



March 2010

\$3.00

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**SO THAT ALL MAY BELIEVE**  
THE FUTURE OF THE ECUMENICAL MOVEMENT



# The Ecumenical Grace of Charismatic Renewal

*Editor's Note: Msgr. Peter Hocken is an internationally respected Roman Catholic theologian and ecumenist. He writes extensively and participates in ecumenical conversations with Protestants, Orthodox Christians and Messianic Jews. Along with Kevin and Dorothy Ranaghan (South Bend) and Fr. Peter Smith (Vancouver/Portland) he participates in the Gathering in the Holy Spirit, a meeting of Roman Catholic and nondenominational charismatics, held regularly in Rome. He lives near Vienna, Austria.*

*This article, reprinted with permission from Chariscenter USA, was originally published in the October/November/December issue of Pentecost Today magazine, vol. 34, no. 4. It was written for a Roman Catholic audience.*

By Fr. Peter Hocken

For many years a major tension has existed in the Catholic Charismatic Renewal (CCR) between, on the one hand, the need for the renewal to be authentically Catholic and to contribute in a significant way to the renewal of the Catholic Church, and, on the other hand, to do justice to the ecumenical character of the Renewal from its beginnings and to realize its major potential for Christian unity.

Both concerns have a fundamental legitimacy. From this angle, the tension is necessary. In this article I suggest ways to maintain this tension so that neither tendency takes over from the other: either the unity concern becomes so dominant that the need for the Renewal as an identifiable expression of charismatic renewal is called into question, or the concern to be Catholic leads to an ignoring or playing down of its ecumenical character and potential.

## The origins

From its beginnings as a movement in 1967, the Renewal was blessed through the ministry of Protestant charismatics and Pentecostals. The famous Duquesne weekend in February 1967 resulted from Catholics reading *The Cross and the Switchblade* by then Pentecostal David Wilkerson. Some Catholics were baptized in the Spirit through the ministry of Episcopalians Richard Winkler in Wheaton, Illinois, and Dennis Bennett in Seattle. The first prayer meetings at Notre Dame were helped by a Pentecostal, Ray Bullard. Francis MacNutt experienced the baptism of the Holy Spirit through Episcopal healing pioneer Agnes Sanford. In England, the Renewal had two sources: one, the movement arriving from the United States, the other from Catholics baptized in the Spirit through the ministry of Pentecostals. In France and Italy there were

also ecumenical contributions to the origins. In Colombia, Harald Bredesen lit the flame. In Peru, a visiting ecumenical team triggered the beginnings of charismatic renewal. In Korea, the Renewal began through the ministry of a Swedish Pentecostal called to Korea in 1970 to pray for Catholics to be baptized in the Spirit and through a Pentecost retreat she organized with Episcopalian Archer Torrey.

The origins of Renewal also manifested a strong orientation toward the renewal of the Catholic Church, which had no exact parallel among Protestants. The Second Vatican Council had placed a vision for the renewal of all Catholic life firmly in the Catholic consciousness. The emerging group of young leaders included graduates from Notre Dame, who had been active in Vatican II-oriented campus groups. This vision that the Renewal should serve the rejuvenation of the Church was examined in the book *Where Are We Headed?* (1973) by Steve Clark, an early Renewal leader.

These two elements were evident in all the large Renewal conferences of the early-to-mid-1970s, both at Notre Dame and the mid-Atlantic conferences at Atlantic City, New Jersey. The ecumenical component was visible in the invited participation of Protestant charismatic teachers, both for major talks and to lead workshops, and the hon-

**Ecumenism can never be reduced to a 'program'! It is always a calling that can only be received in prayer.**

oring of guests from other Christian traditions. The orientation to renewal of the Church was clear in the teachings, in the role of the liturgy and in the presence and support of Catholic bishops. Both elements were evident in the life of new communities with an ecumenical make-up and an ecumenical vision. This holding together of the tensions reached its climax in the great Kansas City conference of 1977, in which the mornings were spent in church groupings, the afternoons had optional workshops from leaders in all traditions, and the evenings brought everyone together in the giant stadium.

## A period of consolidation

From 1980, the period of mushrooming growth appeared to be over, at least in the United States, and a period of consolidation followed. It included more structuring of the Renewal (including diocesan liaisons, liaisons' conferences, a more representative National Service Committee) and the move of the International Catholic Charismatic Renewal Office from Brussels to Rome, followed by the retirement of Cardinal Leon Suenens, who was an early leader in the Renewal and had encouraged the

move of the International Office to Brussels, and the first appointment of a bishop in the Vatican with responsibility for the Charismatic Renewal. People spoke about “moving to the heart of the Church.” In the Vatican, the Renewal came under the Pontifical Council for the Laity, which had responsibility for movements, which have since become known as the “new ecclesial movements.” This brought definite advantages for the recognition of the place of the Renewal in the Catholic Church, but it also tended to obscure its unique features—that it had no human founder like the other movements, as well as its ecumenical origins and character.

It is maybe not surprising that this period saw a decline in the ecumenical expressions of renewal. This prompts the question: was this decline a factor in a loss of dynamism in the Renewal and a decrease in its impact?

