LOOKING AT MARRIAGE

5 Community Couples Tell Their Stories

Corvallis Branch
Reaching Out to Youth

Missionary Stories
Hitting the Streets in Evansville

Recipe
Super Split Pea Soup
The frigid and snowy winter of 2014 caused the cancellation of several large and small events in eight of our branches. Making the best of it was photographer Andy Bowar (Servant Branch), who captured the rare atmospheric phenomenon known as a sun dog on February 7.

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Sean Connolly and Elizabeth Pease

Twelve community couples made marriage vows last year. What do they need to know about living their new lives? We decided to ask some veteran community couples to tell us their stories.
LETTER FROM THE EDITOR

Two Covenants

Dear Brothers and Sisters,

One recent Friday night, my wife Gretchen and I watched episodes from two TV shows, one old (The Waltons) and one new (The Middle). Both are family dramas, but the depictions of marriage and family life are worlds apart.

The Waltons is a nostalgic look at the life of a large, extended family living together on a mountain in rural Virginia. Contemporary life encroaches in the form of the Great Depression and World War II, but traditional values always win the day.

The Middle follows a modern family who live in the fictional small town of Orson, Indiana. The couple’s marriage and the family’s life are under constant stress and strain from economic pressures, busy schedules and the demands of relatives and neighbors.

Our feature in this issue shows marriage as it is lived practically in the People of Praise. The marriages and families on these pages aren’t nostalgic projections like the Waltons. They do face modern pressures, but they aren’t crushed by them like the family in The Middle. The couples we interviewed find it hard to talk about marriage without talking about community. The two are inseparable, two covenants sustaining one life together. I hope you enjoy reading what these community couples had to say.

In Christ,

SEAN CONNOLLY, Editor
The decision to support the program came after a careful discernment process that involved the entire branch and lasted more than a year.

Corvallis residents Steve and Tena Kimmell founded SSYO about 15 years ago as a church children’s ministry. Its purpose, as described on its website, is “to provide youth with educational, emotional, physical, material and spiritual support.” In practical terms, this means faith-filled adults spending time with youth in the afterschool hours when many of them would otherwise be home alone.

The branch has created three teams of adult volunteers. Two of the teams come on one Monday a month, spending 1:30 to 5:15 p.m. in the SSYO building—a simple two-story structure with an adjacent fenced playground. Branch members read to the 30 or so children who pack into the building, cook them a light meal, help with homework or projects, play games and generally give lots of the one-on-one attention that these kids crave from adults.

The third team arrives monthly on the first Tuesday to supervise dinnertime for up to 120 children at the weekly Tuesday Club. After supper, there’s a large group activity that includes Bible-based character stories, skits and videos. Afterward the children are divided up into smaller groups for a lesson from a volunteer teacher. It’s all over by 7:30.

Other members participate by praying, or (like Jessica Melton and Monica Thompson) scheduling volunteers, or (like Francis Johnson) baking cookies—four dozen a month, maybe chocolate this month and oatmeal raisin the next.

Ann Kinkley loves it. “It’s been extremely rewarding. The kids really lap up the adult attention. I’m surprised at the simplicity of the place and how thrilled kids can be at something so basic, like a coloring contest. I think we’ve made a tremendous start.”

The whole branch prayed, talked and planned for almost two years before making the decision. Terry Aman recalls the beginning of the process. “Back in 2011 a consistent theme came up in our personal prayer and branch gatherings. God wanted us to share what he had given us. So Phil Monaco,
John Carey and I, the branch coordinators, decided to hold a brainstorming session early in 2012. We wanted the entire branch involved in discernment so we would be of one mind. We asked members to pray hard for that session beforehand.

At that community meeting, John sat in front, writing down people's ideas. "We came up with around 22 different ways we could make a difference in peoples' lives," says Connie Hackenbruck. "It was a bit of a challenge. We wanted it to align well with our perspective as the People of Praise, be ecumenical, be something we could actually do—or learn to do—and do together, rather than as individuals."

After the branch discussed and decided on selection criteria, Francis Potts, Mary Lou Carey and Garth Rose joined Phil, John and Terry in winnowing those 22 ideas down to a more manageable number. Using the selection criteria, they looked for:

- A clear objective that met a specific need.
- Maximum possible branch participation.
- Something that would help the growth of the community, partly by raising visibility—particularly with folks from 18 to 35.
- Some control over what they did.
- Something within 15 miles of their community center.

"It took some work," says John, "but we devoted one meeting to narrowing it down to eight projects, voting by ballot."

Next, teams of three or four people researched each idea. "Spending time together on the teams was the best part of the process," says Betty Johnson. "It was a marvelous opportunity to grow in friendship."

Research lasted from September through December, 2012, and included phone calls, internet searches, interviews and site visits. Then the teams made their oral and written presentations to the branch. Branch members were instructed how to prayerfully discern what activity would be for the greater praise and service of God. After that, they had one week to pray. "We took pains to avoid rejecting any ideas simply because we didn't feel adequate to the task," says principal branch coordinator Phil Monaco. During two meetings over a long weekend, all the branch members reported on their personal lists of pros and cons.

Then came the April day when the branch voted and chose SSYO. They spent May and the summer months organizing themselves and working out details with Steve and SSYO. When school started, they were ready to go.

Phil comments, "Being a light to the world is part of our life. This is not a service we tack onto our regular schedule; it's an integral part of who we are."

Peggy McDowell hones her foosball skills with several new friends.

Challenging Topics at the 2013 TRS

BY SEAN CONNOLLY & CHRIS MEEHAN

The 2013 Teaching Review Seminar held in South Bend in December took up several challenging topics: same-sex marriage, internet pornography and the aging of community members.

In their series, "What Is Marriage?," Craig Lent and Kerry Koller focused on the debate over the legal status of same-sex marriage. They pointed out that there are logical reasons for governments to preserve traditional marriage and to resist the legal recognition of same-sex unions.

Craig acknowledged that analyzing public policy was unusual for a TRS, but he also noted that many Christians have never heard a strong argument for preserving traditional marriage. He pointed out that same-sex marriage has become legal in Canada and in several states where the community has branches: Hawaii, Washington, Minnesota, Illinois and New York. Opinion polls reveal growing support for legalizing same-sex marriage, especially among younger people, but the issue is still a live one in several states where the community has branches.

Proponents of legalizing same-sex marriage rely on a "revisionist view" of marriage, as Kerry explained it. According to the revisionist view, marriage is based solely on an intense, loving, emotional bond between persons. In this view marriage is neither exclusive, nor permanent, nor integrally tied to children and family life. Kerry explained that states have no reason to regulate or acknowledge this as a kind of marriage, because they normally view intense emotional relationships as private matters. (States do not regulate friendships, for example.)

Kerry said the traditional view or "conjugal view" sees marriage as a union of a man and a woman, one that involves physical, emotional and spiritual bonding between the spouses. It is both exclusive and lifelong, and it normally produces children. The exclusivity and lifelong nature of
marriage create a stable family environment for children to grow up in.

Governments do have good reason to support and encourage this kind of marriage because they have a vested interest in producing future generations of well-formed citizens. Supporting traditional marriage is a time-honored way for societies to ensure that children are well cared for.

A lot is at stake in the debate about marriage. Kerry and Craig pointed to troubling statistics—divorce rates, the number of out-of-wedlock births, etc.—that reveal the vulnerability of the institution of marriage in Western societies. They argued that legalizing same-sex marriage will only further erode marriage, and that ultimately the erosion of marriage will harm children, among others. “God loves the people in our society,” Craig said. “More people will suffer if marriage is lost.”

In his talk, Kevin Ranaghan said that the widespread availability of pornography on the internet has created “a pandemic of colossal proportions.” According to a 2008 survey of college students Kevin cited, 87% of men and 31% of women reported using internet pornography. The problem of pornography begins at an early age—the average age of first exposure is 11 and, by age 18, 73% of children have seen pornography. “We face a problem that is wide and deep, hugely destructive to individuals, families and society,” Kevin said.

