



Pentecost 2025

## Just Plain Dignity

Ever since coming across Timothy Shriver's work, I've been infused with a new hope for ourselves and for others. There are folks who voted differently from me whom I love dearly. There are folks who voted the same as me for whom I have lost respect. More importantly, I have been starved for a way to deal with our current national (with international impact) events and decisions while maintaining a Christian life. And not just a Christian label, because that is hollow. It has to be a living, breathing Christianity.

Timothy Shriver is known best for his work as Chairman of the Board for the Special Olympics International, but he has built another career stemming from his work in public education. Rather than pouring money on problems, he has developed K-12 programs based on healthy, maturing social and emotional behavior. It seems he noticed that parents who are broken by any number of problems – addiction, crushing overwork, poverty despite working four jobs between two parents, are hindered in raising kids who are able to address their own social and emotional needs. We can visualize the results of this combination—more easily, we can see it in our news broadcasts and headlines.

So Shriver looks at healing the sources of our social dislocation. Beginning with elementary kids in New Haven, Connecticut, his work over decades has led to acknowledging our national underdevelopment of recognizing one another's dignity. He sees the root cause as fear—it is easier not to recognize a whole population's dignity and worth, because if we can dehumanize them it is easier to dismiss them, think negatively about them rather than recognizing our own fear. Fear of what? Of losing something we have or of not getting something we want. Our responses arrange across a broad gamut, but as long as they are based in fear and resentment, there is no healthy debate or engagement. Without healthy debate, there is no democracy. And the word *democracy* becomes just lifeless as the word *Christian*.

I suspect what I like about what has grown into the Dignity Index is its simplicity. I can take a look at my thoughts and words and, once aware that they undermine another person's dignity (and my baptismal vow to the opposite), I can look at the next, better ways to think and label. It's little. It's incremental. It's possible.

To that end, I'm including both the 8 steps of the Dignity Index and the "scoring system" which is most helpful in its explanations of the differences between different steps. That makes them clearer and richer to me, which gives them life.

I'm going to contact Shriver and the Dignity organization. I'll let you know what I learn, and I'll hope, in the meantime these pages will help you take some personal action and, as a result (or as a cause) enkindle more hope in you.

In the meantime as we move from the spiritual enthusiasm of the Pentecost into applying that through the long, green part of our liturgical cycle, I hope you pick up some inspiration (and fun) from Shriver's graduation address in 2023 at the University of Utah at <https://>

(Continued on page 2)

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[www.timothyshriver.com/videos/tim-shrivers-university-of-utah-commencement-address](http://www.timothyshriver.com/videos/tim-shrivers-university-of-utah-commencement-address).

This is the point of the Pentecost, or “Ordinary” season, which gives us lots of time to strengthen our responses to our Baptismal vow.

Presider: Will you strive for justice and peace among all people, and respect the dignity of every human being?

People: I will, with God’s help.

God blesses us!

Kate+



## St. David's Episcopal Church

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in Beanblossom,  
5 miles north of Nashville  
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**Deacon:**  
The Rev. William Morris

**Organist/Music Director:**  
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8

*“Each one of us is born with inherent worth, so we treat everyone with dignity—no matter what.”*

7

*“We fully engage with the other side, discussing even values and interests we don’t share, open to admitting mistakes or changing our minds.”*

6

*“We always talk to the other side, searching for the values and interests we share.”*

5

*“The other side has a right to be here and a right to be heard. It’s their country too.”*

4

*“We’re better than those people. They don’t really belong. They’re not one of us.”*

3

*“We’re the good people and they’re the bad people. It’s us vs. them.”*

2

*“Those people are evil and they’re going to ruin our country if we let them. It’s us or them.”*

1

*“They’re not even human. It’s our moral duty to destroy them before they destroy us.”*

# THE DIGNITY INDEX. Scoring Guide

V2.0

**THE DIGNITY INDEX** is an eight-point scale that measures what we do when we disagree. Each scale point represents a particular mindset toward the other side, ranging from **ONE** – which sees no dignity at all in the other side – to **EIGHT**, which sees the dignity in everyone, no matter what. This Scoring Guide includes a set of quotes and traits that are characteristic of each mindset. Scoring involves matching language in the passage with the quotes or traits of a particular scale point.

1

They're not even human. They don't deserve to live.

They are ruining us.

We have a moral duty to destroy them before they destroy us.