### **New ecumenical stirrings**

While the ecumenical expressions in CCR were lessening, the Holy Spirit was raising up new witnesses to unity. Several pioneer figures (notably Michael Harper, then Anglican, Lutheran Larry Christenson, Pentecostal Vinson Synan and Redemptorist preacher Fr. Tom Forrest) came together in the mid-to-late-1980s to launch a new ecumenical network at the worldwide level, a pattern repeated in Europe and North America. Papal preacher, Fr. Raniero Cantalamessa, whose charismatic initiation had begun in Kansas City, was deeply convinced of the ecumenical character of renewal, and many will remember his electric talk on unity at the Brighton (UK) conference of 1991. At this time Charles Whitehead from England was emerging as a major figure in CCR; Charles has an Anglican wife and he was baptized in the Spirit through the ministry of an Anglican priest. So it is no surprise that he has constantly championed the ecumenical component of Renewal. (He is currently chair of the International Charismatic Consultation). Charles Whitehead provides an outstanding example of holding the ecumenical and the Catholic together.

### **Theological developments**

Only at Vatican II in 1964 did the Catholic Church first endorse Catholic participation in the movement for Christian unity. In its teaching on the Church and those baptized outside the Catholic Church, the Council taught clearly for the first time that other Christians and their ecclesial communities are not simply “outside” the one Church. Since then, official Catholic documents have a language for describing their situation: other Christian bodies are in “imperfect communion” with the Catholic Church, that is to say, there is a real communion in the



# Banding Together So All

Commentary

By Sean Connolly

things of Christ within the one Body of Christ, but there is not yet the full or perfect communion that characterizes the Church in communion with Rome. This change in our church understanding has not yet adequately influenced the ways that we Catholics think and talk about “the Church.” When we speak as though other Christians are totally “outside,” there is something lacking in our understanding.

Holding together the Catholic and the ecumenical belongs to the heart of our Catholic faith. So Pope John Paul II wrote on unity in 1995: “ecumenism, the movement promoting Christian unity, is not just some sort of ‘appendix’ which is added to the Church’s traditional activity. Rather, ecumenism is an organic part of her life and work, and consequently must pervade all that she is and does” (*Ut Unum Sint*, #20). Following the Council it is no longer acceptable for Catholics to define what it means to be authentically Catholic in anti-Protestant terms—that the more you emphasize what Protestants deny, the more Catholic you must be! To be Catholic is to embrace the fullness of the biblical revelation, the fullness of Jesus Christ, the universal service of the Pope and to stand against all individualistic tendencies that weaken the ecclesial and corporate character of Christian faith. So, in *Ut Unum Sint*, John Paul II describes his ministry as Pope as a “ministry of unity” to bring the whole Body of Christ to its fullness of being “one” as Jesus and his Father are one.

Many are concerned today about the future of the Renewal. Fr. Cantalamessa has said that if the Renewal is not prophetic, it is nothing. One of the areas at the heart of the prophetic dimension of CCR is its ecumenical character. When we lose that, we lose the deep dynamism of the Spirit. But what can we do to ensure that the Renewal is both Catholic and ecumenical? First, and most fundamental, we have to help Catholics to acquire a new post-Vatican II sense of Catholic identity, that is defined in terms of Catholic fullness and no longer by what we are against! Second, we can ask what are the gifts that the others will bring to the Catholic fullness that unity will require. This corresponds to the teaching in *Ut Unum Sint* that “Dialogue is not simply an exchange of ideas. In some way it is always an ‘exchange of gifts’” (#28). Third, we can bring the grace and empowerment of the Spirit in the Renewal to the wider Catholic work for Christian unity. Lastly, we need to pray. Ecumenism can never be reduced to a ‘program’! It is always a calling that can only be received in prayer. ■

**A**t a February conference in Rome, Catholic Cardinal Walter Kasper made a bold proposal to Anglican, Lutheran, Methodist and Reformed leaders: “an ecumenical catechism,” a joint commentary on the Apostles Creed, the Ten Commandments and the Lord’s Prayer.

That was unthinkable 100 years ago, when a group of Protestants met in Edinburgh, Scotland, for a conference credited with launching the ecumenical movement. The president of the conference read a telegram to the delegates from Anglican leaders containing a single, prescient Scripture verse: John 17:21.

Nowadays, every place the word “ecumenism” goes, John 17:21 follows: scrappy local prayer services, papal encyclicals, harangues over the scandal of a divided Christianity. It’s ecumenism’s ubiquitous theme—Jesus’ prayer to his Father—usually shortened slightly: “that they may all be one . . . so that the world may believe that you have sent me.”

A simple logic governs today’s ecumenical movement: unity comes first. Before “the world may believe,” before Christians can achieve the final clause of John 17:21, we must fulfill the first clause, unity. This translates into lots of high-level dialogues aimed at resolving doctrinal disagreements, but not into much common evangelistic effort.

But there’s another way to read John 17:21—in reverse.

It’s startling to look back from today’s dialogue-heavy ecumenism to discover that the 1910 conference didn’t involve a lick of dialogue.

That meeting—the World Missionary Conference—aimed in a different direction. Organizers like Methodist layman John R. Mott saw great promise for spreading the gospel through the expanding network of railroads. They adopted a motto, “the evangelization of the world in this generation,” and let nothing stand in their way. They invited Baptists, Methodists, Lutherans, Episcopalians, Presbyterians, Quakers and others to get together and talk, banning dialogue about doctrine, so they wouldn’t be diverted from conversation about missionary cooperation.