He discussed a variety of pastoral approaches and resources for protecting children and helping those influenced by pornography. He urged community leaders and parents to gain a more intimate knowledge of the community’s teachings on sexuality in Community Formation Series II. “As troubling as this subject is,” he concluded, “we can be confident in our Lord’s presence among us, his power within us and his victory through us to the glory of his Father.”

Mike Coney offered an inspirational vision for retirement in the community. The world sees retirement as a time to “indulge and enjoy life, to kick back and to be your own boss.” But Mike warned that this vision will leave retirees feeling empty.

By contrast, “retirement in the community is a chance to rebalance how we allocate our time between prayer, fun and refreshment, time spent with community families and blood family. It’s also a chance to become engaged in new outreaches to build the kingdom of Christ.” Mike added that retirement is a time to live more simply, to get rid of excess money and possessions, to be poor and simple like Christ was. Like a runner at the end of a long race, they will be able to “sprint to the finish line.”

Joel Kibler spoke movingly about community approaches to caring for the elderly and dying. “We have to organize ourselves to care for our growing number of older members,” he said. He offered numerous practical examples: assigning a handmaid to arrange for visitors to the chronically ill, preparing freezer meals for elderly members, adapting meeting times and locations for men’s and women’s groups, and organizing social get-togethers for elderly branch members. To meet the challenge of caring for aging brothers and sisters, “we are going to have to want less time and money for ourselves,” he said. “We are going to have to grow much closer to the Lord.”

Videos and audio recordings of the “What Is Marriage?” talks given by Craig Lent and Kerry Koller, as well as of Mike Coney’s talk on retirement, are available at peopleofpraise.org/conference.
MISSIONARY STORY
Blessed are the Mistakes

by George Kane

In August, George moved to Evansville to join the Missionary Company. He wrote these articles for the January 31, 2014, and November 15, 2013, editions of The Message, the weekly newspaper for the Catholic Diocese of Evansville. They are reprinted here with permission.

Do not worry beforehand about what you are going to say, simply say the words you are given when the time comes. For it is not really you who will speak, but the Holy Spirit” (Mk. 13:11).

What does Jesus mean by this? What does it sound like when the Holy Spirit speaks through us? Can we be sure that we’re really doing it?

Questions like these have been on my mind since beginning missionary work here in Evansville, just a little over five months ago. I’ve had to wrestle with the temptation to think that I can’t really know exactly what God wants to say in a given conversation, but instead can give general advice and instruction in the faith that applies to the situation of the person I’m speaking with. That sounds credible enough, right? I mean, who could fault me for quoting the Bible, or encouraging the practice of virtue? But to actually speak on behalf of God himself…what do I think I am, a prophet?

This temptation had teeth right up until one day in December, when the Lord saw fit to free me from my doubt.

It was well below freezing the day I set out to knock on some new doors with fellow missionaries Paul and Abby. Paul was leading our team, and stopped in front of a little white house with green shutters. “I was moved to knock here the other day,” Paul said, “but I didn’t act on it…”

“Me too!” piped Abby through her scarf, “I’d like to give it a try!”

We decided to spend three minutes in silent prayer right there to ask the Lord what he wanted to say to the people inside, stamping our feet every so often to keep the blood going. “I hear the Lord saying, Emmanuel,” said Paul. “I think the Lord wants us to talk about the gospel of Matthew,” said Abby.

Paul creaked open the storm door, took off his glove, and gave the door a friendly knock. The woman who answered the door was interested in hearing about who we were and what we had to say, but she was not dressed for the cold, so she invited us inside.

As we shuffled in, we realized that the woman who let us in was not alone: four surprised-looking teenagers stared up at the three of us from a sofa that took up a third of the room. As it turned out, three of the four were interested in hearing news of how God was very much alive and active here in Evansville, and wanted to know more about how they could get to know God personally.

The fourth teenager, Adrian, was not so keen. To tell you the truth, his appearance put me ill at ease: multiple ear piercings, a scraggly beard, tattoos, and skull-covered clothes...the man looked dangerous. He glared at the ground and did not speak.

Then Paul said, “You know, the Lord put two words on our hearts to share before we came in. One was “Emmanuel,” and the other was from the Gospel of Mark…” I flinched for a moment, thinking “Wait, it was from Matthew!” but decided not to say anything right then, because a change had come over Adrian…were those tears?

Adrian got up from the couch abruptly and walked out of the room, only to come back five minutes later, eyes red and cheeks wet. What was going on? He sat down on the couch amidst silence, his friends staring.

“God sent you here for me,” he declared firmly, “and I got the message.” Abby, Paul, and I looked at each other quickly. “What do you mean?,“ we asked.

“This morning, my grandmother had a heart attack, and since I haven’t been home in long time, I asked God for a sign to tell me if I should go back. And, well, ‘Adrian’ is just my nickname…my real name is Mark Emmanuel.”

The Holy Spirit had spoken through Paul’s “mistake” to give Mark an unmistakable sign! Truly, “The Word that God speaks is alive and active; it cuts more keenly than any two-edged sword” (Heb. 4:12).
MISSIONARY STORY

Blessed Are the Annoying

by George Kane

Missionaries don’t always receive warm welcomes. Sometimes, our neighbors don’t know how to react when we show up in their front yard. In fact, I ran into this situation on my first day of mission work in Evansville.

It was Monday; and man, it was hot. The August sun hit the asphalt and cooked up into our sandals as Dan and I walked along a deserted street. We crossed an intersection and saw three people talking by the curb a few houses down. “How about we talk to these guys?” Dan asked. I grinned and shrugged, “Sure.” As a new missionary, my job was to listen and learn from the others, so I was happily off the hook when it came to starting conversations.

“How y’all doing today?” Dan asked cheerfully, extending his hand first to the 300-pound bald man standing on the curb, and then to the man and woman straddling a moped. The big man took Dan’s hand coolly. “I’m Dublin,” he said. He avoided Dan’s eyes and let go quickly. The man on the moped squinted at Dan’s open hand, smirked, and shook his head. “Naw, man, I’m not interested.” As he walked away around the corner, I felt defeated. Not only did they not want to hear about the Gospel, they didn’t even want to hear a word we had to say! All we had done was annoy them.

Though I was upset about this then, I found out later that Pope Francis actually may have been thrilled that I had gone out and been annoying that day. When speaking about proclaiming the Gospel, Pope Francis has said, “Let us ask the Holy Spirit for this grace of apostolic zeal…and if we annoy people, blessed be the Lord!”

At that moment, watching Dublin’s broad shoulders disappear around the corner, I was pretty low on apostolic zeal. But Dan wasn’t. “Well, shoot,” he said, “how about we knock at this house right here?” After two attempts at knocking, though, that door remained closed, too. I was starting to feel even sorrier for myself when I heard behind us, “Hey, man, the guy who lives there is crazy, be careful.” It was Dublin!
His bald head glinted under the sun and sweat poured into his eyes as he stood and talked with us. It turned out that Dublin used to be Lutheran, but was now Muslim.

The conversation started to drift towards argument when Dublin said, “God knows all your sins, even before you do them. It don't matter what you want, you gonna sin anyway. He's got it all written in his book.” Dan raised his eyebrows. “But…aren't I free? I'm gonna be tempted, but I still have a choice about what I'm gonna do…right?” Dublin took a step back and brought one hand to his head, waving the other at us, “No, man, stop; you're confusing me. I used to be confused about this stuff before...that was terrible, being confused...I know what I believe now, and I'm sticking to it.”

When conversations about God start to get too close to home, people often use this kind of theological debate as a smoke-screen of sorts. So Dan changed the subject. “What if we pray for something together?”

