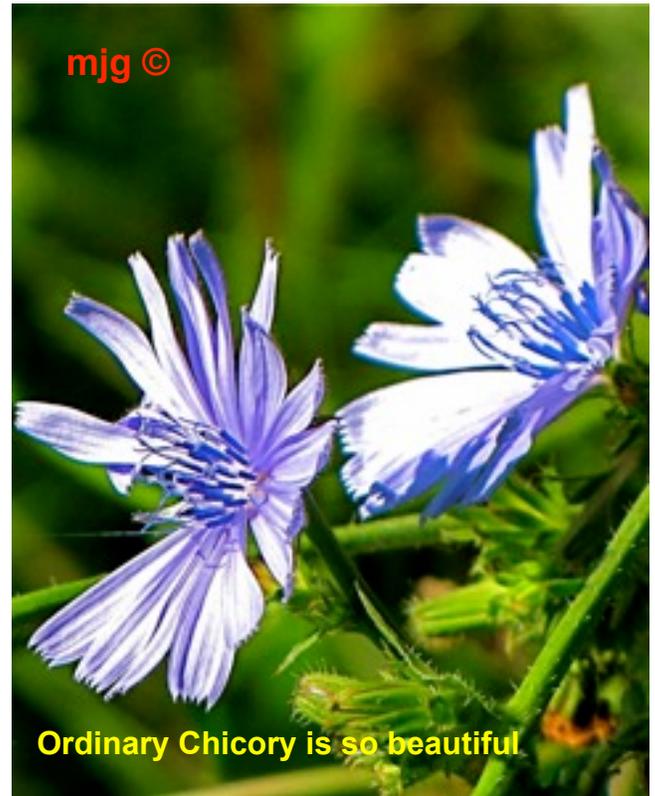
At the following link you can hear the organ music playing this hymn without the lyrics:
<http://www.oremus.org/hymnal/i/i024.html>

"I bind unto myself today"
 The words for this hymn are attributed to St. Patrick which place its origins from between 372-466 CE. I like this hymn because it describes the nature of God which is limitless. We can find ***"Christ in mouth of friend and stranger."*** We are all connected, no matter who we are, what language we speak, or where we are from.

The use of the term ***"mouth of friend and stranger"*** implies that we should listen to what others have to say, especially if they

have a different perspective to share with us since there may be something for us to consider.

We are called to actively look for that of God in the face of people whose faces don't look like our face in the mirror. This allows us to keep in check our human tendency to seek out people who only think like we do, and who will "rubber stamp" our beliefs with out ever challenging us to be more and to do more. If we want to find solutions, we need to find new ways of looking at things. We need input from many perspectives so that we can

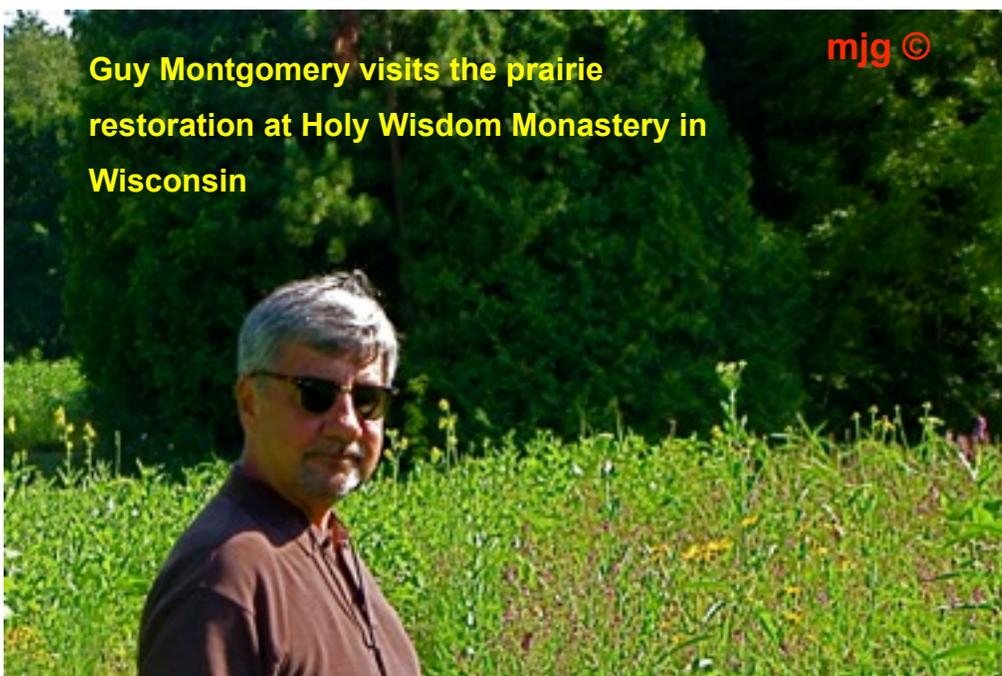


Ordinary Chicory is so beautiful

get better insight into the over all image or to be able to see "The Big Picture" and not lost in the minutiae.