Simple logic. In the words of one Baptist newspaper,



# May Believe

"The world has to be evangelized. God wills it."

The logic produced intriguing possibilities, like cooperating in some foreign mission fields, rather than working in parallel along denominational lines. After all, as delegate Cheng Jingyi put it, "Denominationalism has never interested the Chinese mind. He finds no delight in it, but sometimes he suffers for it!"

Tragically, four years later, this boatload of missionary zeal struck a big rock—World War I. The energy devoted to sending missionaries got diverted into a fight for Europe.

But the boat survived, and soon the same churches began talking about unity. Orthodox Christians joined a conversation in 1920 that eventually yielded the World Council of Churches in 1948. At the Second Vatican Council in 1964, the Roman Catholic Church made an irrevocable commitment to ecumenism.

This thread of discussion about unity leads straight to Cardinal Kasper's proposed catechism, a joint articulation of the basics, relevant to any future missionary cooperation.

But many veterans are concerned for the ecumenical movement's future. Ecumenical dialogue "is perhaps in danger of becoming a matter for specialists and thus of moving away from the grassroots," Cardinal Kasper says.

Anyone who has counted nearly as many churches as people in a small town could agree with Anglican Archbishop N.T. Wright's remark: "Let's not fool ourselves that if we can agree around the table in Rome, this solves all problems of church unity. . . . It's just the beginning."

2010 is as ripe with evangelistic possibilities as 1910. The Internet and the global economy are a railway for ideas and people such as the world has never seen. It's

WCC/Peter Williams



John R. Mott, a Methodist layman and pioneer of the ecumenical movement, helped organize the World Missionary Conference and spread its informal motto, "the evangelization of the world in this generation."

time for all who love ecumenism to pick up the flag of the World Missionary Conference—"the evangelization of the world in this generation"—to seize on opportunities created by fruitful dialogues and bring the ecumenical movement back to the grassroots.

The story of the last 100 years shows Christian unity coming as the direct result of missionary cooperation, not the other way around. John 17:21 is still the right verse—but read it in reverse: By banding together to help the whole world believe, Christians from every denomination might just fulfill our Lord's great prayer, "that they may all be one."

Bold missionary action launched the ecumenical movement. The same can see it through to 2110. ■



# First Blue Ribbon for Trinity School in Northern Virginia

By Catherine Bulger

**T**rinity School at Meadow View has earned its first blue ribbon award from the US Department of Education. The 13-year-old school was one of only two private high schools in the country to receive the honor for 2009. (The award is the sixth for a Trinity School campus.)

To qualify, Meadow View students first had to score in the top 10% nationally on the Scholastic Aptitude Test. Then Tim Maloney, a math and physics teacher, assembled a 22-page application showing that Meadow View was a “model exemplary school.” The judges agreed.

The prestigious award primarily recognizes academic achievement, but at Meadow View academics are inseparable from a culture of camaraderie and fun.

Meadow View has a small enrollment—130 students—and a humble campus of four small buildings with no single room large enough for the entire faculty and student body. The commons does triple duty as lunchroom, classroom and drama stage, and the soccer field boasts mulch instead of grass, but students and faculty say the modest facilities and the school’s size are big advantages. “We maintain a level of friendship that you won’t find in a bigger school,” notes Andrew.

“It’s the perfect size,” adds senior Andrew Young.

For dean of girls Jenny Nolan, a day at Meadow View begins as she unlocks the girls’ locker room, greets the girls and heads off to morning prayer. “Morning prayer feels very personal,” she says. “The girls often pray for us—the teachers—in our presence.”

Meadow View is the only Trinity School where morning prayer is chanted. “One or two days a week we actually sing the psalms like medieval monks,” says senior Nathaniel Hlavin.

The school has a charisma for fun. For example, in their quirky Quest competition, classes vie for points in a quiz



Aba Kumi, director of the US Department of Education’s Blue Ribbon Schools Program, presents a plaque to faculty member Tim Maloney (left) and head of school Andrew Zwerneman.

bowl (Metaphysical Pursuit) and a Ping-Pong tournament. The winning class gets their class year engraved on a symbolic oar hanging in the school.

Meadow View has its serious side, too. When teacher Emily Heidel’s father had an accident, parents brought meals for Emily’s family, and students organized a chili cook-off, raising \$3,600 toward medical expenses.

Kerry Koller, president of Trinity Schools, praises the faculty as “first-rate teachers who love Trinity School. They’ve created a culture where everyone feels free.”

“People here care about what they’re learning,” adds Nathaniel, after studying classics with Humane Letters Seminar teacher Ed Kelly: “It felt like we’d just dug up Homer’s ancient manuscripts! Millions of people had read it before, but he made it seem totally new. When Trinity uses the term ‘community of learners,’ they’re not lying.”

This community of learners is also a community of tug-of-war contestants, of springtime outdoor barbecuers and of numerous athletes: 90% of the students play at least one sport.

Learning is at the heart of things, and now Meadow View has a national award to prove that a thriving culture housed in humble confines can get big results. ■



Students gather outside for last-minute Quest instructions from Andrew Zwerneman.



Cans for a food drive.