Dublin nodded slowly, and then bowed his head and clasped his hands. He asked us to pray that God would provide for his family’s material needs, and stood there quietly as we did just that.

As we ended our prayer, Dublin surprised us by saying, “Thanks for being out here, talking about God...people need it.” It was amazing. Dublin saw success where I could only see failure!
MARRIAGE & COMMUNITY:
two covenants, one life together

ILLUSTRATIONS BY MARGARET DECELLES
Clem & Julie Walters: MAKING PEACE

Interview by Sean Connolly. Clem and Julie are members of the South Bend branch. They have four children.

CLEM: We had only been married a short time when I was transferred from South Bend to San Jose, California, by Associates Finance Company. We were young and had two children. In California, our branch of Associates had about seven people, and five had been transferred from South Bend, so they became like family. I was mainly traveling the San Francisco Bay area, making calls for Associates, and I wasn’t home enough to make male friends there. Julie made a lot of good female friends. We were really removed from our families in South Bend. We were a long way away.

JULIE: He would go out on Friday nights and have a beer with the guys from the office. There I was, left alone, with these two babies. And I was just seething. One night, I was so mad I blew my stack. I don’t know what I said to him, I guess something like, “I’d like to go out for a beer on Friday nights, and here I am with these two kids all day, and you go out for a beer!” Clem said, “Why didn’t you say something? I’m just trying to form some relationships with the men at work since I’m the new kid on the block.” Well, it never occurred to me that it was important for him to become acquainted with his coworkers or to talk to him about how I felt being left alone on Friday night after a long week at home with two babies. I thought he would just know, by my being so aloof when he came home. After my tears of anger and self-pity subsided, we talked. I agreed it was good for him to have a beer with the boys on Fridays. He agreed that he would go out with them for about an hour—and only until he got to know them better. So we learned a little bit about communication.

CLEM: A few years later, in 1964 or ’65, we both made the Cursillo, and the follow-up of the Cursillo was called a “group reunion,” like a men’s group, but they also had a group reunion format for husband and wife. That was the first time we actually began to make time to sit down together and talk about
our children, our goals. We made that a fun night. We both liked Manhattans, so we'd have Manhattans and smoked oysters.

**JULIE:** The kids were older then. It was after we moved back to South Bend, when we had four children. I would fix the kids Shirley Temples and feed them hot dogs and hamburgers and apple slices, and after they went to bed we would have steak on the grill—we couldn't afford a babysitter or to go out to dinner every week. So we had dinner by candlelight. We talked and said a prayer.

**CLEM:** I used to take the phone off the hook and put it in the drawer, until eventually there were enough complaints by people who couldn't get through that the phone man showed up at the door. He came in and put a turn-off switch, free of charge, on that phone, so we could just switch off the bell. By that time we were pretty active in a parish here, and Julie was at the forefront of our church's liturgical renewal.

**JULIE:** We had some things that we usually talked about: each of the kids, how they were doing, what they needed, how we could help them grow up. We would talk about any extra money we had—whether to spend it on vacation or on wallpaper. We talked about our relationship a lot. We talked about everything.

**CLEM:** This was before the People of Praise, before we understood and had teachings about the husband being the head of his wife and family. Julie did a great job in the house and with the kids. I was busy working up the corporate ladder, and I was out a lot, because my job had me traveling around Indiana and Michigan. But that situation eventually came crashing down on us, and it was something we had to work through. I had to decide, as the community began teaching about headship, whether—

**JULIE:** He was going to try to head me, and I'm very strong-willed!

**CLEM:** I didn't know if I wanted to touch that with a 10-foot pole!

**JULIE:** It was so hard!

**CLEM:** We'll spare you the gory details. But eventually, one night she pointed her finger at me—

**JULIE:** And I said, “Clem Walters, I'm going to trust you in everything! And that's a big responsibility for you.”

**CLEM:** Those were the exact words. How's that for a challenge? So we worked our way through that. That's a place where younger married couples in the community probably have a leg up, because many of them have grown up with those teachings.

**JULIE:** Certainly it brought peace in the house to have that order, but we made decisions together.

**CLEM:** We had a large household for years and a lot of Lord's Day guests. A lot of people passed through here, and one hallmark of our life together was the peace that reigned in our house. Many people not in the community didn't really understand why. For example, there would have been a war in my blood family if I'd explained it as, “Well, the reason is that there's order in the relationship between husband and wife, and that order is established by God, and it's clearly stated in Scripture.” That kind of statement just would not have gone over in my family. Peace is something that we have been blessed with.

**JULIE:** I remember one time when he was speaking the truth to me, and I just screamed and yelled and cried. I threw a fit. And oh, he's so brave. Because it was just all new to me, to have someone speak the truth about the way that I had behaved. “Well, what do you mean?” I made him give me some examples. Of course, if I brought something up to him, I had to have examples as well. I usually couldn't think of examples, but he could!

**CLEM:** Later, as that relationship developed, I really looked forward to her giving me a corrective. We're partners in this project.

**JULIE:** We had been married 15 or 16 years when we got those teachings. It was really a turnabout.

**CLEM:** All the teachings impacted us, including the ones on family life.

**JULIE:** And speech. That was one of the most important things—saying what you mean and meaning what you say. No indirect communication.

**CLEM:** Assuming the best motive. That's very important in husband-wife relationships. Those teachings are still very helpful to us after all these years.

**JULIE:** Here's an example! We've always shared a car, and I have to have the driver's seat close to the wheel. Clem has much longer legs, and he likes the seat farther back. And I would forget to put the seat back, and he would get in the car and knock his knees. So he would just say something. But after we learned about assuming the best possible motives, then he

“I thought he would just know. It never occurred to me that it was important to talk to him about how I felt about being left alone.”
wouldn’t say anything. Actually, the other day I realized I hadn’t done it, and I went out there and put the seat back. This week!

CLEM: It’s very hard for me to get in the car when the seat is that far forward.

JULIE: We don’t ask forgiveness for things like that. We call it the “sandpaper ministry.” It’s just things that rub you the wrong way. It’s not really wrongdoing, it’s just things like forgetting to do something.

CLEM: One thing I’d say to a young couple is that it’s important to place a priority on the husband-wife relationship. Also, it’s important that the kids see the husband and wife demonstrating their love for one another. It was a big joke in our household; we called it the “kitchen waltz,” Julie and I waltzing through the kitchen. They called it a public display of affection—“PDA.”

JULIE: When the children were small, we would clean up the family room of all the toys before Dad got home, and we would all greet him at the front door. They knew this was a special time—Dad coming home.

Encouraging each other is also really important. For example, I’d tell Clem when he looked really nice going out, how nice he looked. A word of encouragement is really a good thing. Also, we pray with each other every night before we go to bed.

CLEM: We lay hands on each other and pray with each other before bedtime.

JULIE: Just little things.
Pat & Lee Ann Murphy: COMING HOME

Interview by Elizabeth Pease. Pat and Lee Ann are members of Servant Branch. They have five children.

PAT: We had a very unusual beginning. We met in college at Central Florida University. We got married in June, 1976, and in August I went to join Campus Crusade for Christ for a few months, while Lee Ann was going to school. I was gone for about four months and then Lee Ann joined me. We left to go to Pennsylvania in January of 1977. We joined a travelling team in the athletics section of Campus Crusade. Our work was to go around and give talks.

LEE ANN: We travelled the eastern half of the US, into Canada, and we went to local churches, college campuses, dorms. We gave our testimonies.

PAT: We did that for two years, and then we left Campus Crusade because that particular team was going to move to Vienna, Austria. That was a major turning point for us.

LEE ANN: We'd been traveling for two years with the team, trying to evangelize, but we felt like something was missing. When we would get back from our trips, everybody would split up. We had started hearing more and more about Christian community.