**ONE...**

- has an absolute belief in their own righteousness and in the life-threatening subhuman evil of the other side.
- cannot bear the pain of any blame or criticism; they could kill a critic.
- feels virtuous and heroic about calling for violence and acting on it.

**DIFFERENTIATING ONE AND TWO:**

**ONE** says that the other side is less than human, is “destroying us,” and should be attacked, killed, or eliminated. **TWO** believes that the other side is evil and is going to “ruin us if we let them,” but is not calling for or committing violence. **TWO** is “us or them.” **ONE** is “all us and no-them.”

2

Those people are evil. They're going to ruin our country if we let them. It's us or them.

They're not just bad people; they're promoting evil.

Those people are a danger to everything we value.

**TWO...**

- believes the other side is an existential threat.
- talks about seceding or moving to another country to get away from “those people.”
- tells stories that “prove” the evil of the other side.
- longs to see the other side suffer, to “see them finally get what they deserve.”

**DIFFERENTIATING TWO AND THREE:**

**TWO** says “those are evil people trying to ruin us. They're an existential threat.” **THREE** says “those are bad people trying to hurt us.” **TWO** is “us or them.” **THREE** is “us versus them.”

3

We're the good people; they're the bad people. It's us versus them.

They look down on us and mock our values.

Those people hate us and want to hurt us.

**THREE...**

- makes a personal attack on the other, targeting performance, competence, appearance, background, character or morals.
- wants to weaken the other side and make them fail.
- ascribes all the good qualities to “us” and all the bad qualities to “them.”
- takes credit for good outcomes and blames the other side for bad outcomes.

**DIFFERENTIATING THREE AND FOUR:**

**THREE** turns *against* the other side, while **FOUR** turns *away* from the other side. **THREE** makes a personal attack on the other side, while **FOUR** avoids the other side. **THREE** disdains the other side; **FOUR** dismisses them. **THREE** is “us versus them.” **FOUR** is “us and them” – but never “we.”

4

We're better than those people. They don't really belong. They don't really share our values.

They're working for those people, not for us.

We avoid those people. They're different. We don't really have anything in common.

**FOUR...**

- dismisses the other side as not really worth talking to.
- denies similarities, highlights points of difference, downplays common interests and values.
- will distort or rename an opponent's position to make it sound unappealing (this could be lower than **FOUR**, depending on what the distortion implies).

**DIFFERENTIATING FOUR AND FIVE:**

**FOUR** prefers to stay separate and avoid discussion. **FIVE** speaks openly, states its goals, explains its views, makes a point of listening – and never makes any show of contempt. At **FIVE** (and above) criticisms of the other side is grounded in the record, based on facts, decisions, actions, and outcomes.

5

The other side has a right to be here and a right to be heard. They belong here, too.

I'll listen to what they have to say.

I share my views with no contempt, so they're easier for others to hear.

#### FIVE...

- speaks openly, explaining their views, but never with contempt.
- does more than state vague goals; they state views they know others oppose.
- listens intently and sincerely to the other side without any expressions of contempt.
- challenges the other side on facts, actions, decisions, and outcomes, never with insults or negative labels.

#### DIFFERENTIATING FIVE AND SIX:

**FIVE** speaks openly and listens respectfully, but doesn't yet seek common ground with the other side. **SIX** believes they have a duty to talk to the other side, find common interests and values, and use them as a basis for cooperation.

6

We talk to the other side, searching for the values and interests we share, and using them as a basis for cooperation.

We don't let our disagreements keep us from cooperating on the things we agree on.

We have more in common than we think.

#### SIX...

- can see the good in the other side and will acknowledge their skills and accomplishments.
- finds it deeply satisfying to cooperate with the other side.
- feels affection for their partners on the other side; they are proud of the relationship and feel it is special.

#### DIFFERENTIATING SIX AND SEVEN:

**SIX** engages with the other side, but tends to retreat when finding areas of strong disagreement. **SIX** doesn't explore the possibility that they might be wrong or might be contributing to the problem. **SEVEN** believes they could be wrong, and it doesn't hurt them to hear their views criticized, so when they run into conflict, they keep listening.

7

I want to discuss our disagreements because I'm open to changing my mind. I might be wrong.

I'm curious about what people have been through and how they came to believe what they believe.

I am willing to take criticism from my own side for working with the other side.

#### SEVEN...

- can offer genuine apologies and forgiveness even after painful conflicts.
- has a great deal of humility, especially in their ability to be self-critical, admit mistakes, and even consider how they might be contributing to the problem.
- sees through the polarization game. When others try to incite anger and pit people against each other, they call it out and urge others not to fall for it.
- will challenge contempt to defend the dignity of someone being demonized.