# Trinity School Education Shapes Alumni

*Editor's Note: As part of a forthcoming video documentary, Elizabeth Grams has been talking to Trinity School at Greenlawn alumni about how their experiences of the school have shaped their lives. Here are some excerpts from her interviews.*

## Molly Westrate

Molly is a publicist with the US State Department, where she has worked with former Secretary of State Condoleezza Rice and current Secretary of State Hilary Clinton. She is a graduate of Roanoke College and a 1998 graduate of Trinity School at Greenlawn.

### On coming to Trinity School

Before coming to Trinity I was very unhappy in the public school system. I wasn't challenged and I was made fun of for being smart. One day, my Dad brought home a brochure about Greenlawn and said, "Why don't you go visit the school?" Well, the minute I stepped on the campus, it was magical. Here were children my own age who challenged themselves, who asked questions in class and didn't already know all the answers. When my Dad picked me up, I said, "Please, please, let me go here," and he did.

### On her favorite teacher

Bridget Donahue taught me ancient history in seventh grade. She nicknamed me "Twenty Questions Westrate" because I was just so excited to learn about ancient Greece and

Alcibiades and the Peloponnesian Wars. I asked so many questions in class that we set up an arrangement where I'd write down all my questions and we'd talk about them after class.

I got to have her again for biology in ninth grade. One day that year some hunters came by my family's farm asking if they could hunt rabbits on our land. I said, "Only if I can have the heads!" So they gave me the rabbit heads and I dissected them after class one day with Bridget. I wanted to see a rabbit brain, so she did that with me! Now I think of her as a friend and I correspond with her regularly.

### On her faith

I was recently baptized in the Episcopal Church, but when I was growing up my family didn't go to church regularly—just Easter and Christmas. I had my religious upbringing at Trinity. Trinity not only fostered a desire to be closer to God, but it helped me feel very confident in my beliefs. I know what I believe and why. I can tell you why I chose my church. Scripture class helped me construct my personal faith and the reasons for my beliefs.



Michael Gross

Molly Westrate is a publicist with the US State Department.

### On Latin

I don't think I ever liked Latin. In class, the teacher never called on you more than once, so I'd raise my hand to answer the first question. I still have nightmares that I'm back in class and I haven't done my Latin homework! Latin was very useful in studying for the SATs though, and now I'm studying French and it's useful there, too.

### On describing the school to a stranger

First of all, I'd say that if I ever have kids they're going to Trinity School at Meadow View. That's just a fact!

I'd explain that we had seminars, that we discussed and reasoned and didn't just sit in a classroom taking notes. Not only that, but I got this fantastic classical education and gained general knowledge that spans science and art and literature. That's why as a publicist I can relate to people in so many different ways. I have this foundation from which I can pull a



Louie Terrier



Left: Aaron King (left) (Greenlawn '97) organizes book drives for Better World Books. Above: Sean Logan (River Ridge '92) is an independent film director.



Rob Schumaker, Terzes Photography



Cathy Dietz Photography



Above left: Jen Torma (Greenlawn '98) is a physical therapist.  
 Above right: Steven and Vanessa Smith (Greenlawn '00), pictured with their son Christian, own Flourish Boutique & Gallery in Granger, Indiana.

piece of this and a piece of that.

I'd say that I was incredibly lucky to go to Trinity, that I loved my high school and that my years at Trinity were some of the best in my life. Trinity made me who I am, for better or worse. It's such a special community and I feel so blessed to have been able to experience it.

### Stephen Sanford

*Stephen, a 1999 graduate of Trinity School at Greenlawn, is in his ninth season as a dancer with the Grand Rapids Ballet. He and his wife, Jennifer, have two children.*

### On coming to Trinity

I went to Trinity because my Mom was a teacher there. Also, I'm the last of five kids and all my brothers and sisters went there.

### On describing the school to a stranger

Trinity is a prep school for life. After high school, I went eight years before

going to college—just using my experiences from high school. Trinity did a good job preparing me for relationships, for how to deal with people. Now I'm in community college, setting up for my next career. I'm getting A's and paying my own way.

### On his favorite teacher

The teachers at Greenlawn were phenomenal. Pat Malone—I don't know why he cared about me. In math class I had trouble focusing and paying attention. I wasn't really a conventional learner. He tutored me after class, and I saw him tutoring other kids. He found out my learning process and made everything understandable. It was just math . . . but math is essential! The whole universe is based on math.

When I got married, Pat prayed for our marriage for the first year as a wedding gift. I didn't forget that. Thank you!

### On prayer

We would pray in the morning and before every class. That affects kids whether they want to be there or not. When you're in that environment, it's going to rub off. If you pray before every class, then you're going to watch your speech a little bit more. Prayer is a really good thing to have in a high school.

Above: Stephen Sanford dances with the Grand Rapids Ballet.  
 Right: David Shaw (Greenlawn '91) is a Roman Catholic priest.



## On Trinity's impact

Trinity gave me the ability to search for truth, and truth is an attribute of God, so I try to find God in all things, and that is my motivation to learn more. I'm a dancer. I have to move all the time. I'm not an academic guy, but I have a love for learning. I go at my own pace and read what interests me. I read a lot.

Everything I do, Trinity affects it in some ways—how I go about solving problems, the way I understand dancing roles, the way I prepare for a role. I usually do some research to prepare for a new role, and the way I go about that was formed at Trinity.