PAT: We spent quite a bit of time praying. Do we go to Vienna? What else does God want us to do? We came up to Minneapolis in the summer of 1978 and visited Servants of the Lord community. We visited and prayed for the whole summer and felt like God was calling us there.

PAT: We knew the Lord was calling us, but our parents weren't too crazy about us moving. They knew we were going to start having children, and they wouldn't be able to be around the children. I have a fairly close-knit family, so it was difficult.

LEE ANN: I made a commitment that we'd get down to Florida to see my family regularly.

PAT: And we have. We've gone every year, for 34 or 35 years.

LEE ANN: It was difficult when we first moved up here. Pat had no job and we had no insurance and we found out we were expecting our first child. We had no idea where we were going to live. We wanted to move into the area around the University of Minnesota. The only apartment we could get was a basement apartment of someone who had been a heavy smoker, so first we had to clean everything. Pat got a job cleaning carpets. He had such a soft heart, and sometimes he wouldn't charge people.

PAT: I worked cleaning carpets for about eight weeks.
You go in with these big machines and you're supposed to clean the living room. They would run specials, where you could get the carpets cleaned in your living room, dining room and hallway for $29.95. My job was to get in the door with the special and then sell all these extra products. I thought it was overkill, so I'd clean their carpets for a really good deal, but I wouldn't try to sell them anything else. Finally, my boss sat me down in this place for breakfast and said, “I got all these letters saying you’re doing a wonderful job, and they’ve never seen anybody doing such a good job. But I’ve got to let you go, because you’re tying up my machines and not getting enough money for them.”

LEE ANN: He got his first regular full-time teaching job a couple of days before our son Josh was born in ’79.

PAT: We lived as a family for the next nine months. And after that we spent the next 20 years living in household. Our household stopped in 2001, when Jack Lynch (Shreveport) left to go on mission in Allendale.

LEE ANN: At one time, I think we had eight singles living with us. This was in Dinkytown, near the university. We had three legal bedrooms and two not-so-legal bedrooms in the basement.

PAT: We got used to living our life as a married couple along with other people. I always felt like it was helpful to have an environment in which others would encourage me to live a good life on a daily basis. It is easier to get up and pray if you know that six other people are waiting for you to get up and pray. I think we had 10 marriages out of our household.

LEE ANN: Even now, our kids will run into people who used to live in our household. You wonder sometimes, being newly married and starting a family, how trying to get involved with a household is going to affect the dynamics of your family. But it was fine.

PAT: Lord’s Days were very important. We had a lot of parties and invited a lot of people over. We often had talent shows on Saturday nights, with lots of singing.

LEE ANN: We made up a game.

PAT: Something called Quinquagesima, and I bet you there are 50 people in the branch that would know it. We also made up an event that people would come to. In the Catholic Church, Quinquagesima is the name of the Sunday before...
Dar & Betty Johnson: Paying It Forward

Interview by Sean Connolly. Dar and Betty are members of the South Bend branch. They have two children.

Betty: We met at an apartment building in San Diego, California. It had a pool, and one day Dar and his buddy were down there, and my girlfriend and I were down there, and a friendship started. I was born in Mikado, Saskatchewan—the youngest of 11 children. I had crossed the border from Canada in 1959, and we were married in November of 1960. So you can see God had a plan.

Dar: Then we moved from San Diego to Los Angeles.

Betty: And our two daughters were born in Los Angeles.

Dar: We lived through the Watts riots. They were just two miles from our house, and that’s when we decided to get out of there.

Betty: We both wanted the kind of lives that our parents had.

Dar: I told her we have two choices. We can move to where your mother is in Canada, or we can move to Indiana, where my family is. Betty said, “We’re not going to Canada.” That’s how we ended up here in 1967.

Betty: We belonged to different faiths. I was Catholic.

Dar: I was born in the Christian Science Church, but I joined Queen of Peace Catholic Church in Mishawaka.

Betty: At Queen of Peace, we were invited to the Life in the Spirit Seminar. I was searching. I needed a family, but I was so far away from my own family. My faith became my family here. Dar’s family was wonderful, but they were all of a different faith.

Dar: We went to a prayer meeting at Queen of Peace. Afterwards, she said, “Well, do you want to go back?” I said, “Yeah, I want to see if those guys are for real!” Then many people in the Queen of Peace prayer group joined the People of Praise. So we had a transition from nothing to underway in the community in a matter of six months.

Betty: At a community meeting at Christ the King Church in probably ’73 or ’74, the Lord spoke to me very clearly that I should get out of the job I was in. I was service manager for Jordan Ford, the car dealer, and I had a very good job. The Lord said that whatever I did next would cause people in the community to rejoice and be glad for the service that I would provide. So we prayed about it.

I owned some land next to my brother’s gas station. I ended up building an auto service center there. I submitted it all to Clem Walters.

When I opened the service center, I hired Rick Thomas (South Bend) as the first employee. He had one semester of auto repair and brakes at Ivy Tech, and that was the only training he had, so I trained him. I also trained Slim Marzek, and a couple of other brothers in the community. Betty kept the books.

Betty: He was teaching them and working till 11:00 at night to finish the jobs. I’d go home and come back to bring him his dinner.

Dar: The guys would work from 8:00 to 5:00, and I’d work from 5:00 to 10:00, or whatever, to keep the doors open. The guys were slow because they
didn’t have the experience, but I gradually got them trained. In those days we were the only full-service shop in the area, other than car dealers. Whatever you needed done, we did it.

We were busy from the day we opened. The community supported us very well. We used to give community discounts— I called them “CDs.” Anyone in the community got 20% off on parts and $2 an hour off on labor. Then a big snowstorm hit, and all our business dried up.

BETTY: I looked at the books, and I said to Dar, “There’s something wrong here.”

DAR: I called Clem and I said, “Clem, we’re absolutely broke. We owe about $7,000 in parts bills. Clem said, “We just reviewed all of your stuff a month ago!” I said, “Well, the winter came, and business fell off. Everyone was standing around rejoicing and praising God for how good he’d been to them, and I wasn’t paying attention to the business.”

The next morning, a brother in the community, John Curran, came into the shop. He said, “Hey, brother, I understand you’re in trouble.” I said, “Yeah, you could say that.” He said, “Well, how bad?” I said, “$7,000 in parts bills—I have basically a zero balance in the checkbook.” He wrote a check out to me for $7,000 and said, “Pay it back when you can.”

No one in the whole town ever knew that we were in trouble. Since no one knew we were cash-strapped, I went to the bank, got a loan, and paid John back. It took about 90 days to get the loan approved, then I wrote John a check. The whole thing was amazing. God’s hand was on it.

We started growing back up again. But we changed everything around, eliminated the community discounts and charged everyone the same.

That business was good to us as a family for 18 or 19 years. We took what we had to from the business to meet our needs.

BETTY: And we always helped people.

DAR: We knew so much about community members, and there were some of them, we knew there was no way they could pay. I would make up a ticket, but we wouldn’t charge anything. So the CDs lived on, but in a different way.

BETTY: We were very blessed.

DAR: When it came time for us to retire from the business, Rick said, “Well, I don’t want to work for anyone else. Is there any way I can buy it?” I said, “Sure, here’s the keys. You take over and run it, and we’ll get Jerome Devlaminck (Vancouver/Portland) and Russ Sanford (South Bend) to draw up an agreement and that’ll be it.” That’s what happened, and Rick is still running the business.

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### Steve & Elizabeth Koller: STAYING PRESENT

Interview by Sean Connolly. Steve and Elizabeth are members of the South Bend branch.