#### DIFFERENTIATING SEVEN AND EIGHT:

**SEVEN** can take the pain of being criticized; **EIGHT** can take the pain of being hated. **SEVEN** can defend the dignity of the other side even when it costs them belonging; **EIGHT** can stand up for the dignity of the most demonized even when it puts them in danger. **EIGHT** is a fuller expression of the love and humility and capacity for self-criticism that emerges in **SEVEN**.

8

Everyone is born with inherent worth, so I treat everyone with dignity no matter what.

I don't condemn anyone. If I'd suffered what they did, I might have done what they did.

#### EIGHT...

- can respond to contempt by treating the other person with dignity. That's how they love their enemies.
- has no sense of moral superiority. They don't look down on anyone.
- will defend the dignity of the most demonized, even when it puts them in danger.
- believes that we human beings are inseparable – one body with many parts – and when we try to get away from each other, we only make things worse.
- wants to solve problems without demanding a particular approach. They want solutions that protect the dignity of every human being, and they don't care who gets credit.

← CONTEMPT



DIGNITY →

To learn more, visit [dignityindex.us](http://dignityindex.us)

## ***Deacon's Corner***

***by Rev. William Morris, Jr., Deacon***

### **Exodus: Movement of the People**

From the very beginning of the Old Testament to the Acts of the Apostles, God's people have been on the move. At God's behest, Abraham moved from Ur (near present day northern Iraq) to Canaan (present day Palestine). At Jesus's command, the apostles left Jerusalem and moved in all directions to preach the Gospel. There is movement in virtually every Biblical account.

Like those biblical accounts, the history of our country is one of movement. Movement across oceans. Movement over the mountains and across the plains. Movement from colony to independence, movement from slavery to freedom.

Europeans, Africans, Asians, and fellow Americans (North, South and Central) have -- by the millions -- moved (or have been moved) from their native homes to the United States of America.

These millions, including those on our colorful family tree, have moved from agrarian to industrial to today's revolutionary Age of Information. We are all moving still: very, very fast. Our national lives, our local lives, our personal lives are squeezed into a speed of life our ancestors could have never imagined. Part and parcel with this movement is a tendency to move too fast.

Moving from the macro to the micro, let us ask ourselves: "Am I moving too fast? Am I moving so fast that I can't hear God in my life? Of course, this question can be asked at the national or local level, but I invite each of us to ask these questions of ourselves. "Am I moving too fast? Am I moving so fast that I can't hear God?"

Let us reflect on the following passages and ask God to help us move more slowly, more kindly, more patiently and more Christ-like in our movements. Ephesians (5:10) instructs us to "Live as children of light and find out what pleases the Lord." The Psalmist (46:10) reminds to "Be, still and know that I am God". The writer of Luke (5:16) informs us that Jesus "often withdrew into lonely places and prayed", intimating that our Lord sought slowness in which to stop movement and speak with God.

But, perhaps it is Jeremiah (2:25) who encourages us most directly: "Slow down. Take a deep breath. What's the hurry?" (This is a very modern translation)

As Christian folks of faith, the movement of our Biblical ancestors helps tell our stories and define our faith. As an American people, we have moved through history at a break-neck speed. With these thoughts as background, however, let us look into our personal lives and bless our motions with Stillness and Intentionality in God.



"Taking time daily from our lives to be still and intentional with God"

## *Parish Life News*

June 1: Picnic at Waycross. Eucharist at 10:30 followed by picnic. Church to provide fried chicken, bottled water, paper plates, plasticware, napkins and cups.



June 8: Pentecost service at St. David's. We are celebrating the birthday of the church. Wear red!

June 14: Strawberry Festival. Enjoy strawberry shortcakes with ice cream. Sales to benefit Outreach.



June 15: Father's Day taco bar after service at St. David's. Carol Ruffin will be coordinating. Look for a sign up sheet on table next to the coat closet.



## ***News from the Choir Corner***

***from Vicki King, Music Director***

Today we feature our newest choir member, Ayana Smith, associate professor and chair of the Jacobs Musicology Department. She and I have been friends for many years and I am delighted to welcome her to our soprano section. You may also recognize her as having sung on one of our Bean Blossom Music Series programs.