## Amy DeCelles

Amy is a Ph.D. student in math at the University of Minnesota. She lives in Dinkytown and is a member of Servant Branch's campus division. Amy graduated from Trinity School at Greenlawn in 2001.



Cathy Grill



Top: Amy DeCelles is a Ph.D. student in math. Above left: Jon Grams (River Ridge '91) is a tree trimmer. Above right: Sarah Engles (Greenlawn '01) works as a speech therapist.

## On asking questions

At Trinity, I learned to take initiative in my education, instead of just doing what I was told. For example, during our senior year colloquium on Einstein's theory of special relativity, I spent time working on problems with Pat Mooney. I got to see how he thought about things. Whenever we got to the end of a problem, he would say, "What does this mean?" Or, "Does this answer make sense?" For the first time in my life I started thinking not just about doing problems and getting the right answers, but about learning from the answers.

Even if I did well on an assignment, often the feedback I got from teachers was, "What else can you think about? What other questions could you ask?" I realized that there is more out there to learn. When I was taking chemistry my attitude was that there must be something really wonderful and beautiful about chemistry, and to the best of my abil-

ity I wanted to find out what it was.

## On choosing her major

In college, I had a really hard time picking a major because I enjoyed everything I was taught. When I chose math as my major I was influenced by the experience I had studying group theory at Trinity. Most high-schoolers don't get the chance to study group theory. It's abstract math that doesn't fit in with the linear track that runs from arithmetic to calculus. In fact, at the University of Minnesota, most math majors wouldn't get the chance to do abstract math until their junior year, after they've already made their decision to study math.

## On graduate school

Later, when I got to graduate school, my advisor was surprised at my lack of normal school behavior. I didn't care about grades and I didn't work just so that I would do well

on tests. He was stunned that I just wanted to learn. I remember saying to him, "Well, why else could someone go to graduate school in math, if they didn't want to learn math and didn't love math?" He said, "Well, you'd be surprised. Maybe they're just good at it. They got good grades." I had no idea that people would want to get an advanced degree in something just because they were good at it. That's a very different approach from the one I learned at Trinity. ■

# Albert Desmarais

By Glenn Hilton



**O**ur brother Albert Desmarais died on July 30, 2009, at the age of 82, with his wife Helen and his family by his side. Albert and Helen came underway in the Saskatoon branch 12 years ago, and made the covenant of the People of Praise on April 20, 2003. During all the years he was with us, Albert lived his life in a quiet, contented and faithful way. He loved the Lord deeply and enjoyed praising him, especially in song.

Albert was one of the pioneers in Saskatchewan, born in Hafford on January 15, 1927, and growing up on a farm out on the prairies. Like all of the farmers in those early days, he was strong and courageous, ready for anything, a survivor of

hard times—of which there were plenty. The hard times seemed to create a man of impressive strength and endurance. He was also a happy man, always welcoming, never grumpy, never complaining, always ready and willing to help. He was dependable, a fixer of things and an inventor. He loved to put his mind to work on seemingly unsolvable problems—especially keeping things going when they were ready to break down, or had already broken down.

Albert loved to tell stories of what he had seen and experienced on the farm, cutting wood in the bush and traveling to town by horse and sleigh. He also had many stories about his career in the construction trades. After the family moved to Saskatoon in the mid-1960s, he supervised the building of schools and hospitals throughout the province. He also had stories about himself and Helen getting into the business of repairing vacuum cleaners and becoming successful distributors of Rawleigh Products—which included flavored extracts, liniments and cough medicines—throughout western Canada.

Their many years of hard work with Rawleigh resulted in a variety of incentive bonuses, including a car and vacations.

He loved simple things and

lived simply. It didn't take much to satisfy him, and the breadth of his life could be summarized in a few simple statements. He loved Helen, his wife of more than 50 years. He loved his family: his children Jeanette and Rick, his grandchildren Andrea (and her husband Blaine), Nicole (and her husband Nathan), Tiara, Aaron and Tyler. Of course, his eyes really lit up when he held great-granddaughter Joslin in his arms. Unfortunately, Albert never got to meet great-grandson Noah.

He loved the People of Praise. He was a dedicated member of the Knights of Columbus for many years, and rose to the Fourth Degree, the highest rank of the order. He loved his church, his little house on Fourth Street, hunting big game with his son Rick, and "the north," which is Saskatchewan's best-kept secret. About 100 miles north of Saskatoon are pine and spruce forests and thousands of lakes with fast-flowing rivers heading for Hudson Bay. That was a favorite place for Albert and Helen and their motor home

## He loved to put his mind to work on seemingly unsolvable problems.

(diesel, you know) and fishing boat.

Anyone who knew him was better for it. We are so fortunate to have known and loved our dear brother Albert Desmarais. ■

# Shirley Butler

By Meg Ferber

**S**hirley was frail when she died at the age of 83 on August 19, but throughout her life she liked to be active. One time she asked her women's group—somewhat mischievously, they thought—to take her roller-skating. At the time, Shirley was over seventy! (They declined, since they weren't quite sure if she could withstand a fall.)