STEVE: We’ve always had a lot of shared interests. We’re very blessed by that. So if there’s something that one of us likes, the good thing is that probably about 90% of the time the other person likes to do it, too. We like photography—black and white photography—and we like architecture, so we used to go to Chicago a lot, for dinner or just to walk around. We’d walk the city and find cool buildings that we liked and take pictures. We’d blow them up and put them in our house. I remember one time, we got up really early on a Sunday morning during the winter and drove to a tough part of Gary, Indiana, and took pictures inside an abandoned train station.

ELIZABETH: We were probably there so early that we didn’t get mugged!

STEVE: We like design. We like artwork. We like opera. We like classical music. We like jazz. We like rock and roll. We like a lot of the same things, so it isn’t pulling teeth to say, “Do you want to go see...?” We usually go to a lot of the Shakespeare performances at Notre Dame, we’ve been very blessed to be able to do that.

ELIZABETH: We do some of those things with your parents, too, which is nice.

STEVE: We like to go to nearby little towns, like New Buffalo, Michigan, and stroll around and just be peaceful and have fun. We’re not the kind of people who get up and say, “Okay, we’ve got a checklist of places we want to go.” We just let it happen.

ELIZABETH: We’re not regimented.

STEVE: We’re not big hobby people. The only thing I do right now that Elizabeth doesn’t do is play hockey.

ELIZABETH: Right.

STEVE: Actually, that was a lifelong, buried idea, something I wanted to do since I was a kid. Once every 10 days or so I have a game, and it goes year-
round. I’ve been playing for three or four years. It’s fun.

ELIZABETH: I was in music ministry for a while. I was also in a play a couple years ago, and going to rehearsals every night. Steve came to four or five of my performances.

STEVE: When we go to California to visit our family, for a wedding or an event, we always rent a convertible, no matter what. San Francisco is such a great city to experience that way, driving across the Golden Gate Bridge with the top down, smelling everything.

ELIZABETH: We’ve become a little more prudent, as far as spending money.

STEVE: We like finding interesting things. We have a couple of commercial prints from the bank where I work that were used in advertisements. They’re big, banner-type things. One has a cool picture of someone walking, and underneath it is some text. They were throwing them away, so I just took them home and put them on the wall.

To a certain extent, we’re kind of cheap. That chair I got at the Salvation Army, and I stripped it and we reupholstered it. This, we got at the Salvation Army—

ELIZABETH: The only thing we bought new was our china cabinet.

STEVE: I made this coffee table because we needed one in our old house. We like getting a cheap deal and then fixing it, seeing beauty in something that looks like garbage and saying, “I think we can do something with this.” One day I was coming home from work and they were tearing down an old building. I drove up, went into the building and asked the foreman, “Do you mind if I salvage the hardware off the doors?” He said, “Go for it,” so I went to my car, got some screwdrivers and took all this great Art Deco brass off the doors. I threw it in my car and we used it in the house.

ELIZABETH: One time, we bought a pile of stained glass for about $100. Steve was able to put some pieces inside the door going down to our basement.

STEVE: That was an old farm door I got at a salvage yard with two glass panels in it. It cost $10 or something. The most cherished things we own are all things we found, salvaged, recovered.

ELIZABETH: That’s true.

STEVE: One thing that has been a huge blessing for us is that we like each other’s company, and we like to talk. If we go out to dinner, we always marvel, looking around and seeing couples who are sitting there not talking to each other. It happens all the time.

ELIZABETH: One of them will be playing around on their phone and they’re not talking.

STEVE: When we went out to dinner last night—it was the first time we had been out in a long, long time—we sat outside and we ate, for an hour and a half, and we were constantly talking the whole time, the two of us. There was never a pause.
Tom & Nancy Caneff: HOLDING THE CENTER

Interview by Elizabeth Pease. Tom and Nancy are members of Servant Branch. They have five children.

TOM: We were introduced to each other through the community. Nancy was in a household in St. Paul. I was living in Hastings, Minnesota, one of a number of single guys down there. We don’t agree on exactly when we started dating, but we’ll say July–September of 1980. We do know we got married the following July!

NANCY: We made the covenant the year after we got married. We wanted to make the covenant the year we got married, but they suggested we not make two covenants in one year. We lived in an apartment building in Hastings.

TOM: There were probably 100 units, a large complex. I had been living with two other single guys, Tom Bowar and Tom Altman.

NANCY: Three Toms: A, B and C.

TOM: I kicked those guys out and moved Nancy in! Within a couple of years in the same building, we had Bruce and Charlene Olson, the Fickers and the Loesches. It felt like a giant household.

NANCY: Eventually Tom and Marcia Bowar moved in, George and Meg McManmon, and Ed and Liz Kaiser.

TOM: Our son Josh was born in March of 1983.

NANCY: The Fickers lived across the hall, and their son Dan was a year older than Joshua. When I put Joshua down for a nap, I would give the intercom to Patricia Ficker so I could go out grocery shopping.

TOM: And vice versa.

NANCY: We’d have morning prayer together there. We’d have lots of Lord’s Days together. Sometimes we’d do bulk shopping or split half a cow or a quarter of a cow together. We finally bought a chest freezer so we could store the beef.

TOM: At 7:00 in the morning, all the guys came to our living room to have morning prayer. We needed to get off to our jobs.

NANCY: Yes, and I had babies sleeping.

TOM: But it was just awesome. It was like a household but we didn’t have a house. Our apartments were just a few feet away from each other.

NANCY: Joshua had the habit of getting up in the middle of the night, only to have me put his pacifier back in, and he would scream. So finally we decided, we’re not going to do this anymore. We’re going to let him cry. And so I took all of the animals out of his bed so that he was safe, and we told the Olsons upstairs that we were going to let him cry through the night, turn on a fan and put in earplugs. And they would do the same when Abe was born.

TOM: That’s how thin the walls were in the apartment. We lived there until 1986.

NANCY: Joshua had the habit of getting up in the middle of the night, only to have me put his pacifier back in, and he would scream. So finally we decided, we’re not going to do this anymore. We’re going to let him cry. And so I took all of the animals out of his bed so that he was safe, and we told the Olsons upstairs that we were going to let him cry through the night, turn on a fan and put in earplugs. And they would do the same when Abe was born.

TOM: In those days I was a district head, which was like an area coordinator. I had two weeks of vacation from my job, so I spent my entire vacation in South Bend at PTIs, which was minimal sacrifice for me, but a harder sacrifice for Nancy. At the time we thought this was no big deal—it was what we were doing for the kingdom of God. It was adventurous. I’d come back loaded with good stuff.

NANCY: We made fun plans when the husbands were gone. Okay, we’re going to go to parks, or maybe the women in the area would have the kids over. For one or a couple of the PTIs, we all went to South Bend together and moved in with the Preusses. Beth and I had all of these kids for a week on our own. Of course, Beth is an incredible trooper, and she’s got all these great ideas and endless energy and wonderful organization. I was taking notes right and left. I remember one whole week it rained every day, and so we were going to movies and doing anything we could find that was indoors.

Tom had Saturday morning meetings for the majority of our marriage. That was hard for me sometimes, to have him gone for a 40-hour work week and then Saturday morning and then have a community meeting on Sunday. So that would leave half a day together on Saturday, during which I was making the Lord’s Day meal.

TOM: There’s a nugget here that I want to express. You might go away for two weeks to a PTI and consider it an intrusion on your family or think, I wish I didn’t have to do this. But I was aware that, if my kids got to thinking this was a bad thing, it would send a bad signal about life in the People of Praise. So I made it really fun.

NANCY: An adventure.

TOM: I came back with toys and gifts, and I would
I am not aware of any sense of real conflict between family time and community time, because our family is the People of Praise.

tell stories. I would say something like, “I wish you guys had been with me because it was so much fun.” I think it was really important to think that way—to make the best out of things because the kids need to understand that this is God’s life for us, his call for us, and that’s all that counts.

NANCY: I think it really also came down to the area. We communicated quite well with our women’s groups and men’s groups and so everybody knew what everybody else was doing and the support was there.

TOM: When we were single in the community, morning prayer and household prayer were a big deal for us, so once we were married and had kids we made sure to have morning prayer with them almost every day.

NANCY: Monday through Friday.

TOM: As much as we possibly could. When they were in diapers, they were down there for morning prayer and we’d sing the same songs we’d sing at branch meetings, we’d read Scripture, we’d pray over one another for every little owie, and I am kind of a comic, so I would act silly because I wanted to create fun. God is fun!

NANCY: We didn’t want it to be a drag. We had that song, “Yea, thou dost light my lamp, the Lord my God lightens my darkness,” so Tom would start that song and he’d be over by the light switch and he’d turn the light on and everybody would be...

TOM: Just little stuff like that, so morning prayer wasn’t something to be avoided.

NANCY: It was more of a challenge as the kids got older.

TOM: We gave each of them their own songbooks, so they were first-class citizens in our family.

NANCY: We also did night psalms.

TOM: We’d light a candle, and we had a cross there.

NANCY: We’d go around the room and ask, does anybody need to ask forgiveness of anyone, or does anyone need to repent of anything? The kids would remind me, too. They’d say, “Well, Mom, you know you got really mad” when such and such happened. It was nice because the anger didn’t tend to build up as much. And then we’d say an Our Father and go up to bed.

TOM: Nancy and I would repent to each other, or I would repent to the kids if I had lost my temper. “I got too mad earlier, will you please forgive me for that,” and they would quickly forgive.

NANCY: Our life in the community was their life, too. Sometimes we got pushback. I just got asked recently, “Did you always make your kids go to community meetings?” I said, “Yeah, we did.” We told them, this is our life and as long as you’re under our roof this is what we do, just like everything else, just like night psalms. We always made it clear that we were doing this because it was our call.

Mary Caneff, age 21, joins the conversation.

NANCY: Mary, we were just talking about conflicts between family time and community time, and Papa was saying that he didn’t feel like there was really much of a conflict. It was just our time and our life together. That’s how we did it. Did you ever feel that way too? Or how did you feel?

MARY: No, we were hanging out with People of Praise families at area picnics, area campouts. Our friends were there. Family time was enhanced if the Fickers came too.

TOM: It wouldn’t feel right if we were the only ones there.

MARY: Right. We did do family things, like surprise trips to Camp Snoopy, or when we would travel. But we rarely traveled alone as a family. We would always travel with People of Praise families. Our family vacation was going with People of Praise families to Colorado or Banff or a campground in North Dakota, something like that. We had family time for night psalms, or for reading books together.

NANCY: This doesn’t necessarily have to do with time, but I highly recommend camping together, because camping is a microcosm of life. It’s all hung out there and you really share life as families together much more when you camp together, even as couples.
had area campouts once or twice a year. Sometimes we shone brightly, and sometimes we didn’t shine so bright, but there were always people there. People started to invest in cheap little campers and tents because that was an important part of our life together.

**TOM:** I’m aware of people who left the community because they felt the People of Praise was too much encroaching on their family time, and I would listen to them and learn a lot about how they thought and felt, but I would think to myself...

**NANCY:** That’s not what God called us to.

**TOM:** They don’t see this like I do. Perhaps they feel like the body of Christ is an appendix to their family. Well, that’s just not how we are.

**NANCY:** We were committed to community from the very beginning, even in my marriage vows to Tom. After we exchanged rings, I said, “Wherever you go, I will go, wherever you live, I will live. Your people will be my people and my God will be your God.”

**TOM:** Quoting Naomi from the book of Ruth.

**NANCY:** We were all in from the very beginning. We were part of the body of Christ.
Split pea soup: you probably either love it or hate it. Even if you find yourself in the second camp, you may want to give this hearty recipe a try. Apples, ham, whole allspice berries and red wine make this a split pea soup that defies all categories.
Directions

1. Heat the oil in a large stockpot over medium heat. Add the onions and sauté until soft. Add the ham, celery, carrots, and garlic and stir for another minute. Stir in the bay leaves, crushed red pepper and allspice berries. Sauté for one minute, then add the broth.

2. Bring to a boil, scraping the bottom of the pan to incorporate any caramelized bits. Add the dry peas, reduce heat and simmer, with the lid on, stirring frequently, for about one hour or until the peas are soft.

3. Add the diced apples and stir. Simmer soup, with the lid off, for another 15 minutes or until the apple has softened but not disintegrated. Add the wine or apple cider and simmer another five minutes to mellow the flavor. Remove the bay leaves and allspice berries before serving.

If you are preparing the soup ahead of time, wait until reheating to add the apples.

THE JOY OF THE GOSPEL: Maintaining Passion for Evangelism

By Pope Francis

Editor’s Note: Pope Francis devotes a section of his recent letter The Joy of the Gospel to discussing temptations faced by pastoral workers. By pastoral workers, Francis means more than just bishops and ordained clergy. Instead, he directs his words at dedicated Christians in all walks of life.

Today we are seeing in many pastoral workers... an inordinate concern for their personal freedom and relaxation, which leads them to see their work as a mere appendage to their life, as if it were not part of their very identity. At the same time, the spiritual life comes to be identified with a few religious exercises which can offer a certain comfort but which do not encourage encounter with others, engagement with the world or a passion for evangelization. As a result, one can observe in many agents of evangelization, even though they pray, a heightened individualism, a crisis of identity and a cooling of fervor. These are three evils which fuel one another.

At times our media culture and some intellectual circles convey a marked scepticism with regard to the Church's message, along with a certain cynicism. As a consequence, many pastoral workers, although they pray, develop a sort of inferiority complex which leads them to relativize or conceal their Christian identity and convictions. This produces a vicious circle. They end up being unhappy with who they are and what they do; they do not identify with their mission of evangelization and this weakens their commitment. They end up stifling the joy of mission with a kind of obsession about being like everyone else and possessing what everyone else possesses. Their work of evangelization thus becomes forced, and they devote little energy and very limited time to it.

Pastoral workers can thus fall into a relativism which, whatever their particular style of spirituality or way of thinking, proves even more dangerous than doctrinal relativism. It has to do with the deepest and inmost decisions that shape their way of life. This practical relativism consists in acting as if God did not exist, making decisions as if the poor did not exist, setting goals as if others did not exist, working as if people who have not received the Gospel did not exist. It is striking that even some who clearly have solid doctrinal and spiritual convictions frequently fall into a lifestyle which leads to an attachment to financial security, or to a desire for power or human glory at all cost, rather than giving their lives to others in mission. Let us not allow ourselves to be robbed of missionary enthusiasm!

The full text of The Joy of the Gospel can be read for free on the Vatican’s website. To read online, or to download a .pdf, go to www.vatican.va/phome_en.htm, and click on the “Evangelii Gaudium” link in the left sidebar. Paperback and Kindle ebook versions are also available for purchase on Amazon.com. To find them, go to Amazon.com and search for “The Joy of the Gospel.”
TRIBUTES

MARY THOMPSON HINKLE
By Jim Hinkle

My wife Mary was born in San Francisco July 24, 1928, to James and Mary Quinn Donnelly and graduated from Saint Paul High School.

When she was 16, Mary started working at J.C. Penney, selling men’s socks. Except for several years when she owned and operated a day-care center, she worked for J.C. Penney from 1944 until she retired in 1993, selling clothing and fine jewelry.

She married in 1966, but her husband left just after their son Robert Thompson was born. Mary raised Robert by herself, with the help of her brothers and sisters of The Community of God’s People, which later became the Biloxi branch. She made sure that Robert got a well-rounded education, and took him on trips to Ireland, England, France, Germany, Italy and Mexico. Mary came underway in the People of Praise February 7, 1987, and really enjoyed being a member of the community. She was always very active in her women’s group.

When she retired, she cashed in part of her retirement fund for the down payment on a new house. To make the payments, she went to work at Dillard’s selling fine jewelry until a year after she and I were married and we moved into my house. Then she rented out her house, and that brought in more than enough money to pay the mortgage. She bought the house so that Robert would always have a place to live if the need ever arose.

She was a tough, strong, hardworking, gracious, generous and kind Irish lady.

facts

- Mary made the covenant of the People of Praise in Biloxi on January 20, 1990.
- A single mother for many years, she chose to raise her son around people who set a fine example of living for God’s honor and glory.
- She married Jim Hinkle on May 10, 2003.
- She died on February 24, 2013.

KEN HAEN
By Ruth Schmelzer

Ken Haen was a humble and solitary sort of man who came and went with no fanfare. When asked how he was doing, his response was often “fine as frog hairs.” His well-worn Bible attested to his deep love of Scripture. In spite of some health concerns, he lived with a profound sense of trust in the Lord Jesus.

Ken always assumed he’d go into farming, but he discovered that he enjoyed running big, BIG machines. He worked in crane assembly, then moved to Florida, where he “dug lots of canals between the fancy condos down there.” In Kentucky coal mines he operated gargantuan draglines and front-end loaders. He started attending charismatic prayer meetings in Milwaukee when he was working in a nearby quarry. In 2006 he moved to Appleton, met several branch members and soon came underway.

When there was work to be done, Ken rolled up his plaid shirtsleeves and, although he was a small man, he dug energetically. One of his buddies had a sister with a disability, so Ken willingly transported her wherever she needed to go. When a community brother needed lawn care, he drove his mower several blocks down the street to tend to the task.

Ken entered into the last phase of life trusting in Jesus to meet his needs. While in rehab after surgery, he departed peacefully into the kingdom of his beloved Lord on August 10, 2013. His sense of humor and his humble spirit are evident in the prayer card that he chose, which includes the lines, “heaven’s gate swung wide” and “every face showed stunned surprise—not one expected me!”

facts

- Born in the farming area of Luxemburg, Wisconsin, October 17, 1940.
- Made the covenant of the People of Praise in Appleton on October 22, 2011.
- Took pride in being a card-carrying member of the Union of Operating Engineers.
- Died August 10, 2013.
DON FERBER

By Lucy Cunningham

Once he started attending prayer meetings in the early ‘70s, my dad was “all in.” He and my mom and their six children shared cluster and household life in Servants of the Light. Longtime neighbor Gary Altendorf recalls, “Don always seemed ready to spend time, to help out, to be available in so many different ways.”

My parents made the covenant of the People of Praise January 27, 1985, and my sister Mary Clare Luckjohn and I are also covenanted members.

By living frugally and taking on a morning paper route, Dad and Mom sent all of us to Trinity School. After we graduated, Dad helped others with tuition and assisted the school with data entry. He was a frequent van driver for summer Action trips and amassed—and wore—a big collection of Action tee-shirts.

Dad sang with music ministry and was a soloist at weddings and funerals. As a cantor at church, he used his vocal gifts to express the scriptural message faithfully, making every word clear. When illness weakened his voice, he served music ministry by running the slides of the lyrics during community meetings.

In later life he dedicated himself to being a friend of Jesus. After his diagnosis of non-Hodgkins lymphoma in 1999, Dad termed the illness “just another part of life.”

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When he was too frail to attend this year’s Action garage sale fundraiser—where for years he had grilled food and served hungry shoppers—he said, “I wish I could be there, just to talk with people.”

facts

• Don was born April 1, 1948, in St. Paul and died July 25, 2013.
• He attended St. John’s Prep and St. John’s University in Collegeville, MN.
• Don and Meg O’Reilly were married November 3, 1973—the first community wedding in Servants of the Light community.
• He retired from Minnesota’s Department of Health and Human Services after 30+ years as a computer support specialist.

DOLORES ROLAND

By Elizabeth Kaiser

Every member of Servant Branch was blessed by Dolores’s cheerful service—through intercessory prayer, wedding cakes, dinner theater, proceeds from concessions, scrip orders and bookstores...plus smiles and hugs.

Dolores married Harold Roland in Minneapolis June 20, 1949, and they were blessed with four daughters. She worked as a nurse, but most of her life she served as a homemaker, living the essence of the word. Dolores loved to learn, and she attended many evening courses. Her skills included making candy, candles, hats, artificial flowers and stuffed toys, as well as knitting, cake decorating, calligraphy, pottery and gourmet cooking! Her sewing skills kept their daughters nicely dressed, and their windows were decorated in triple-lined silk draperies.

She and Harold joined the branch in 1975 and worked in the bookstore at prayer meetings, Notre Dame conferences and the 1977 Kansas City conference. From 1989 through 1992, they managed a concessions booth for the branch at the Metrodome Stadium. For years they coordinated their area’s scrip program to raise money for Trinity School. The Rolands also served with their church throughout their marriage.

Dolores’s deep love for our Lord flowed out to her family and friends. Whenever I saw her, she greeted me with a smile and a hug. Her strong faith in Jesus and her desire to follow him were very much part of her life. We will miss our faith-filled sister who laughed, smiled, served and loved so generously.

facts

• Dolores Arkell was born in Minneapolis July 16, 1923.
• She and Harold made the covenant January 27, 1985. Other community members in their family include their daughter Patricia Ficker and grandchildren Dan Ficker, Laura Salmon, Lisa Ficker and Catherine Ficker.
• Dolores and Harold managed Servant Branch’s dinner theater for three and a half years.
• She baked and decorated at least 100 elaborate wedding cakes for community members.
BILL SWEENEY

By Jim Lecky

In northern Virginia, we knew Bill Sweeney as a loving father and husband, world traveler, soldier and patriot, financial and telecommunications analyst, student of architecture, athlete, man of faith, good neighbor and friend to the sick.

He and Kathleen moved to Arlington, Virginia, in 1972 with their children, Peter and Marilee. They joined the People of Praise in 1986. It was clear, once you heard him talk—he was always ready to talk with friend or stranger—that his roots lay in Queens, New York, where he was raised.

Bill's Air Force career included active-duty tours in Vietnam and many years of reserve activity, with a few reactivations before he retired as a lieutenant colonel in 1995. He frequently visited the sick and wounded at the Veteran's Administration Hospital, where he spent his own last days fighting cancer.

Bill was a lifelong student and an avid reader. After retirement from Lockheed Martin in 2006, he studied architecture at Virginia Tech and often visited building sites to follow the construction process in person.

He and Kathleen loved to travel. They went to California and Hawaii, as well as to China, Poland, Italy and Ireland, not only to visit friends and family but also to see new parts of the world.

Bill was a man of faith who spoke passionately, in public meetings and in conversations, about the Lord's impact on his life. His deep faith was revealed in a generous spirit. For example, he saved fishing poles and would hand them out to kids who were trying to catch fish in the park near his home.

All of us in northern Virginia will miss this vigorous man of many facets.

facts
• Born February 13, 1942.
• Majored in mathematics and classics at St. John's University (New York City) and received an MBA and a master's in taxation and accounting from the University of Chicago.
• Married Kathleen Curran on August 23, 1969.
• Died March 26, 2013.

FLORENCE KLINE

by Paula Wrobel

Throughout her 96 years, Florence Kline (Buffalo) was a woman of faith who served her family: raising her children, then helping raise her children's children and even babysitting her great-grandchildren. She was widowed early in life and raised Florence, Delores and Shirley on her own, working in the office of a dry-cleaning company. Then she made jewelry boxes for BufCor, retiring at 62.

Florence first came to charismatic prayer meetings with her daughter Shirley. I loved going to her house for women's groups because she treated us to donuts. Florence's family—nine grandchildren and 14 great-grandchildren—was a constant source of joy for her. We joined her in prayer for them and for the many needs of her large extended family.