Her latest book, *Inclusive Music Histories: Leading Change Through Research and Pedagogy* (Routledge, 2023), is part of a series challenging educators to reimagine how they prepare their students as twenty-first century musicians. She's noticed many instructors feel like they must give up teaching familiar content to make room for diversity in their curriculum. But she asserts it doesn't have to be this way. "Diversity is not anathema to tradition; diversity is part of tradition; we just have been taught not to recognize it."



Please help me in making Ayana welcome at St. David's.

Vicki King



EPISCOPAL  
DIOCESE of  
INDIANAPOLIS

### **Want Diocesan News?**

Sign up for news from the Diocese and Bishop and weekly newsletter about the Diocese:

Website: [Indydio.org](http://Indydio.org)

Click on: News and Events

Click on: Communication

Scroll down page to: Sign up for Newsletter

There are also archives of previous newsletter and other messages.

Acts 2:17: "I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams."

## ***Getting Better Acquainted***

***with John and Skip Wood***

***Part 1 JOHN Coming next time: Part 2 SKJP***

Sitting toward the back of the sanctuary, near the organ, is where you will find John Wood on most Sundays. Even though the Woods are longtime residents of Brown County, they are relatively new to St. David's.

John was born and grew up in Jonesboro, Indiana, the middle one of three brothers. His father worked at Essex Wire and his mother was an extraordinary cake decorator. John graduated from high school in 1959 and when a junior he joined the Army Reserve where he served for 6 years.

He met his wife, Skip when she was 13 and he was 15 years old - the beginning of a long love story. They were married in 1961.

They settled in Anderson where John worked for Delco for 30 years holding many positions, but especially enjoying his years as Dock Supervisor. While working at Delco, he was able to earn an Associate Degree in Accounting from IUPUI by driving to Indy after work to take classes. Both of their children were born in Anderson, their son, Rick, in Charleston, SC and daughter, Randie, now near Lebanon, IN. They have three grandchildren and 8 great-grands.

In 1982, John and Skip bought 3 ½ acres on Fruitdale Road and after disassembling a log cabin, rebuilt it on the property. While building their dream home, they lived in the milk house. This original part was added on to and I loved seeing their collections in this inviting home.

For a while, John and Skip had a place in Madison IN enjoying that historic town.

John has been busy in retirement, being very involved with Access Brown County, advocating for its program and for a time, driving its van. He maintains a long-running interest and involvement in the Hickory Ridge Senior Center. John has not let mobility issues, of recent years, keep him from being active and finding ways to volunteer.

He and Skip have enjoyed travelling to many places: Germany, France, England, Ireland and Mexico. Their most meaningful trip was to Jamacia with Meet the People. While visiting a school there, they observed students writing with stubs of pencils so it's not surprising that on their second trip they brought new and much appreciated pencils.

John has an extensive collection of rare Coca-Cola items. Also, you could also ask about his Corvettes. One of my first memories of John and Skip is their waving as they rode by in the Spring Blossom Parade.

John and Skip wasted no time getting involved at St. David's, most recently volunteering in the Thursday Food Distribution. Last year they supported the Backpacking Program by donating a year's supply of canned corn. And they are part of the church's euchre group.

If you haven't already, take a few moments to meet John...he's a great story teller and when you converse with him, you might find out a new meaning for "keeping your pants on". And check out his ever-changing suspenders while you're at it.

—Phyllis Sindlinger

## Make Cards with Marylin

Can you use scissors? Can you paste and color? Hurray, you qualify....for Elegant Embellishment's (that's Marylin Day!) FREE greeting card making class! The class includes all you need to make 3 handmade greeting cards except a sharp pair of small scissors and a glue runner.

Class size is maximum of 8 so if you are interested please send an email or text ASAP. (We currently have 4 registered.)

**Class Date: June 12**

**Time: 10 am to about noon**

Location: St. David's Gathering Place

Marylin Day

317-431-1989

[Mikeandmarylin@gmail.com](mailto:Mikeandmarylin@gmail.com)



Past greeting cards we have made.

### **Program for the Friday, June 20th concert**

Antonio Vivaldi (arr. Tarkmann) Concerto No. 3 for Clarinet "Il Mezzetino"

Johannes Brahms, Clarinet Sonata No. 2 in Eb Major

Claude Debussy, Premiere Rhapsodie for Clarinet and Piano

Jean Francaix, Theme and Variations for Clarinet and Piano

Edmund Song, "The Air we Spoke" for Clarinet and Piano

# Bean Blossom Music Series

**FRIDAY**  
**June 20th**  
**7:00 PM**



Corner of Rt 135 & 45  
[www.stdavidssbb.org](http://www.stdavidssbb.org)  
812.988.1038

## ***"A Dialogue Between Generations"***

*Featuring:*

*Aaron Lipsky, clarinet*

*Ting-Ting Yang, piano*



Meet-the-artists reception to follow.

Join us for this family-friendly event.  
Free-will offering. Donations gladly accepted.

To add your name to the Bean Blossom Music Series  
email list, write to [beanblossomsounds@gmail.com](mailto:beanblossomsounds@gmail.com)

Bean Blossom Music Series   @stdavids\_beanblossom

# Fun



"Was this the original Pub Theology?" Marilyn Day



—from Kate

## ***Birthdays and Anniversaries***

### **Mag**

2 EmmyLou Fulton  
 10 David Jennings  
 11 Matt Fulton  
 14 Vicki King  
 16 Michael & Cynthia Kafoure  
 (Anniversary)  
 18 Linda Shackelford  
 26 Dona Glentzer  
 27 Jim & Judy Huber - (Anniversary)  
 31 Ronald and Jane Herr- (Anniversary)

### **Junø**

4 Annie Hawk  
 6 Ben Smith  
 7 David Savage  
 12 Vicki and Tom King (Anniversary)  
 21 Zach Aumage  
 27 John Wood  
 30 Ben Woodworth

### **July**

1 Danielle Nolan  
 4 Danielle & Kate Nolan - (Anniversary)  
 7 Verne Sindlinger  
 9 Fran Dugan

14 Everett Woodworth  
 18 William Morris  
 18 Sarah Morris  
 19 Bob Westbrook and Len Glosque  
 (Anniversary)  
 20 Yvonne & Bob Olinger - (Anniversary)  
 22 Denise Fulton  
 25 Kate Wilson  
 28 John & Skip Wood (Anniversary)  
 29 Louis Wenzler  
 29 David & Jane Savage - (Anniversary)

### **August**

1 Maggie Linscott  
 1 Gail Fields  
 1 Sharon Kitchens  
 6 Arnold Fulton  
 7 Lauren Woodworth  
 17 Angie & John Aumage - (Anniversary)  
 17 Theresa & Steve Sims (Anniversary)  
 18 Adie Smith  
 23 Verne & Phyllis Sindlinger -  
 (Anniversary)  
 30 Richard Halladay  
 31 Tom King

*Don't see your birthday or anniversary - drop me  
 a line at [jane@rjherr.com](mailto:jane@rjherr.com)*

### **Newsletter Submissions?**

Please send your news items, stories of spiritual growth, book reviews, jokes, cartoons, recipes, etc. to Jane Herr (812)320-2340 or 4923 Stevens Rd., Nashville, 47448 or (the preferred method!): [jane@rjherr.com](mailto:jane@rjherr.com)

Next deadlines for submissions:

Fall: August 24, 2025

Advent: November 16, 2025

St. David's Episcopal Church  
 PO Box 1798  
 Nashville, IN 47448

**SERVICES**

**Sunday 9:30 AM Holy Eucharist**

**Wednesday 5:00 PM Communion**

In-person services may be temporarily suspended when Covid cases increase in Brown County. You can attend our worship services via zoom and/or Facebook. Please contact the church office for more information.

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### **Schedule of Special Services and Parish Events**

Wednesday	May 28	Pub Theology	5:00 pm	Out of the Ordinary
				<i>(Pub Theology continues 4th Wednesday of the month)</i>
Friday	May 30	End of Week Bible Study	7:30 am-9 am	by Zoom
				<i>(Bible study continues every Friday)</i>
Sunday	June 1	St. David's annual parish picnic	10:30 am	Waycross
Tuesday	June 3	On-line Centering Prayer	7:15 pm	by Zoom
				<i>(Centering Prayer continues every Tuesday)</i>
Friday	June 6	Euchre	7 pm	St. David's
				<i>(Euchre continues on the 1st Friday of the month)</i>
Sunday	June 8	Pentecost service	9:30 am	St. David's
Wednesday	June 11	Dinner Church	5:00 pm	St. David's
				<i>(Dinner Church continues on 2nd Wednesday of the month)</i>
Thursday	June 12	Marylin Day card making class	10 am-noon	St. David's
Saturday	June 14	Strawberry Festival	1 am-4 pm	St. David's
Sunday	June 15	Father's Day Taco bar	after service	St. David's
Friday	June 20	Bean Blossom Music Series	7 pm	St. David's
Sunday	August 21	Fall newsletter deadline		