Christ
 be with me,
 Christ within me,
 Christ behind me,
 Christ before me,
 Christ beside
 me,

The hymn states, "I bind unto myself today the virtues of the starlit heaven the glorious sun's life-giving ray, the whiteness of the moon at even, the flashing of the lightning free, the whirling wind's tempestuous shocks, the stable earth, the deep salt sea, around the old eternal rocks." that we are connected to all of God's creation including all of the natural



Guy Montgomery visits the prairie restoration at Holy Wisdom Monastery in Wisconsin

environment that surrounds us.

It is this radical way of looking at the world around us and all the people in it with the same kind of limitless love and compassion that Jesus showed us through his lived example that we are called to act and to be like Christ in all that we do and how we think and view the world.

“The word of God to give me speech”

If you had ever wondered what to say or how to speak before, this hymn makes it very clear that it should be the “Word of God” on your lips at all times. The hymn uses every preposition for location to explain how much the Triune God is or should be a part of our lives. The Triune God should be a part of all of our life in every way possible and in all that we do. This ancient hymn, **“I bind unto myself today”** makes the Triune God’s role in our life very clear as Christians.

It also has a very beautiful melody, added in 1889, that makes it at least a pleasant hymn to sing, but it has so much more to offer. Those who already know this

hymn no doubt are looking at an “old friend;” if this is a new hymn for you, I hope that you will be able to spend some time with the lyrics. When the words are sung with a gathered

community of believers and the music is

played on a large church organ, the experience can be quite powerful. The new path is a re-finding the old path and putting it

into a 21st context.

Reflection on the Hymn **“I bind unto myself today,”** which is also known as “St. Patrick’s Breastplate,” by M.J. Glauber

Ecumenical: A Working Definition

by **H. Stephen Shoemaker,**
Senior Minister,
Myers Park Baptist
Church

reprinted with permission
from the author

Ecumenical, adj., from the Greek, oikoumene, meaning “the whole inhabited earth.” Used early to designate a geographical space (civilization) or a cultural/ political space (the expanse of the Roman Empire), its most important meaning is a spiritual one: the whole world as the household of God: human, animal, plant, mineral.

“Ecumenical” affirms the oneness of God, the oneness of reality, and the sacredness of life. If the world is the household of God, then human persons are called by God to be stewards of that household, caretakers of the earth, world citizens, home economists in the Great Economy, and home ecologists in the Great Ecology. The word refers to a movement begun in the 20th century (the “Ecumenical Movement”), which recognized the scandal of a divided Christianity and sought to unite Christians around the world so that Christianity might better represent the oneness of the Body of Christ. From the movement arose the World Council of Churches.

Today ecumenism must move to a deeper and more expansive level, from reconciliation among Christians to include reconciliation among religions, that is, the cultivation of interfaith conversation and interfaith relationships; from the welfare of the Church to include the welfare of the world; from salvation of

Many Thanks to all
of those people who
have made this issue
of the ARK possible

The Benedictine Women of
Madison, Wisconsin at
Holy Wisdom Monastery
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H. Stephen Shoemaker,
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Glauber,
PASTORAL ADVISORS:
Fr. Ernest Falardeau,
S.S.S.,
Fr. George Kilcourse
and all those people who
contribute in so many ways to
lightened our burden regularly.



individuals to include the
salvation of communities and
nations and the saving care of
the earth. The history of
salvation is not confined to
Jewish and Christian histories,
but includes the
history of all peoples and the
future of all peoples held in the
hand of God.

An ecumenical Church is both
pre-denominational and post-
denominational. It seeks an

original unity in diversity; it also
holds more loosely to
denominational identity in order
to hold more firmly
to God in order better to serve
the world God made. It sees its
Christian mission as within the
larger missio Dei – the mission
of God.

<http://www.oikoumene.org/resources/documents/wcc-commissions/faith-and-order-commission/xi-week-of-prayer-for-christian-unity/week-of-prayer-for-christian-unity-resources/resources.html>

To contribute an original article to be included about Christian Unity as it pertains to Interchurch Families for an up-coming issue of the ARK, please send it via email to mjglauber@gmail.com with "ARK" in the subject line. Thanks!!!

Looking forward to the 2012 AAIF Biennial Conference

- details to follow at www.aifusa.org

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March in Kentucky - crocus in bloom

To: