Peter Smith
A Bishop in the Brotherhood

Bible Mystery
When was the Last Supper?

Scripture Study
The Victory of the Cross

New Partnership
Trinity Approach Spreads
Foreground, from left: John Lee (Trinity School at Greenlawn), Howe Whitman (The Wilberforce School), Kathryn Krall (The Wilberforce School) and Bridget Feeks (Trinity School at Greenlawn) chat during a break at the Trinity Schools institute for new teachers held last August at River Ridge.

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LETTER FROM THE EDITOR

A Book of Mysteries

Dear Brothers and Sisters,

Recently, I’ve had a chance to study the Gospel of Mark. It’s been eye-opening to see how many Old Testament passages shed light on the story of Jesus’ life. Did you know, for example, that the citation from Isaiah in Mark’s opening verses really alludes to at least three Old Testament passages, Exodus 23:20, Malachi 3:1 and Isaiah 40:3?

The text of the Bible is incredibly rich. Unfortunately, allusions that Mark could count on his audience picking up are lost on those of us who spent more childhood time reading the Hardy Boys than soaking in the text of the Law and the Prophets.

In this issue of V&B, you’ll find a short Scripture study on the crucifixion account in Matthew that will show some of this textual richness. You can look up the references and explore them on your own or with a small group.

We’re also including a report on a book that attempts to solve one of the Gospels’ greatest textual mysteries: the timing of the Last Supper. Colin Humphreys, the author of The Mystery of the Last Supper, relies on his knowledge of ancient calendars, astronomy and computer programming to suggest an answer.

I hope you enjoy these chances to go behind the scenes of a few fascinating passages.

In Christ,

SEAN CONNOLLY, Editor
Since November, 2013, Michaela has battled a fierce bone cancer located in her knee. Her cancer has been a catalyst, bringing together many people for service to her family (Michaela has eight siblings), for prayer and for fellowship.

Michaela first noticed the pain in her knee when she was playing ultimate Frisbee in the fall of 2013. She’s active and loves sports and outdoor activities, so she thought maybe it was a stress fracture. She wanted to get it taken care of quickly, before downhill skiing season started. When an MRI and X-rays showed a mass, Steve and Teresa took her to an orthopedic oncologist in Chicago, who confirmed that it was bone cancer—extremely serious and possibly fatal.

Michaela began months of chemotherapy treatments, with a surgery to remove and reconstruct her knee and part of her tibia, therapy to retrain her leg, and a second surgery to clean out an infection. Amputation is fairly common in such cases, but doctors were able to save Michaela’s leg. Still, she had to face many of the common side effects of the treatment—hair loss, nausea and fatigue—in addition to the slow and painful process of regaining mobility in her leg.

The 49-member Rockford branch stepped up to help in many practical ways. Steve owns a greenhouse and landscaping business, and he had to miss weeks of work because of Michaela’s illness. Men’s and women’s groups helped with planting in the greenhouse. The Ambroses heat their home with wood, so men in the branch cut and split wood for them; someone counted at least 19 pallets. Branch members helped watch the kids, prepared meals, supplied gas cards to cover the commute back and forth to the hospital in Chicago, and drove the 2½ hours to Chicago to visit.

Branch leader Mark Doherty tried to keep track of all the service, but he admits, “There are many, many things I don’t even know about. Everybody was trying to find something they could do. Any time two or more of us got together, we were praying for Michaela. It definitely caused us to turn to the Lord. I think it helped bring people closer, to focus more on our life and our relationships. There’s been more day-to-day communication among members of the branch, because there was always a reason to call, whether it was about a meal or whatever!”

Teresa, who has homeschooled all the children—and still does— says, “Everyone keeps giving over and over. Just when you think they’ve exhausted their reserves, more comes! It’s absolutely endless. In the first few weeks I kept a list of all the ways people had given to us; it was 10 pages long!”

With chemo treatments costing the Ambroses a steep $10,000 a month, branch members, friends and family organized fundraisers and spread the word far and wide. Last spring, a St. Patrick’s Day benefit dinner called “Michaela the Brave” raised $40,000. The Knights of Columbus Council at the Ambroses’ parish sponsored a pancake breakfast which raised over $3,000. People of Praise members from all over sent in checks. In fact, the family raised close to $177,000, exceeding their goal of $100,000.

“It was truly amazing,” says CJ Newburn, Michaela’s uncle. “Many people said they’d never seen such an outpouring of generosity.”

The publicity around the fundraising efforts frequently highlighted the faith of the Ambrose family. A few days before the benefit dinner, Matt Ambrose and Amy Newburn (Michaela’s uncle and aunt) appeared on a local TV news program to ask for help. Amy told the anchor that Michaela “just keeps moving ahead with a positive attitude, and she has a strong faith-life that’s really helped support her through this.”

A website for the Michaela Ambrose fund and a Facebook page with 600 followers took Michaela’s cause online. The Facebook page chronicles the ups and downs of Michaela’s treatment and health. Nearly every post is commented on with prayers and promises of prayers for Michaela, and praises to God when things go well.

Mark’s son Tom Doherty created a YouTube video that uses interviews with the Ambrose family in their greenhouse to tell Michaela’s story. Michaela’s face lights up with a smile as she says, “When it got
really hard, and then something really nice happens, like after my surgery and I could move my toes, that was just a gleam of light. . . . In those instances, I really feel like God is there, even in the hard times."

Michaela’s story moved strangers to help care for her and her family. People they barely knew would tell the Ambroses they were praying for Michaela even though they didn’t usually pray, or show up to volunteer at their greenhouse. “She moved a lot of people,” observes Mark. “She had a unique way of carrying it all, and I think it really attracted people to her.”

During her many weeks at the hospital in Chicago, Michaela got to know a 15-year-old fellow patient. Danielle’s family wasn’t able to visit often, so the Ambroses took her under their wing. They asked Michaela’s visitors to visit Danielle as well, encouraged her, and shared their faith with her. Danielle said, “I have never seen or experienced love like I see in you guys. You have changed my life.”

Steve acknowledges that the hardship was still very real for the family: “It’s been very rough—a lot of tears, a lot of wondering why this is happening.” He noted that none of the children, including Michaela, complained throughout the year, even though they all shared the burden. The older Ambrose children became key workers in the greenhouse this year, helping as cashiers and taking on much of the watering and maintenance. They managed the daytime care of the younger children and made meals for the family when Teresa was in Chicago with Michaela for days at a time. “We had to rely on them. We couldn’t have done it without them!” Teresa says.

“I see the Lord in all of it,” Steve says. “I feel we’re in the Lord’s hands. I think it’s changed all of our family’s whole outlook on things. It’s also opened up a whole world of people to us who are going through real pain—if they’re on an oncology floor at a children’s hospital, these people have real problems. It’s changed us to be people that give.”

Early in October, Michaela celebrated the end of her chemotherapy treatments with a crowd of friends and family who launched 180 balloons into the air, one for each day of her chemo treatments. Michaela will need to undergo regular scans in the coming months and years to make sure she is still cancer-free, but she is eager to return to normal life: finishing up her high school studies, applying to colleges, becoming more active. She likes to use a quote attributed to Joan of Arc: “I’m not afraid. . . . I was born for this.”

Steve reiterates, “Thank you for the prayers and please continue them!”
Editor’s Note: Peter Smith was ordained auxiliary bishop of the archdiocese of Portland in Oregon on April 29. We have three short articles about Peter and the ordination. The first contains Peter’s remarks at the end of his ordination mass, delivered in the presence of brothers and sisters from Vancouver-Portland and around the community, as well as many area Catholics.

The next two articles come from the archdiocese’s Catholic Sentinel newspaper, which dedicated an entire issue to Peter and his appointment as bishop. They are reprinted here with permission. To read the rest of their coverage, visit www.catholicsentinel.org.

I Didn’t Get Here on My Own
By Peter Smith

I didn’t get here on my own. I got here because of all of you and many more people besides. People who invested in my life, who helped me along the way, who helped form me, train me, guide me, give me a foundation in life, give me a foundation in faith—starting with my family.

My parents, who had six children, made a lot of sacrifices for us. Our family was raised—as my sisters will tell you—with a lot of faith and a lot of direction and guidance as to what was right and wrong. They called us to excellence and to live that in our lives.

I remember my dad and mom taking us to mass. We’d all sit in the pew, my dad at one end and my mother at the other, so they could reach us.

I also remember that just about every evening we ate dinner together, and at the end of it Mom would read from Scripture. We’d do a reflection and a brief discussion, and then we’d conclude by praying a rosary. Each one of the kids got to lead some of these rosaries, and we had other prayers as well. As I’ve gone on in life I’ve realized what an incredible blessing that was to me and to the rest of our family. We all have good relationships to this day.

At my parents’ wedding, the best man gave my mom and dad an image of the Sacred Heart of Jesus, with the promise that, if they displayed it in the home, that home would be blessed. That image hung in our dining room all through the years and hangs in the dining room of my mother’s house to this day. Those blessings have been there for us. Interestingly enough, when I walked into St. Rose Parish nearly eight years ago, an identical image was hanging in the entranceway.

The second group of people I want to thank is the People of Praise community. I was at a conference in South Africa in 1981 and I met Kevin Ranaghan from the People of Praise, who’s here today. He invited me to come and visit. After I finished law school I did visit, and here I am.

After nearly a year in the People of Praise I joined the Brotherhood. I’ve lived as a brother among them for a little more than 30 years. That was a time of incredible training, formation, a lot of preparation for ministry. I learned from my brothers in Christ and from my brothers and sisters in the larger community. They called me on in faith, were examples to me, encouraged me, supported me, at times admonished me and helped me see the way ahead. At a couple of key moments when I was tempted to despair, they helped me have faith.

Third, I want to mention the example and witness of the priesthood, and in particular three people who have influenced my life. The first is Fr. Eric Boulle, an OMI priest who was the pastor of St. Mary’s Parish, my home parish in Pietermaritzburg in South Africa. Just before my 21st birthday I had a profound deepening of faith and he was the pastor of the cathedral. Over the years that I was there, he was a wonderful guide, friend and encourager. He really helped me move along, and is still alive in the OMI retirement house in Durban. He once uttered the comment that many of us still remember when some lady said to him in my presence, “Don’t you think he would be a good priest?” Eric’s comment was, “Well, the church could do worse!”
The second priest is Fr. Charles Harris, a Holy Cross priest, who was very influential in the formation and the early life of the People of Praise community. Fr. Charlie was a physicist and was sent out here to teach at the University of Portland, and then went down to Corvallis and did campus ministry at Oregon State University for many, many years. He touched the lives of many people. There are a lot of you here today from those years of his campus ministry. Many of those folks went on to serve in the church. Some went on to form branches of the People of Praise community. Others went on to become priests and religious.

I will not forget his funeral early in January, 1989, on a day barely into the double digits in South Bend. We came out of the Basilica of the Sacred Heart with his casket, and we walked in the frigid temperatures down between the lakes and across the cemetery where we interred his body. Even then Fr. Charlie’s spirit was still at work and he touched the life of a young man who was there that day. That young man, now Monsignor John Cihak, we see these days fairly frequently at the side of the pope at ceremonies, and he does a pretty good job of reading the papal letters.

The final one—and I’m going to embarrass him by saying this—is Monsignor Perron Auve (Vancouver-Portland). Perron picked up the work that Fr. Charlie Harris had begun in our community. He was also our connection with a little known bishop—at the time—Bishop Francis George in Yakima. That’s the relationship that led to part of the People of Praise Brotherhood coming here to Portland.

Perron has been a brother, a friend, a mentor, a guide, a confessor, at times somebody who prods me and has been a

Knights of Columbus with their plumed hats line the aisle as the recessional begins. Newly ordained Bishop Peter Smith stands behind the altar, wearing a gold-colored miter, next to Archbishop Sample.

They were examples to me, encouraged me, supported me, at times admonished me and helped me see the way ahead.
wonderful example to me. He was teaching at the seminary at 70 and was asked to go back and become pastor of a parish, which he did, and he continues to serve there.

I want to thank the folks in the parishes where I worked. I can see a lot of you here. I was a transitional deacon at All Saints for a year, and served in Our Lady of the Lake in Lake Oswego for three years as an associate pastor. Happy, carefree days as an associate, I will tell you! At All Saints I did my first baptisms and weddings. In Lake Oswego I learned what it meant to do priestly ministry.

After a two-year gap when I got sent off for remedial education—no, actually I went to study canon law, I was assigned to St. Rose Parish in northeast Portland. There are many of you here from St. Rose Parish, where I learned what it meant to be a pastor. I want to thank all you folks for the opportunity you gave me to serve you, to be with you in the different times and seasons of your lives, to share with you your joys, to be there with your heartbreaking sorrows. I want to thank you for putting up with me in those years, helping me move on, being kind and merciful when I made mistakes, encouraging and helping me to move forward. All of you in so many different ways—many of which you'll never know—have really helped shape me and form me and bring me to this point.

Finally, I would just ask for your prayers. Being a bishop in the church today in the United States is not for the faint of heart. I will need your prayers as I go forward. Pray for me that I will be faithful to the Lord, faithful to the church and faithful to what God calls me to do in the particular ministry he gives me…

Let us all be witnesses to one another of a life of faith—as Archbishop Sample pointed out—of Christ, Christ present in our midst together and in each one of us, so that when others look at us, they will see in us, Christ, our hope of glory.

**Combat and Service Shaped Peter Smith**

Peter Smith was born Feb. 8, 1958, in Pietermaritzburg, an agricultural and manufacturing city of about half a million people inland from Durban, South Africa’s largest seaport on the Indian Ocean.

The oldest of six children in an upper middle-class family, his father was an attorney and his mother an archivist.

“Peter knows a lot about a lot of things,” says his younger sister, Kathy Thornburg. “This was evident very early. He won the general knowledge prize at our primary school.”

Thornburg, who lives in the San Francisco area, always knew her brother was a strategic thinker able to see the big picture.

“He used to spend hours and hours setting up and playing games around strategy and tactics,” she says. “In fact, sometimes these would go on for days.”

Thornburg says her big brother showed he is very fair at a young age. Once the brothers got mischievous and blew up a neighbor’s mailbox with a three-inch firecracker.

“They felt so bad the next day that they collected all their coin savings in a bag, and dropped it off with an anonymous apology note at the neighbor’s house,” Thornburg says. “The neighbor did not find out who was responsible until decades later.”

After high school, where he was top student, he served in the South African Army, where he spent time in the bush along Namibia’s northern border with Angola.

“There’s nothing like the possibility of sudden death to help one focus on what’s really important,” said the former
infantryman who, at age 18, saw the opportunities of life before him and death an infinity away. “The experience really helped my self confidence, and it helped me grow.”

The brutal reality of combat occurred quickly for the priest when two of his friends were killed and several others wounded. One of those killed in action was a mate who joined young Smith at Mass on Sundays when the unit was back at base camp.

After required military service, he went on to earn a bachelor’s degree of commerce in business administration and marketing in 1981 from the University of Natal and a law degree from the University of Natal Law School in 1983.

After law school, he left South Africa to go to South Bend, Ind., where he visited one of the lay communities that had developed from the charismatic renewal, the People of Praise.

After a year, he went on retreat with men from the Brotherhood of the People of Praise, one part of the larger group, and then moved in with them. He served in South Bend and Minneapolis. He has lived with members of the private association of the faithful for more than 30 years.

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He currently lives in community with three members of the Brotherhood of the People of Praise in North Portland and helps out at parishes on weekends.

“I am fortunate that I live with two other priests and a brother from my community,” said Bishop Smith. “We pray together, have meals together, and share life in community. It’s a great blessing and support. Having a solid prayer life, individually and communally, and having good supportive relationships have strengthened my priestly life and ministry.”

Bishop Smith dedicated himself to celibacy as a brother in his community for 13 years before he became a priest. He sacrificed family life to enhance his ministry to the People of God as a choice on its own, not just because it was a requirement for priests.

“There is a freedom. It’s not better, just different,” he says of celibacy. “If you embrace it as a gift in its own right and not just something you do so you can do something else, it is life-giving.”

The Brotherhood moved to Portland from Indiana after several members expressed an openness to the priesthood. Then-Portland Archbishop Francis
George started the process to have the Brotherhood recognized canonically, and several of the group entered the seminary at Mount Angel.

The South Africa-born prospective auxiliary bishop was ordained a priest on June 9, 2001 at St. Mary’s Cathedral, Portland by Archbishop John Vlazny. The new priest’s father, Patrick Smith, said that day that he kept thinking back to when his first-born son was a baby, and the couple offered him up to the Lord for his use. “That the Lord could hear that from a little puny dot on the earth—it’s awesome.”

In the early 1990s some of the Catholic men experienced the Lord giving them a desire to pursue priesthood. The Brotherhood had discussions with the Pontifical Council for the Laity in Rome and several U.S. bishops and some priest members of the People of Praise—especially Father Perron Auve of the Diocese of Yakima, WA—about how to do this together in the Brotherhood. Eventually, they began to meet with Then-Bishop Francis George of Yakima, himself a member of a Religious community of men, the Oblates of Mary Immaculate. Under his direction they started the process of seeking canonical status in the Catholic Church. Bishop George, who would eventually become a cardinal, served for a year in Portland and continued to voice support for the Brotherhood before he was appointed to Chicago. On Jan. 25, 1999, Portland’s Archbishop John Vlazny established the Brotherhood as a private association of the faithful in the Archdiocese of Portland.

In the late ’70s some of these single men, who were active in evangelism, felt moved by the Holy Spirit to live celibate lives for the sake of God’s kingdom. They also felt drawn to do this together. They made temporary personal commitments to celibacy and moved together into a home just south of the University of Notre Dame.

In their home they established a simple rule of life that included putting their money and possessions in common, praying together, taking meals together and engaging in service and apostolic activities. What united them was their membership in People of Praise and their simple life together. The members included both Catholics and Protestants. Each of them was well formed in his own church and also active in it. They agreed to respect the beliefs and conscience of the members in other churches and made a commitment to pray for the eventual unity of all Christians. They also continued to be part of the larger People of Praise community and its life, activities and mission. Eventually, they took the simple name “the Brotherhood.”

The People of Praise began in South Bend, IN in 1971. The members consisted primarily of married couples and some single men and women. In the late ’70s some of these single men, who were active in evangelism, felt moved by the Holy Spirit to live celibate lives for the sake of God’s kingdom. They also felt drawn to do this together. They made temporary personal commitments to celibacy and moved together into a home just south of the University of Notre Dame.

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Peter distributes communion to Glenn Pelikan (in wheelchair) and behind him Dick and Helen Cheek, three members of St. Rose Parish, where Peter served for seven years.

**Bishop Lives in Community**

From the Catholic Sentinel

The People of Praise began in South Bend, IN in 1971. The members consisted primarily of married couples and some single men and women. In the late ’70s some of these single men, who were active in evangelism, felt moved by the Holy Spirit to live celibate lives for the sake of God’s kingdom. They also felt drawn to do this together. They made temporary personal commitments to celibacy and moved together into a home just south of the University of Notre Dame.

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BROTHER OR THUG?
Missionary Story
by George Kane

When I first moved into the south side neighborhood of Evansville, I began to rub shoulders with a lot more thug types than I had previously known. Today, every time I step outside, and especially when I'm doing mission work, I encounter shirtless men with sideways hats, tattoos of screaming skulls, a strut in their step and sagging pants. Sometimes they walk with their earbuds in, staring at the broken pavement and singing along. Other times they walk with their heads on a swivel, peering aggressively ahead, behind and side to side. Their eyes ask, You wanna fight? and their never-still hands never stop adjusting their clothing, their hair, or checking their phones. You've seen a young man like this, haven't you? What words would you use to describe him? A thug? A criminal? Dangerous? Lazy? Beloved brother?

One day on mission, John Earhart and Ellen Reed came across a city block that felt like a ghost town. They passed house after abandoned house, slowly caving in on their foundations, with decaying and repulsive facades. Then, softly at first, they heard the low boom-boom of rap music droning in a nearby shotgun shack with camouflage curtains in the windows. John and Ellen were both interested in knocking on the door, but they didn't have a sense for what the Lord wanted to say. Boom-boom-boom. Knock-knock-knock. A young man stepped out onto the porch and quickly shut the door behind him, but not before the smell of broken plumbing escaped. Short and skinny, Ian was swimming in a huge T-shirt covered in dollar bills and wore a backwards flat-brimmed hat. His small, black eyes glared aggressively at John and Ellen, sizing them up.

“We’re some Christians,” John explained. “We think God has a plan for this neighborhood and—”

“I make my own rules,” Ian interjected, smacking his chest with a skinny fist. His arms were covered in small, dark bumps and ringworm welts. There had to be animals with him in that tiny shack of a house. “Man, the police know not to mess with me,” Ian continued, detailing highly dramatic, highly unlikely encounters with the police. “I’ve got family that will back me up.” John and Ellen could hear the dog barking. “And my dog will eat people,” Ian threw in, for effect. John tried not to laugh at this last, over-the-top threat, and when John asked Ian if he knew that God is preparing us a mansion with tons of rooms in heaven. This got Ian excited and, as John continued to explain what it’s like to live in the power of the Holy Spirit, finding our calling as men made for a specific purpose, Ian (who had learned about the Holy Spirit from watching TV on Netflix) exclaimed, “Man, what you’re saying is making some sense, it’s getting in here.” He pointed to his forehead and shook his finger. “…And going around like this!” And when John told him about Christ dying for our sins, Ian said, “You’ve got me thinking about this stuff!” At one point John wrote down the name of some free Christian rap music, and Ian stared at the note. “I don’t know how to read… people just kind of pushed me along in school.” At the end of the conversation, John led a prayer for strength, which Ian gratefully received.

John and I have been back to visit Ian, and John has begun some rudimentary reading lessons.

Ian is my beloved brother!

As Pope Francis said, “We need to go out… to the outskirts, where there is suffering, bloodshed, blindness that longs for sight, and prisoners in thrall to many evil masters… go out and give ourselves and the Gospel to others, giving what little ointment we have to those who have nothing, nothing at all” (Holy Thursday Mass Homily, 2013).
A new high school opened its doors in Princeton, New Jersey, in September, thanks to a new partnership between Trinity Schools and The Wilberforce School. Kerry Koller, president of Trinity Schools, and Howe Whitman, head of school at The Wilberforce School (TWS), signed a contract formalizing the partnership in August at a meeting of teachers from TWS and Trinity held at Trinity School at River Ridge.

The new high school, which began serving 16 students in the ninth and tenth grades, is a natural expansion of TWS, which already offers pre-K through eighth grades. It is also the first school of its type—a school that is licensing the Trinity curriculum and maintaining an ongoing training relationship with Trinity’s teachers and administrative leaders. To reflect these close ties, the school has a new designation, Trinity Member School, a term which it is already using in its marketing materials.

There were already many similarities between Wilberforce and Trinity. Both started small and began holding their classes in church buildings. Both admit students from a variety of Christian denominations, and both have reputations for academic excellence. A group of Christian parents founded The Wilberforce School in 2005, naming it in honor of a British abolitionist and Christian member of parliament, William Wilberforce (1759-1833).

Interview with Howe Whitman

It seems like The Wilberforce School and Trinity School both started in the same kind of grass-roots way.

Yes, I noticed that. When my wife, Brenda, and I had preschool-aged children, we started talking about their education. We also had some early morning pancake prayer meetings with our friends and cofounders, David and Awilda Rowe. That started everything off, just getting together to pray about our own kids’ education. In the process, we had to think about what was most important to us. As parents, we...
wanted our children’s first experience in school to be joyful and engaging, so they would love to learn and learn well. We didn’t want to have to choose between academic excellence and Christianity. We wanted a school that would integrate the life of Christ into the daily life of the students.

Because that kind of school didn’t exist here in Princeton, we founded The Wilberforce School.

Your background is in real estate development. What got you into the business of classical Christian education?

Ever since high school I’ve had a heart for ministry. Right out of college, I started in prison ministry with Chuck Colson’s organization, Prison Fellowship. Then I went to business school. My career was first in strategy consulting, then in real estate development, but I’ve always been involved in ministry to young people, either full-time or on the side.

Once we started to plan our school, somebody had to take care of all the details. We had our first open house, and then we had to deal with applications and interviews and hiring a teacher. Before I knew it, that’s what I was doing 75% of the time! Then I became head of the school. It’s been a really wonderful 10 years. I’ve loved it. I didn’t have a background in education, but I did have Karen Ristuccia, a lifelong educator, to partner with. She shepherds the teachers, and I work on strategy.

How did you hear about Trinity School and the People of Praise?

First, through personal friends and several of the branch members in northern Virginia. Also, Karen’s nephews attended Trinity School at Meadow View. My wife Brenda and I decided to visit the campus two Thanksgivings ago. The night before we left, we watched the Trinity website’s videos, and afterward we just looked at each other. Wow, this is really different! The more we got to know about it, the more we wanted it. It seemed like the logical conclusion to a Wilberforce education.

When we hired your video team to make a marketing video for our Explorers program, Sean Connolly, Debbie Mixell, Joe Gleason and you came out from South Bend, and we quizzed them about Trinity education. When we got some other board members to look into Trinity, they were even more excited than we were. That’s when we started talking to Andrew and Kerry about partnering.

How has the new high school been received in Princeton?

People haven’t seen anything like it before. Once they’ve heard it described and met some of the teachers and seen the videos, they realize it’s unique, but a lot of people have yet to hear about it. We’re working to change that.
The two schools seem to have strong affinities in many areas.

It really feels like we’re working with people who are kindred spirits, with brothers and sisters. It’s been very easy to work with Kerry and with Andrew Zwerneman at Meadow View and everyone else because we really do have a common vision about what education should be. It’s a great blessing. Kerry’s been involved in starting three schools so far, and he’s not intimidated by anything. He’s experienced the thrills and agonies and difficulties and blessings. He’s a great person to walk with us through this process.

That makes me think of Psalm 133: “Behold, how good and pleasant it is for brothers to dwell together in unity!”

I was thinking of that too! It’s a fellowship of people called to a certain way of educating. For us, it’s great to be able to walk through this process with good people who are doing it so well and have such great experience.

Tell me about The Wilberforce School’s approach to ecumenism.

In our current school we have parents sign a covenant that has at least one parent being a Christian, but in the high school we’ll open it up to anybody who’s willing to sign on to the kind of education we offer. We’ll be rooted in orthodox Christianity—what most Christians have believed for the past 2,000 years. Our high school students are invited to explore what that means.

Will the Wilberforce high school have single-sex classes?

Yes, once class sizes are large enough to sustain that.

How can the members of our community pray for you?

Most of all, I would love the People of Praise to pray that we can develop a strong community of people around our school who are committed to following Christ together. Many things work against that in Princeton: careerism, people living here for a few years and then moving on, the atomization of society and so on. Also, we have a very diverse community; probably over 25 different churches are represented at the school we run now.

Children develop their own faith, but they do it in the context of a community

“The more we got to know about it, the more we wanted it. It seemed like the logical conclusion to a Wilberforce education.”

–Howe Whitman
that is helping them to see faith in practical terms and make decisions and grow. We want to develop a rich, dynamic and growing Holy Spirit-directed community in Princeton.

**Interview with Kerry Koller**

**How did the partnership between Trinity Schools and The Wilberforce School come about?**

First they developed a relationship with the Meadow View campus, particularly with Andrew Zwereneman, the head of school. They had been looking into ways to add upper grades to their existing school, so they wanted to get his ideas. I understood immediately that these folks were brothers and sisters in the Lord, and I told them we would be of any assistance that we could.

In one of our phone conversations Howe asked me, “Why don’t you come and build a Trinity School in Princeton? We’ll send our kids to your school.” I took that request to the Trinity School board, and they decided, no, we just can’t afford to do that at this juncture, but they wanted me to continue to do whatever I could to help them out. What has developed is that we’re helping them to do Trinity School in their location with their staff. We’re calling them a “Trinity Member School.”

**How is that different from being a Trinity School campus, like Greenlawn, River Ridge and Meadow View?**

Howe suggested the term, and I liked it. The high school of The Wilberforce School is getting what you might call the “Trinity School DNA”: the mission, educational objectives, pedagogy, culture, curriculum, etc. The school will be owned and
governed by The Wilberforce School, with Trinity Schools serving as the sole source of the school’s design and its educational elements, as well as the training of its faculty.

Are there advantages for their school in using the Trinity School model?

Absolutely. They can publicize their new school as part of a program that’s up and running and has already done an excellent job. You can see this on their web site www.wilberforceschool.org and in their printed materials: they mention Trinity School everywhere. Of course, they’ve been educating children on their own for 10 years, creating their own culture, identity and terminology. I expect our curriculum will be adjusted to reflect all that, but they intend to make their high school as much like Trinity as possible.

What has it been like, working with folks at The Wilberforce School?

They’re really good brothers and sisters in the Lord and I feel very much at home with all of them, as Andrew does. Working with them is really very pleasurable and full of honesty, affection and mutual respect.

What about the practical challenges? How will you train their teachers?

The goal is that our approach becomes their approach, so that they come to know the program thoroughly, know how we think and how we operate. The training begins with the New Teacher Institute which we hold every summer at Trinity School at River Ridge. This brings together new Trinity School teachers as well as those from Wilberforce and from Trinity Academy in Portland, which is a project of the Vancouver-Portland branch. At present we assign a master teacher from one of our schools to each new teacher at Wilberforce. They meet by phone weekly throughout the school year. We also intend to visit them on their campus at least once a year and are continuously available to them by phone for consultation. The general pattern is a big immersion at the front end, and regular oversight following that.

Is there a precedent for this kind of partnership?

We’ve helped start other schools by licensing our curriculum. We can say proudly that we were instrumental in the origin of what has become Great Hearts Academies, an organization of charter
schools that started in Arizona and now enrolls about 6,000 students. Great Hearts Academies wants to build more schools and become a national charter movement. They do a wonderful job, and I’m happy they’re successful.

Through the Academy Project, which Andrew started, we have licensed our curriculum to two more schools: Trinity Academy in Portland, and Thomas MacLaren School, a charter school in Colorado Springs.

**Trinity Schools began so we could educate our own children in the People of Praise. Has there been a change in mission or focus since 1981?**

The children of community members have always been a major concern of the People of Praise. One aspect of that concern was education, and the other was forming our children in Christ in the culture of the People of Praise. In the late 1970s, after we had come up with an educational plan for our children, we had a community consultation on starting a school. We said this would be a school unlike any other school. It was going to be ecumenical, with single-sex classrooms and students reading original texts—basically the same as what we have today. We asked members to go home and pray about it, and then write down whether they supported it or not. The community said yes.

Later, in November, 1994, the community’s board of governors adopted education as one of the chief goals of the community. In light of that goal, the People of Praise strives to educate as many children as we can, both for their own sake and for the sake of the wider human community.

**Is this what’s referred to in the Spirit and Purpose: “We wish to educate children in a true and integral Christian humanism. To this end we establish schools,” so we can transmit to our children “Christian concepts of freedom and the ascendancy of the spirit in mankind”?**

Yes. Prior to that time, the community had only six goals. Education became our seventh goal, and it involved going out. As our graduates take on adult lives, they can found and nurture families and participate in the religious, social, political and intellectual life of their churches, communities and cities. We think that is very worthwhile—an outreach to build a better world and to lead people to Christ.

I’m delighted with how this has worked out. I think our partnership with The Wilberforce School is a real step forward, and I think the Lord is behind it.

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*Kerry Koller*

**“The high school of The Wilberforce School is getting what you might call the ‘Trinity School DNA.’”**

Wilberforce faculty member Kathryn Krall leads a Humane Letters discussion with high school students.
THE MYSTERY OF THE
A SCIENTIST EXPLORES THE BIBLE
HUMPHREYS BEGINS BY PINPOINTING the date of Jesus’ death, including the day, month and year. The day is easy, since all four Gospels indicate that Jesus died on a Friday. The month is easy, too, since Passover always occurs on the 15th of the month of Nisan in the Jewish calendar. This means that, according to John, Jesus died on the eve of Passover, Nisan 14. But if the synoptic Gospels are correct, then Jesus died on the day of Passover itself, or Nisan 15. (Recall that Jewish days run from sunset to sunset, so the post-sunset Last Supper and the crucifixion could have happened on the same day.)

Getting the year right is harder. Humphreys narrows down the time frame to 10 years—AD 26 to 36, a range most scholars accept. To home in further, he turns to astronomy.

The Jews used a lunar calendar. Humphreys says, “The priests of the temple in Jerusalem had a team of men who, each month, looked for the new crescent moon. When at least two of these trustworthy witnesses agreed they had seen it… trumpets were blown to tell all Jerusalem that it was a new moon and a new month.”

This raises an intriguing possibility. Since Jewish dates are determined by the moon, is it possible to wind the lunar clock backward and figure out when Nisan 14 or Nisan 15 would have occurred during the target timeframe?

Scientists have tried this since the 1930s, but there’s a problem with their efforts. The start of a Jewish month depended on seeing the crescent moon. There are observational factors such as the brightness of the crescent, the darkness of the sky, atmospheric degradation, etc., that could have affected when the Jews declared the start of a month.

In 1981 Humphreys worked with Oxford astrophysicist Graeme Waddington to see if they could include these observational factors in computer calculations. They published their results in the scientific journal Nature in 1983. Humphreys says, “These calculations agree with over one thousand recorded observations of new moons and give the correct answer every time. We can therefore have considerable confidence in them.”

Waddington’s calculations show that there are only four possible years between AD 26 and 36 when either Nisan 14 or Nisan 15 fell on a Friday: 27, 30, 33 and 34.

Humphreys is able to eliminate the years 27 and 34 by correlating data from the Gospels with data from Roman historians. He then rules out AD 30 since, as he argues, John the Baptist’s ministry could have started no later than AD 28, and Jesus’ ministry lasted for three years. This leaves only the year 33. By translating the Jewish calendar to the Gregorian calendar we use today, he comes up with the date Friday, April 3, AD 33!
Humphreys goes on to confirm this date using a different approach.

In Acts 2, Peter quotes the prophet Joel: “In the last days ... the sun shall be turned to darkness and the moon to blood.”

Some scholars suggest that on the day of Pentecost Peter wasn’t predicting future events, but claiming that these signs had already taken place. F.F. Bruce writes, “[L]ittle more than seven weeks earlier, the people of Jerusalem had indeed seen the darkening of the sun, during the early afternoon of Good Friday; and later in that same afternoon the paschal full moon may well have risen blood red in the sky in consequence of that preternatural gloom.”

In the ancient world, the phrase “blood moon” was used to describe a type of lunar eclipse that occurs when the moon is in the earth’s shadow.

Humphreys goes on to argue that at least two other groups, the Essenes and the Zealots, probably followed the preexilic Jewish calendar. Was Jesus following such an alternative calendar?

Humphreys sees a clue hidden in Mark 14:12. Mark tells us that the Passover lamb was slaughtered on the first day of the feast of Unleavened Bread, which was the Passover. This is impossible according to the official Jewish calendar, because the lamb was slaughtered the day before Passover, on Nisan 14.

But if Jesus was celebrating the Passover on Nisan 14, and using a calendar with a sunrise to sunrise day, then Mark’s sentence makes sense. Humphreys suggests that Mark was cluing his readers in to the fact that Jesus was using the traditional, preexilic calendar.
Humphreys sees another hidden clue in the “man carrying a jar of water” who was to lead the disciples to the upper room (Lk. 22:10). Most Jewish men did not carry jars of water, but Essene men did. The man carrying water could have been an Essene living in the Essene quarter of Jerusalem, someone who was willing to allow the disciples to celebrate the Passover early, because he was following the traditional calendar.

The official calendar puts Nisan 14 on a Friday in the year 33, but what day would Nisan 14 have fallen on according to the preexilic calendar? Humphreys and Waddington again wind the clock backwards and come up with an answer: Wednesday. In fact, the Gospels never explicitly state that Jesus and his disciples ate the Last Supper on a Thursday.

There are certain advantages to this scenario. Scholars have often wondered how it was possible for Jesus to eat the Last Supper on Thursday night, pray in the Garden, get arrested, appear for questioning before Annas, appear before Caiphas and the Sanhedrin for a lengthy trial, appear before Pilate, appear before Herod, and again before Pilate, all by Friday morning, the day when he was crucified. (Mark puts the time at 9:00 a.m.) If that Last Supper happened on Wednesday, there would be sufficient time for all these events.

HUMPHREYS FINISHES HIS BOOK BY pointing out the symbolism in play if his conclusions are correct: “By using the preexilic calendar, Jesus held his Last Supper as a real Passover meal on the exact anniversary of the first Passover, described in the book of Exodus, thus identifying himself as a new Moses, instituting a new covenant and leading God’s people out of captivity. Jesus died at about 3 p.m. on Nisan 14 in the official Jewish calendar, at the time the Passover lambs were slain, thus becoming identified with the Passover sacrifice.”

What do other scholars make of Humphreys’s conclusions?

In a 2013 article, Helen K. Bond, a scholar at the University of Edinburgh, accepts the astronomical calculations of Humphreys and Waddington, but rejects the idea that Jesus had to die on either Nisan 14 or 15, and so she comes to a different, less precise conclusion.

Oxford Bible scholar Nicholas King predicts that New Testament scholars will “bridle restively at this book,” but he says that Humphreys has made a case convincing enough that it needs to be answered by Bible scholars. King accepts Humphreys’s conclusion that the Last Supper happened on a Wednesday, but he points out that Humphreys does not give anything more than circumstantial evidence for some of his other conclusions.

In his book Jesus and the Victory of God (1997), N.T. Wright suggests that the Last Supper was not a full Passover meal eaten with a lamb, but a highly symbolic “quasi-Passover.” He believes that Jesus and his disciples celebrated the Passover before the date on the official calendar, consistent with what Humphreys concludes.

Pope Benedict XVI surprised many in 2007 when he suggested in his homily on Holy Thursday that Jesus celebrated Passover “at least one day earlier” than Thursday. But he didn’t go as far as suggesting that Christians move their Holy Thursday celebrations ahead by one day. Will that ever happen? Only time will tell, but until the issue is resolved you can read Humphreys’s book and draw your own conclusion.
The Victory of the Cross
Scripture Study on Matthew 27:45–51

BY MARY FRANCES SPARROW

Now from the sixth hour there was darkness over all the land until the ninth hour. And about the ninth hour Jesus cried with a loud voice, ‘Eli, Eli, la’ma sabach-tha’ni?’ that is, ‘My God, my God, why hast thou forsaken me?’ And some of the bystanders hearing it said, ‘This man is calling Eli’jah.’ And one of them at once ran and took a sponge, filled it with vinegar, and put it on a reed, and gave it to him to drink. But the others said, ‘Wait, let us see whether Eli’jah will come to save him.’ And Jesus cried again with a loud voice and yielded up his spirit. And behold, the curtain of the temple was torn in two, from top to bottom; and the earth shook, and the rocks were split” (RSV).

This Scripture study can be done individually or in a small group.

1. Read Matthew 27:45–51.

2. Read Joel 3:14–18. Notice how God cries out twice in Joel 3:16. (This passage from Joel is a prophetic description of the coming Day of the Lord, which will be a day of judgment for Israel’s enemies and a day of triumph for God and his people.)

4. For more insight into the meaning of the temple veil/curtain being torn in two, read Hebrews 10:12-22, Hebrews 6:19-20 and Isaiah 25:6-12. The curtain (or veil) referred to in Matthew 27:51 was probably the curtain which divided the Holy of Holies from the rest of the temple. The Holy of Holies was God’s dwelling place in the temple. It was the temple’s innermost chamber and only the high priest was allowed to enter it.

5. The Greek word describing what happened to the curtain and the rocks is variously translated as split, torn, cleft, divided in two, rent or opened. Read Mark 1:10, Luke 5:36 and John 19:24.


7. Read Zechariah 14:4-9, paying special attention to verse 4, and Exodus 14:21.

RSV: And behold, the curtain of the temple was torn in two, from top to bottom; and the earth shook, and the rocks were rent.

NJB: And suddenly, the veil of the sanctuary was torn in two from top to bottom, the earth quaked, the rocks were split.

KJB: And, behold, the veil of the temple was rent in twain from top to the bottom; and the earth did quake, and the rocks rent.

From the Anchor Bible: “Josephus has an account of an earthquake before the fall of Jerusalem, while a letter of Jerome recalls that the lost Gospel according to the Hebrews speaks of a cleavage in the masonry of the temple porch, which might have left the Most Holy Place open to view. The Talmud has an interesting story concerned with Rabbi Yohanan ben Zakkai, which reports that the doors of the temple opened of their own accord forty years before the fall of Jerusalem, so portending the end of the temple.”
RECIPE

HAWAIIAN BEEF STICKS

Recipe from Carol Miller
Photo by Jennifer Kenning
These tasty grilled beef sticks are a legend in the South Bend branch. The adaptation of this recipe that Bud Rose used for the Ethnic Festival included more sugar than the original version printed below. The extra sugar makes for a Tokyo-style beef stick rather than a Hiroshima-style stick, explains Carol Miller, who provided this traditional Japanese recipe.

**HAWAIIAN BEEF STICKS**
(SERVES 4)

**Ingredients**
- 2 lbs. of rib eye or sirloin steak, cut into one-inch cubes
- 1 cup soy sauce
- 6 tablespoons brown sugar
- 2 cloves of garlic, crushed or minced
- 1 small piece ginger root (1 inch), crushed or grated
- Optional: 2/3 cup sherry or red wine

**Directions**
1. Combine all ingredients and marinate meat for at least one hour.
2. Preheat grill to high heat. Skewer meat and grill 3-5 minutes on a side. If you prefer to use an oven, broil the beef sticks on a rack. The beef sticks will cook even faster when broiled.

Have a recipe idea? Contact Elizabeth Grams at egrams@peopleofpraise.org.

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From right: Mary Frances Sparrow, Ellen Reed, J-T Kelly and Carol Miller assemble beef sticks to sell, sometime in the late 1980s.

**Beef Sticks Bring Back Memories**

**BY CHRIS MEEHAN**

Many South Bend brothers and sisters can remember chopping, skewering, grilling and hawking the Hawaiian beef sticks created by this recipe.

Starting in 1986 and continuing for more than a decade, we sold these marinated treats at the city’s annual summer Ethnic Festival. These beefy sticks definitely brought home the bacon—about $10,000 annually for Trinity School. And whenever things got a little slow at the booth, Bud Rose would call out, “Aloha! A-loooooo-ha from the isle of Hawaii. Step right up and get your delicious Hawaiian beef sticks! They’re yummy for your tummy!”

Each year Bud bought over 1,000 pounds of beef. All of it had to be cut up into small pieces, skewered on wooden sticks and then marinated in homemade teriyaki sauce. On two nights the preceding week, 30 or more members of the branch would gather in the LaSalle Building for several hours of assembly-line work. Dan Brewer still remembers grating huge ginger roots for the marinade. Once all the chopping and skewering was done, workers put the ready-to-cook kebabs in the refrigerator until the weekend-long festival began on Friday evening.

At the branch’s booth on a downtown sidewalk, eight people per shift collected money, served food, prepared drinks and/or—depending on their stamina—ran the hot grills in the summer heat. The LaSalle Building was close enough that a small crew could roll carts with uncooked beef sticks and lemonade jugs from the LaSalle kitchen to the booth. The August, 1992, *Vine & Branches* describes how that year’s booth involved 260 volunteers selling 1,150 pounds of beef. The August, 1994, *Vine & Branches* mentions 220 volunteers and 6,400 sticks of meat!

Eventually the popularity of the festival faded, and the profits faded too, so the booth came to an end. But the memories of sweating alongside brothers and sisters each year in early July are still very much alive in South Bend. And now, with the printing of this recipe, the taste and the smell can live on, too! Long live the Hawaiian beef stick!
TO SERVE AS JESUS SERVED: 
Thinking About Work

By Clem Walters

Editor’s note: The book To Serve as Jesus Served was written by Clem Walters and published in 1983 by Greenlawn Press. It is part of the Servant School curriculum.

Many Christians force a dichotomy between the work by which they earn a living and their real life, which centers on church and family. They see work as a necessary evil, a poor second to Christian service. As a result, the Lord has no effective influence during most of their waking time.

Those who see life in a more integrated way may be tempted to subsume their entire Christian life under their work, or to view their entire work life in spiritual terms.

Of the two, the temptation to make work an idol is more obvious. With the excuse “My work is my way of praying/serving,” these workers let their jobs become an obsession which squeezes out other commitments. The threat to family and spiritual life is obvious.

However, it is equally dangerous to overspiritualize one’s work. The person who succumbs to this temptation to see Satan behind every difficulty invokes Christ to mask his own inadequacies, and uses trust in God’s providence to excuse him from taking proper initiative to earn his own way. His verbal Christian witness is often rendered ineffective by his careless work habits and condemning attitude toward those with whom he works.

If you are a Christian, service is your full-time vocation. Jesus wants to be Lord 24 hours a day. This does not mean you will always be engaged in spiritual activities; but it does mean the Holy Spirit cares as much about the way you work as about the way you pray.

To Serve as Jesus Served: A Guide to Servanthood is out of print, but the full text is available in .pdf form in the People of Praise File Library. To access it, go to www.peoplofpraise.org and click on the “Resources” drop-down menu in the upper right corner. Click on “File Library” in the drop-down menu, on “Life Together” in the left sidebar, and then on the headline To Serve as Jesus Served, which is the third link from the bottom. Used copies are also available on Amazon.com and Abebooks.com. To find them, go to the website and search for “To Serve as Jesus Served.”

KAY AMENDA

By Jennifer Ambrose and Kay’s Women’s Group

Kay Amenda had a sweet, quiet spirit and a strong character. Children nicknamed her Grandma Sticker, because that’s how she rewarded any pictures they colored and gave to her. She loved to watch the children dance to the worship music during our meetings.

Kay and Walt Amenda were part of the original prayer group that became the Rockford mission branch of the People of Praise. They made the covenant September 21, 1991. Kay was a foundation stone of our branch and a treasure to every one of us.

Ever-faithful, she rarely missed a branch or women’s group meeting. A couple of years ago she moved into her son’s home, and her devoted family would make sure she got to People of Praise events whenever she had the energy to do so. One mild evening in May, Kay was home in her pajamas but she decided she was up to attending women’s group, so her son Ray brought her over in her pajamas!