She enjoyed cooking, playing cards and traveling around the Buffalo region: summer music programs at St. Joseph Cathedral, the Royal Botanical Gardens in Hamilton, Ontario, and vistas of the autumn leaves of western New York. She rarely took medicine and told us we wouldn't have back pain either if we'd follow her example and wear a girdle!

Bonnie Burek's mother (also Florence) was in women's group with Florence Kline for over 20 years, and she remembers that they always traveled together—Florence Kline driving and Bonnie Burek giving directions. But often they would get so immersed in conversation that they got lost! When they finally arrived, they would laugh at their misadventures.

Florence eventually sold her home and lived with her daughter Shirley. A Roman Catholic, she was always faithful to her church. When the family gathered on Sundays she asked her grandchildren, “Did you go to church?” They appreciated her strong faith and example.

facts
• Florence Krzyzanowski was born June 28, 1917, and died August 7, 2013.
• She was the consummate hostess.
• The whole family called her “Ma,” not “Grandma.”
• She made the covenant of the People of Praise April 7, 1991.
LIFENOTES

Births
Jerome and Heather Allen (northern Virginia) rejoiced at the birth of their daughter Bethany Rose on June 21, 2013.

Congratulations to Bart and Mary Durand (northern Virginia) on the birth of Reuben Todd on September 27, 2013.

Becca (northern Virginia) and Billy Brophy are celebrating the birth of Juliet Estelle on December 27.

Mark and Maria DeMicoli (northern Virginia) have announced the birth of Ana Francesca on January 2.

Nathan and Genevieve Barrett (Allendale) welcomed their son John Etienne on January 6.

Eric and Liz Bomkamp (South Bend) are praising God for the arrival of their son, Titus James, born January 24.

Brian and Mary Couch (South Bend) are rejoicing at the birth of George Clement on January 26.

Weddings
Best wishes to David Bowar and Rachel Miller (both Servant Branch), who were married at the Church of St. Mark in St. Paul on October 5.

Correction: In our last issue we misstated the date of David Smedberg and Cathy McAleer’s wedding. They were married August 10, 2013, not September 10. We apologize for the error.

Graduations
Isaac Bolduc (Servant Branch), B.S. in ecology, evolution and behavior, University of Minnesota.

Basil Davis (New Orleans), Ph.D. in physics, Tulane University.

Doryne Sunda-Meya (New Orleans), M.S. in healthcare management, University of New Orleans.

Deaths
We’ve received word of the deaths of these 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.

Brad Allen, Evansville, died December 29, 2013.

Executive Office Announcements
Buffalo:
Robin Hammer stepped down from his position as area coordinator, effective December 3, 2013.

John Gehl was appointed to fill out the remainder of Robin Hammer’s three-year term as area coordinator, beginning December 3, 2013, and ending March 10, 2016.

Dave Grzybowski was appointed to a third three-year term of office as area coordinator, effective December 18, 2013. Dave was also granted tenure as a coordinator on December 3, 2013.

Valerie Halvachs was released from the covenant of the People of Praise on December 3, 2013.

Mike and Lynn Shriver were released from the covenant of the People of Praise on November 25, 2013.

Saskatoon:
Lorraine Prevost was released from the covenant of the People of Praise on February 4, 2014.

Servant Branch:
Dan Gleason was appointed to a second three-year term of office as area coordinator, effective January 26, 2014.

Ed Varevice was appointed to a third three-year term of office as area coordinator, effective January 26, 2014. Ed was also granted tenure as a coordinator on December 3, 2013.

John and Kathy Buri were released from the covenant of the People of Praise on January 29, 2014.

Sally Herman was released from the covenant of the People of Praise on January 29, 2014.

South Bend:
Paul Barrett was appointed to a second three-year term of office as area coordinator, effective January 17, 2014.

Matt Urbanski was appointed to a three-year term of office as area coordinator, effective January 17, 2014.

John and Sandy Banks have been assigned for two years to North Carolina.

Tampa:
Zig and Gale Mazanowski are no longer covenanted, as of March 1, 2014.

PHOTOS: LEFT: JOSEPH MUTIDJO, RIGHT: LAURA KANE.
I've had Parkinson's disease for almost 10 years, but my life reached a crisis point at the end of September after a change in my prescriptions. Before the changes, I felt the stiffness, fatigue and shaking that accompany Parkinson's, but I'd been able to live fairly normally. I could go to work and drive a car. After the changes, my symptoms intensified so that I could barely move or talk. I shook so violently I couldn't even press the call button in the hospital bed when it was resting in my hand.

I went to the emergency room September 25th, and spent the next two months in the hospital and in rehabilitation centers. Each day, the Lord told me that he would be with me and take care of my every need. I saw that he kept these words through my brothers and sisters. I had so many visitors that the nurses at both rehab centers said that I was the most popular patient they'd ever had. “Well, they're not just my friends,” I'd say, “They're the People of Praise.”

One Saturday morning I remember thinking that I hadn't been to a Lord's Day ceremony in weeks. I thought about how people were already bending over backwards to help me, and so I didn't bother asking the Lord for the chance to celebrate his day; I just moved on. I was eating in my room that evening when I heard a knock on the door—Matt and Carrie Urbanski with their daughter, Lauren. Unprompted (by me), they had brought some Lord's Day prayers, a candle, a loaf of bread and some apple cider (they didn't know if I could have wine in the rehab facility).

During my first two weeks in rehab, members of my men's group kept up a vigil, spending every night with me in my room. A few retired branch members gave me an enormous amount of their attention. Some people brought me words of encouragement from the Lord. Others gave me hand, foot and neck massages. Sandy Rodts gave me a haircut. Jim Sgroi gave me a shave. Cyndi Smith sang me a hymn. Mary Lent introduced me to the medicinal healing powers of Dairy Queen blizzards. (I'm sold!)

I run a bed and breakfast at my house during Notre Dame football weekends. Michelle Herrli, Sharon Jones and Amy Collins took it over and ran it for me for the rest of the season. They faced disasters along the way—gas leaks, plumbing problems—but my faithful and very able brother John Carnick came through, doing everything necessary. John is also my housemate. Believe me, I could write a whole article on his generosity.

When the body of Christ serves, there's always a backbone or some vertebrae holding the parts together. Paul and Andrea Kane were my vertebrae. I didn't know what a battle it would be to get the best care and the right medicines. It helped that Andrea is a nurse. When there was a mix-up with my medicines, I heard her correct my nurse, but in a gentle way, like, “We're in this together.” Paul handled all my finances, talked to my doctors and gave me sound advice. I could write three articles on Paul and Andrea's generosity.

I had plenty of ups and downs over two months, but, by the grace of God and through a new combination of medicines and extensive therapy, I'm back on my feet and back at work. In my new routine, the Lord is still speaking to me, taking care of my needs and staying with me, just like he did each day when I was in rehab. Today, my body is stronger than it was before this crisis. My faith is stronger, too.
Top left: Charlotte Rudd (now Swanson, far left) was maid of honor for Nancy Cesnik, and Pat Ficker (far right) was best man for Tom Caneff on July 18, 1981 (all Servant Branch).

Top center: Jeremy Osterhouse and Anne Swan (both South Bend), August 3, 2013.

Middle left: John Xenakis (South Bend) and Karen Coleman (Servant Branch), May 25, 2013.

Middle center: Matt Brickweg and Mary Reinhardt (both Servant Branch), June 22, 2013.

Middle right: Pat Murphy and Lee Ann Schoff (both Servant Branch), June 5, 1976.

Bottom center: Stephen Koller and Elizabeth Feeks (both South Bend), June 14, 1997.

Bottom right: Joe Bowar and Sarah Engles (both South Bend), July 20, 2013.

Weddings Through the Years
“Behold I set before you the way of life” (Jer. 21:8).