Shirley had been attracted to our community life in the early 1980s. She was coming to prayer meetings regularly, but wasn't quite sure how to go about becoming part of us. She persevered and eventually came underway in the People of Praise in 1987. She made the covenant on April 7, 1996.

In her early days in Servant Branch, Shirley was able to serve her sisters with a good meal or a great dessert. She was an excellent cook and baker: famous especially for her cherry bar dessert. She was able to



give many sisters a ride to the community meetings, and when she had to give up driving she really missed that opportunity to be of service. She enjoyed golf outings with Patty Wolney and Bonnie Dereschuk. Shirley was a skilled seamstress and excellent at organizing rooms and spaces. She once told her women's group that she would have liked to start a business organizing office spaces.

Shirley grew up in St. Paul and did office work before and after her marriage. Her life included some major challenges. She faced a divorce after her three daughters were grown and suffered from severe diabetes. She usually handled difficulties with the support of prayer from her women's group. Jane Hepp remembers that she loved to be prayed over, and asked for prayers many times. Her women's group laughed with her too, even in some serious situations like a diabetic blackout. She told them that one time when she had blacked out and regained consciousness a little bit, she was able to inch over to the refrigerator, get the door open and drink some children's cough syrup to revive herself!

As Shirley grew older, it was difficult for her to be in crowds, but she still liked being with the sisters in her women's group. Going out to eat, especially on her birthday, was a special treat for her. On her 75th birthday she was surprised and blessed by the party given for her by sisters in the North Summit area. She was always eager to attend her women's group

meetings and managed to keep making them until a month and a half before her death.

Shirley's recent women's group members—Jeanette Krause, Jane Hepp, Charlotte Thrun and I—had the blessing and honor of being with Shirley often during her last days.

## She loved to be prayed over, and asked for prayers many times.

She had moved from a nursing home quite far away from us to one in the middle of St. Paul. As a result, we were able to enhance the excellent care she received by visiting, praying and singing with her and making her comfortable with music and flowers. One of the staff members told us that she had had a dream that music was coming from Shirley's room. The next morning, the nurse was surprised to find that there actually was music in the room. Jeanette had brought in a CD player the night before.

Music figured prominently in Shirley's funeral. Many of us sang—of course with our normal enthusiasm. After the service, the parish song leader commented on our singing abilities. And Shirley's friend Rita said, "You all sing so well, I want you at my funeral."

For our part, we were all delighted to be able to be with Shirley in her life and to sing her into her loving Father's arms. ■

# Holy Spirit Sightings

By Chris Meehan

## A Surprise Tooth

Last November, five-year-old Veronica Linczer sat in a small examining room in an Indianapolis children's hospital, along with her parents Ron and Anne (South Bend) and nine doctors and medical students. Veronica was scheduled for surgery on her cleft palate, until the oral surgeon, the plastic surgeon and the orthodontist got a look at her mouth.

"This is remarkable!" the doctors kept repeating.

Veronica was born with a cleft palate, though not one that was obvious when her lips were closed. "Inside her mouth, on her upper-right palate, there was a trench-like opening or cleft covered by a clump of skin that should have contained bone and teeth," Anne explains. "When she smiled you could see the malformed skin in place of one of her teeth."

When she turned three, Ron and Anne had to decide whether to sched-

ule a major surgery that would graft bone from Veronica's hip onto her jawbone. If Veronica didn't have the surgery by the time she turned six, a permanent tooth would not be able to grow in the cleft.

"We delayed surgery to give the Lord time to act," says Anne. "We invited everyone at our branch meeting to join our family in our daily prayer for healing."

After praying for more than a year, a baby tooth mysteriously began to poke its way through the folded skin. It took six months to twist and turn into a normal downward position.

The doctors in Indianapolis said they had never seen a tooth emerge from a cleft like that, because there hadn't been enough bone to support a tooth. An X-ray had revealed new bone growth and another surprise—the shadow of an adult tooth, waiting to replace the baby tooth. A graft was no longer necessary, so the doctors called off the surgery. "It was a true healing," Anne exclaims. "The gap in her gum line is gone and the cleft is gone. Her palate is in one piece."

## Ready to Follow

After getting six or seven doors shut in their faces, South Side missionaries Rus Lyons and Catherine Ficker came to a house Rus knew well: Nick and Bonnie's place.

Typically, Bonnie would come to the door and offer friendly conversation while Nick stayed quietly in the background. One time a missionary had encouraged Nick to forgive his father and follow Jesus, but Nick had insisted that he wasn't ready.

Nick answered the door this December day. A former coal miner from West Virginia, he stood on the top step wearing jeans and a flannel shirt.



Annie Bulger

Nick

He had jet-black hair, a deep voice and thick glasses. He feared going blind and losing his driver's license.

He had some news. "I forgave my father," he told Rus.

Then he started in on his familiar refrain: "I'm not ready to follow the Lord."

"What would following the Lord look like to you?," Rus asked.

"Giving up smoking and too much TV, plus attending church," Nick said.

Rus pointed out that Nick was already following the Lord. It was Jesus who had inspired him to forgive his father.

"Nick, God wants to heal your eyes," Rus continued, "but on one condition. You can't say you aren't ready to follow him—you already are!"

"Tomorrow, when you get up, your eyes won't hurt and have build-up on them. This will be a sign to you that you are ready. And don't worry about how your whole life will change, just pray and fast and ask the

Veronica and Ron Linczer



Anne Linczer

Lord what you should do next.”

As Rus and Catherine prayed over Nick, he looked up and down Alabama Street. “Wow! I can see,” he said. “Really. It’s amazing.” He squinted and read the words on the cover of a Bible.

The next day, when he woke up, the film and pain in his eyes were still gone. He prayed like Rus said, and the Lord told him that he should go out in his yard and rake the leaves. The day after that, his eyes remained painless, but he couldn’t read anymore.

Rus and Catherine came back to visit him several more times, praying for his eyes each time. His pain is still gone and now he can read the large type again.

“He’s excited to see us now,” Rus says. “And he doesn’t say that he’s not ready to follow God.”

### “I’ve Got My Life Back.”

Seven years ago, Michael and Ruth Schmelzer (Appleton) got word that Robin Taylor, a distant relative of Ruth, needed a kidney. Praying about the situation, the Schmelzers figured that, since a person only needs one of two kidneys, the Lord would probably want them to share their abundance. Before getting tested, they determined to go through with a donation if one of them proved a match. Ruth wasn’t, but Michael was.

Then Robin’s husband Chris Taylor lost his job and the Taylors put transplant plans on hold. Robin started on dialysis, an ordeal that took five hours, three times a week for what turned out to be seven years.

“It was a long hard road,” says Robin, who struggled to find the energy to keep up with her young son, Anthony. “She looked like death warmed over!” Chris remembers.

“She felt sick a lot, and scheduling family activities around dialysis was a headache. We weren’t going to church, so in general we were confused, miserable and exhausted.”

“Tired of trying to do it all ourselves,” Chris and Robin said they gradually but decisively gave their lives to the Lord. They found a church. Chris got involved with Warriors for Christ, an organization that uses martial arts to bring men to the Lord. They quit worrying about how they would get the necessary funds for surgery or how long Robin would have to remain on dialysis. “When things fell through the first time, our foundation wasn’t in place and our support crew wasn’t ready yet,” says Chris. “Now we have more friends and support in and through Christ than we would have had on our own.”

Chris and Robin still struggled for several years, but eventually both of them got better jobs, and it looked like the right time had arrived. Michael was still five years shy of the 65-year donor age limit, so they went ahead with the surgery on July 6 of last year. The operation went fairly smoothly for both Michael and Robin. Michael returned to work five weeks after the surgery.

“There are no words to show how much I appreciate what Michael has done! I’ve gotten my life back,” Robin exclaims.

Michael minimizes the operation’s impact on his own life, pointing to the dramatic improvement in the Taylors’ lives as the place where the

Lord’s love and power were most visible.

“I had the opportunity to do what the Lord wanted me to do,” he says.

### Joy

*By Janice Lamanna (northern Virginia)*

If they had to describe me, those who know me best would probably use adjectives like “shy,” “quiet” or “reserved.” Whether at work or in a social setting, I was often afraid to converse with people. I would sometimes go to community gatherings and find a corner to sit in or find something to do in the kitchen so that I didn’t have to come up with something to say.

One day last spring, as I was riding the Metro train to work and reading a Scripture commentary, the Lord said to me, “I’m giving you a gift of joy.” The effect was almost immediate, like he flipped a switch. I had experienced joy before, but there was

Provided by Ruth Schmelzer



From left, Chris and Robin Taylor, Michael and Ruth Schmelzer

always an obvious cause to explain it. This was different. Now I see everyone I come in contact with like God sees them—as his children—and then



Larry Lamanna

Connie Hackenbruck (Corvallis) (left) and Janice Lamanna (northern Virginia)

my desire to get to know them overcomes my shyness.

For example, the Lord told me to thank the train driver because he needed it. In the past, I would have been afraid or embarrassed. Nowadays, it gives me great joy to tell him "thank you" each day, and he responds by wishing me a great day. There are days when I can't wipe the smile off my face because of the joy the Lord has given me through these wonderful opportunities to interact with people I would have once been afraid to even look at.

Just recently, I started conversations with two complete strangers, a Vietnamese woman in our condominium complex whose car I helped dig out of the snow and a Jamaican security guard where I work.

Speaking of work, I now focus on how to bring out the best in my co-workers. The Lord has given me a desire to interact with them and share my life. For me, it's a different and joyful way of relating to people. If he always finds good in them, then so

should I, and he's helping me do that. He has set me free in a big way!

## A Revealing Dream

Missionaries Peter Putzger and Joe Bulger (Indianapolis) were rapping on the door of a small South Side home, when Robert, a trim, 6'2" young man, turned the handle.

"Repent, for the kingdom of God is here!" Peter said, delivering a message he'd received in prayer that morning.

Robert nearly cut him off.

"Oh man, I had a dream about you guys!"

The night before, in his dream, he had seen two men come to his door: two men who looked exactly like Peter and Joe. Robert had been unable to speak in the dream, but he talked eagerly with the missionaries

Robert's friends, a man and two women, joined the conversation,

asking questions about predictions that a world-altering tragedy is coming in 2012 and whether it's okay to smoke marijuana since God made it.

"God made bears too, but they're still dangerous!" Peter replied with a smile.

After half an hour of talk, Peter addressed Robert directly: "What are you going to do about the dream? What's your next step?" Robert said that his mother wanted him to go to church again. He said he'd take her the next day.