In her retirement years she enjoyed making cards using wallpaper, and developed her own trademark, Off the Wall Card Company.

We shared our memories of Kay at the wake, and her family was deeply touched that we loved their mom so much. Her sense of humor was shining through to the very end.

Her favorite Scripture verse was “Trust in the Lord with all your heart.”
By Walt Seale

BRAD ALLEN

Brad loved being a member of the People of Praise. During men’s group and at community meetings he often said, “I love this! I love Christian community.”

He had worked in forestry for a while after college, but eventually took a job writing computer code. In 2008 his work shifted to Evansville, so he and Linda moved there with their four children. In 2009, through connections with the Grondin family in the South Bend branch, they hosted some missionaries who were investigating whether to move to Evansville.

“The Allens were such gracious hosts,” says Nick Holovaty. “One time they all moved to the basement so the missionaries would be more comfortable.”

Brad enjoyed the outdoors and loved spending time with his family hiking and biking and birdwatching. An avid runner, he was known to sing praise songs as he ran and to greet people with “Have a blessed day.” He loved to read the Bible, to pray and to tell others about the Lord.

In September, 2010, Brad was diagnosed with ALS. Linda says, “It could have been a hellish three and a half years, but Brad made sure the right spirit was in our home. He always had a smile and was a great example to his friends and family. He took the worst situation as a way to grow in faith.”

As Brad requested, his church and his People of Praise community came together after his death to celebrate his “homegoing.” The church was filled with praise. Person after person testified to the blessing of knowing Brad and seeing him live his life to the fullest for the Lord. Nick adds, “With his deep love for community, Brad was a cornerstone of our mission work in Evansville. We wouldn’t be here without him.”

TRIBUTES

By Tom Noe

DAR JOHNSON

For 10 years Dar (South Bend) managed the service department at Jordan Ford in Mishawaka, then the largest Ford dealership in the US. After he and Betty joined the community in 1976, he realized that his dream of opening his own full-service garage would fit precisely with the People of Praise’s efforts to start new community businesses. In February, 1977, he opened Johnson Auto Service Center. A couple of months later, when we started the Association of Businesses and Professions (a forerunner of Christians in Commerce), Dar was one of its first members.

“Service” was Dar’s middle name. After he died, on March 18, we heard dozens of stories that started, “Dar helped me out” or “Dar went out of his way” or “Dar fixed my—” He ran the garage with unwavering integrity, and he was always generous, patient and practical. He hired (and trained) several community members to work with him.

At one time Dar was running three businesses (adding a used-car lot and a salvage yard), so he arranged for Rick Thomas to buy the garage—now Rick’s Auto Service. Rick says, “You could tell that Dar was a man close to God by the way he prayed and made decisions, especially during hard times.”

Dar had a heart for high school students and started several fundraising projects for Trinity School. He spent many years in Christians in Mission, always praying for our young people on mission projects. Dar was sturdily built, but his soft-spoken voice and meek demeanor created an instant bond. You felt his big, big handshake and you knew he was a strong man you could trust absolutely.
A group of graduates from the campus division in Indianapolis: L to R: Meghan Couch, Laura Kane, Annie Putzier, Irene Robinson, Cathy Schwab and Jacqueline Magill.

**LIFENOTES**

**Births**

Congratulations to Rob and Laura Brickweg (Servant) who welcomed Eloisa Edna on September 14.

Matt and Mary Beth Harris (northern Virginia) are announcing the happy tidings of the birth of Seamus Roy on July 27.

Alex and Julia Shek (northern Virginia) are thanking God for Lucia Josephine, born July 21.

Thomas and Jeanette Duddy (Allendale) are praying God for the birth of Marianne Joy on July 12.

Mike and Sarah Stapp (Servant Branch) welcomed Olivia Rose Mary on July 9.

John and Karen Xenakis (South Bend) are rejoicing in the birth of Claire Maria on June 30.

Rebecca (northern Virginia) and Patrick Rooney are spreading the good news of the birth of James Patrick on June 30.

Theresee (northern Virginia) and Bryan Rosenthal are celebrating the birth of Verity May on June 21.

David and Cathy Smedberg (northern Virginia) welcomed Leo Michael on May 9.

Pete and Sheila Timler (South Bend) are praising God for Elizabeth Mae, born April 27.

Matt and Mary Brickweg (Servant Branch) welcomed Madeleine Mary on April 26.

Josh and Mary Claire Caneff (South Bend) announce the birth of Hosea Stephen Thomas on April 14.

Anderson and Doryne Sunda-Meya (New Orleans) are celebrating the birth of Joia Clara on March 20.

J-T and Hannah Kelly (Mission, Indianapolis) are pleased to announce the birth of Victoria Joy on March 2.

Michael and Gina Busk (South Bend) welcomed Reid Ignatius on February 5.

**Weddings**

Best wishes to Geoffrey Bornhoft and Kaitlin Becker (both Servant Branch), who were married July 19 at Incarnation Catholic Church in Minneapolis.

Congratulations to Joe Ridenour and Mary Caneff (both northern Virginia), who were married July 26 at the Church of St. Patrick in Inver Grove Heights, MN.

Best wishes to Abraham Olson and Patricia Brewer (both Indianapolis CIM), who were married August 2 at Holy Cross Catholic Church in South Bend.

Congratulations to Joe Murphy and Lisa Brickweg (both Servant Branch), who were married August 22 at St. Lawrence Catholic Church and Newman Center at the University of Minnesota, Minneapolis.

**Graduations**

Congratulations to the following community brothers and sisters, who received degrees in the past few months:

- William Bornhoft, B.A. in political science, University of Minnesota
- Joe Bulger, B.A. in history, University of Notre Dame.
- Theresa Bulger, B.S. in music therapy, Augsburg College.
- Peter Coleman, B.A. in chemistry, Indiana University-Purdue University Indianapolis.
- Calla Couch, B.A. in sociology, Indiana University South Bend.
- Meghan Couch, D.P.T. (doctor of physical therapy), Indiana University.
- Andrea DeLee, M.T.S. (master of theological studies) in marriage and family, Pontifical John Paul II Institute at Catholic University of America.
- Therese Fossen, B.A. in music, University of Portland.
- Philip Gaffney, B.S. in mechanical engineering, University of Minnesota.
- Katie Anne Havard, B.S. in neuroscience, Indiana University-Purdue University Indianapolis.
- Laura Kane, B.A. in philosophy, Indiana University-Purdue University Indianapolis.
- Jacqueline Magill, B.S.N. (nursing), Indiana University-Purdue University Indianapolis.
- Sam Mertz, B.A. in history, Holy Cross College (Notre Dame, IN).
- Annie Putzier, B.S.N. (nursing), Indiana University-Purdue University Indianapolis.
- Irene Robinson, M.S. in occupational therapy, University of Minnesota.
- Liz Bonnet, M.S. in clinical mental health counseling, University of Minnesota.
- Tom Brandt, M.S. in education, Indiana University-Purdue University Indianapolis.
- John Case, M.S. in education, Indiana University-Purdue University Indianapolis.
- Carrie Cline, M.S. in education, Indiana University-Purdue University Indianapolis.
- Mary Claire Caneff, M.S. in education, Indiana University-Purdue University Indianapolis.
- Kate Caneff, M.S. in education, Indiana University-Purdue University Indianapolis.
- Erin Caneff, M.S. in education, Indiana University-Purdue University Indianapolis.
- Maria Caneff, M.S. in education, Indiana University-Purdue University Indianapolis.
- Sarah Caneff, M.S. in education, Indiana University-Purdue University Indianapolis.
- Anna Caneff, M.S. in education, Indiana University-Purdue University Indianapolis.
- Elizabeth Caneff, M.S. in education, Indiana University-Purdue University Indianapolis.
- Rachel Caneff, M.S. in education, Indiana University-Purdue University Indianapolis.
- Rachel Caneff, M.S. in education, Indiana University-Purdue University Indianapolis.
- Elizabeth Caneff, M.S. in education, Indiana University-Purdue University Indianapolis.
- Sarah Caneff, M.S. in education, Indiana University-Purdue University Indianapolis.
- Anna Caneff, M.S. in education, Indiana University-Purdue University Indianapolis.
- Elizabeth Caneff, M.S. in education, Indiana University-Purdue University Indianapolis.
- Rachel Caneff, M.S. in education, Indiana University-Purdue University Indianapolis.
- Elizabeth Caneff, M.S. in education, Indiana University-Purdue University Indianapolis.
- Rachel Caneff, M.S. in education, Indiana University-Purdue University Indianapolis.
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The newest household of missionaries in Evansville, IN, with a friend from the neighborhood. L to r: Ben Mysliwiec, neighbor Deon, Rus Lyons, Gabe Yohe and George Kane.

therapy, Indiana University.

Cathy Schwab, B.S.N. (nursing), Indiana University-Purdue University Indianapolis.

Beth Sturman, B.S. in linguistics, Massachusetts Institute of Technology.

Tess Willard, B.A. in marketing and entrepreneurship, St. Mary’s University of Minnesota.

Kate Zenker, B.S. in biology and anthropology, University of Notre Dame.

**Work and Achievements**

Congratulations to Peter Smith (Vancouver-Portland), a member of the Brotherhood of the People of Praise, who was ordained to minister as auxiliary bishop of the Catholic Archdiocese of Portland in Oregon on April 29.

The Missionary Company has welcomed the following five community members to our work in Evansville and Allendale: Joe Bulger, Joe Cassell, Ben Mysliwiec, Annie Putzier and Gabe Yohe.


Congratulations to Sally Spahn (New Orleans), who was named Orleans Parish High School Teacher of the Year for 2013-14.

Congratulations to Anderson Sunda-Meya (New Orleans), who was named to head the Department of Physics and appointed associate chair of the Division of Mathematics and Physical Sciences at Xavier University of Louisiana.

**Deaths**

We’ve received word of the deaths of the following members of the People of Praise. We pray for their families and friends in this time of loss. Tribute articles will follow in an upcoming issue.

Anne Peszynski, Servant Branch, died April 27.

Sylvia Willard, Servant Branch, died June 4.

Ray Hagens, Servant Branch, died July 15.

Marcy Schommer, Appleton, died October 10.

**Executive Office Announcements**

On May 14, three men were elected to the board of governors of the People of Praise: Nick Holovaty (Mission, Evansville), Joel Kibler (Servant Branch) and John Zwerneman (South Bend). Each will serve a six-year term that begins December 1, 2014.

Muncie:

Tom Schmitt has been appointed to a third three-year term of office as area coordinator, effective February 8, 2015.

Servant Branch:

Tom Canef has been appointed to a six-year term of office as principal branch coordinator, effective February 8, 2015.

Jim and Laurie Gapp were released from the covenant of the People of Praise on September 8, 2014.

Shellee Leif was released from the covenant of the People of Praise on October 3, 2014.

Steve and Vicki Showalter were released from the covenant of the People of Praise on October 7, 2014.

Donald and Rose Wacker were released from the covenant of the People of Praise on October 6, 2014.

South Bend:

Rich Was has been appointed to a six-year term of office as principal branch coordinator, effective October 15, 2014.

Sean Connolly was granted tenure as a coordinator on March 12, 2014.
Tim Hammer (Buffalo) has been a self-employed trim carpenter for 33 years. He’s worked on hundreds of houses (including a Frank Lloyd Wright masterpiece), but he had never spearheaded the construction of a whole house from start to finish.

In 2012, when he got the chance to do just that for his son Pete’s family, he jumped at it, using his fine craftsmanship, his resourcefulness and many leftover materials. The result is a home that is already creating new ways for Pete, his wife Sarah and their four children to share their lives with their brothers and sisters in the Buffalo branch.

Eight years ago, Tim started looking into buying the small blue house next door to the tidy yellow farmhouse he shares with his wife, Elaine. The paint was chipped, the bushes were overgrown and the garage door was hanging by one corner. When he got inside to look around he found black mold and walls that were falling down. It was a tear-down.

Sarah asked him, “What are you going to do with the land, build us a house so we can move next door?” She meant it as a joke, but the idea stuck.

In 2012, after six years and several twists and turns in the negotiations, Tim was able to buy the property. At about the same time, Pete and Sarah, with three young children and a fourth on the way, were pushing the limits of their current home. Besides wanting more room for their family, they also wanted to be closer to other branch members and to have room for hospitality. Tim and Elaine liked the idea of having the grandchildren right next door and seeing them on a daily basis. Soon Tim, Pete and Sarah were looking at designs and talking to an architect. Tim agreed to act as general contractor for the project.

Sarah asked him, “Can you build me a new house that looks old?”

Tim had a lot of leftover construction materials that could be repurposed. He had salvaged some 2x4s from Dick Dudek’s basement. (Dick passed away in 2011.) Tim ripped them lengthwise, planed and painted the resized boards and used them as wainscoting. He’d also saved some high-quality plywood left over from the construction of Bob Scott’s pool. It came in handy all over the house.

One of the contractors who helped with the demolition of the old house asked Tim what he was planning to do with a tulip poplar that had been cut down. He’d just bought a lumber mill, he explained, and he had the equipment to take the remnants of the tree away. Tim immediately hired him to mill the tree, and then he dried the lumber for a year in the attic of his barn. When he planed it, he ended up with 350 board feet, and it only cost about $100. He used it as trim around the doors in the great room.

Tim’s deadline for finishing the house was the middle of August, 2014, when Pete and Sarah were determined to use their new home to host Joseph and Maria Mutidjo when they arrived for a two-week visit from Kingston. (Joseph had lived in the Buffalo branch for 11 years before returning to his native Jamaica.) Tim rearranged his work schedule to make it happen, and branch members helped whenever they could, digging ditches, painting doors and hanging siding.

With the work finally completed and the Mutidjos in town, the branch came together to pray over each room in the new house. Then 23 people gathered in the great room for ice cream.

“The man is remarkable, a real treasure of a craftsman and a hard laborer who never stops,” Pete says of Tim. “When we host people in the new house, especially friends who don’t know my dad yet, they are shocked and amazed by the quality of detail that he put into our house. Several have remarked on how expensive it would be to hire out that kind of skilled labor. I will never be able to repay him. He isn’t asking to be repaid.”
Left top corner, Oahu: A dozen children ages 7 through 14 enjoy the incoming tide at Pokai Bay during Keiki Camp held on the west side of Oahu, January 18-20. (Susie Clairmont)

Top middle, South Bend: Gretchen Connolly and Kristen Slattery took their preschool group of four-year-olds on a nature walk last fall. (Margaret DeCelles)

Top right, Servant Branch, from left: Ethan, Matthew and Thomas enjoy a snack at their seventh and eighth grade youth group event on Saturday, May 3. (Mike Wacker)

Right middle/top, Servant Branch: While on retreat near Lake Itasca, MN, last October the seventh- and eighth-grade girls sat on a bridge near the headwaters of the Mississippi River. (Kristin Elliott)

Right middle/bottom, Portland: Last November Chris Kadera and Ken Richardson helped the fourth-grade boys do yardwork for branch member Joe Monek. (Steve Hansen)

Bottom right, South Bend: Spring is soccer time for children of the branch. (Collin Anderson)

Bottom left, Colorado Springs. On April 26, the Girls of Praise held a tea at which they honored their mothers. (Carol Ehemann)

Middle, Northern Virginia: Miguel Rubio, Joe Gomes and Greg Anders took the seventh and eighth-grade boys on a hike up Old Rag Mountain (elevation: 3,291 feet). (Miguel Rubio)
“I will make a way in the wilderness and rivers in the desert” (Is. 44:19).