"Robert was in awe that we were there," Peter remembers. "He recognized the hand of God."

A couple of weeks later, Peter and Joe went back to see Robert. He had gone to church the Sunday before. He also said he wanted his newborn son to grow up knowing about the Lord. "It was clear that what we had talked about during our first visit was on his mind. The Lord had definitely paved the way for us!" ■

Joe Bulger (Indianapolis) (left) and Robert



Annie Bulger

### Editor's Note

Dear Brothers and Sisters,

We want to be in touch with you more often! This year we are exploring how we can use video, the Internet and other new tools to improve the frequency and effectiveness of our communication with you. To pursue these new possibilities, we are reducing the number of *Vine & Branches* issues from ten to five. We'd love to hear your thoughts and ideas about the kinds of communication you'd like to see in the future and the kind of stories you'd like us to cover. You can e-mail or write to us at the addresses listed on the LifeNotes page.

We are eager to hear from you and to serve you better.

In Christ,  
Sean Connolly

# LifeNotes

■ **Marcus and Beka Nayo** (South Bend) are thanking God for his wonderful gift of **Marcus Christian**, who was born September 19.

■ **Sean and Gretchen Connolly** (South Bend) have been eagerly spreading joyful tidings: the birth of **Gloria Marie** on October 17.

■ **Mike and Angela Pingel** (New Orleans) are rejoicing in God's wonderful gift of **Caitlyn Noelle**, born December 10.

■ **Steve and Teresa Ambrose** (Rockford) want everyone to know they have recently become the proud parents of **Augustine David**, born January 6.

■ **Jesse and Amy Barrett** (South Bend) happily welcomed long-awaited **John Peter** into their family on January 26. He was born in Haiti and was three on February 11. Since they were nearing the end of the adoption process when the earthquake hit, the final U.S. paperwork was fast-tracked.

■ Congratulations to **Bart Durand and Mary Gaffney** (both Servant Branch), who were married at Mary Mother of the Church in Burnsville, MN, on November 14.

■ Congratulations to **David and Sharon Sklorenko** (South Bend), who were married 50 years ago on January 9 in Kailua, Hawaii.

■ Congratulations and best wishes to **Bob McDonough** (Mishawaka, IN), who retired on December 31 after more than 22 years as president of the community's LaSalle Company in South Bend.

■ Since our last issue, we've received word of the deaths of several community members. We join with our brothers and sisters in Servant Branch in remembering **Gen Ficker** and **Bonnie Klein**, who both died at the end of October, **Richard Berg**, who died in early December, **Leonard Kadera**, who died January 5, and **Areta Thomas**, who died January 16. In the South Bend branch, **John Pajor** died January 20. We pray especially for their families and friends at this time of loss. We will

pay tribute to these brothers and sisters in upcoming issues of *Vine & Branches*.

## From the Executive Office:

### *Colorado Springs:*

Congratulations to the following members of the community, who made the covenant of the People of Praise on September 13, 2009.

Bren Triplett  
Karen Triplett

Jim and Kristen Heitzmann were released from the covenant of the People of Praise on January 10, 2010.

### *Indianapolis:*

Karl and Amy Horlander are no longer covenanted, as of November 17, 2009.

### *Muncie:*

Congratulations to the following members of the community, who made the covenant of the People of Praise on May 31, 2009:

Annette Atterson  
Jerry Wright  
Linda Wright

### *Servant Branch:*

Ben Cunningham has been appointed to a one-year term as a nonvoting coordinator for purposes of training, effective January 26, 2010.

Harold Coulter been appointed to a three-year term of office as an area coordinator, effective January 26, 2010.

John Fasbender has been appointed

to a three-year term of office as an area coordinator, beginning January 26, 2010, the date his one-year training term ended.

Patrick Ficker has been appointed to a third three-year term of office as an area coordinator, effective January 26, 2010.

Paul Putzier has been appointed to a third three-year term of office as an area coordinator, effective January 26, 2010. Paul was also granted tenure as a coordinator on December 3, 2009.

Jane Lynch is no longer covenanted, as of December 17, 2009.

### *Shreveport:*

Ann Pistorius is no longer covenanted, as of September 25, 2009.

### *South Bend:*

Chris Rowland has been appointed to a three-year term of office as an area coordinator, effective January 18, 2010.

Rich Was has been appointed to a third three-year term of office as an area coordinator, effective January 17, 2010. Rich was also granted tenure as a coordinator on December 3, 2009.

David Zimmer was appointed as a mission coordinator on February 10, 2010. Mission coordinators have an indefinite term of office.

Charlie and Sandy Maichen were released from the covenant of the People of Praise on October 23, 2009.

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For subscription information or to purchase additional copies, please contact Gretchen Connolly at [gconnolly@peopleofpraise.org](mailto:gconnolly@peopleofpraise.org).

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**Editor:** Sean Connolly

**Copy Editor:** Tom Noe

**Business Manager:** Gretchen Connolly

**Design & Layout:** Gretchen Connolly, Jennifer Kenning

**Lead Reporter:** Chris Meehan

**Reporting and Writing Staff:** Catherine Bulger, Joe Gleason, Elizabeth Grams,

**Back cover photo:** WCC/Peter Williams

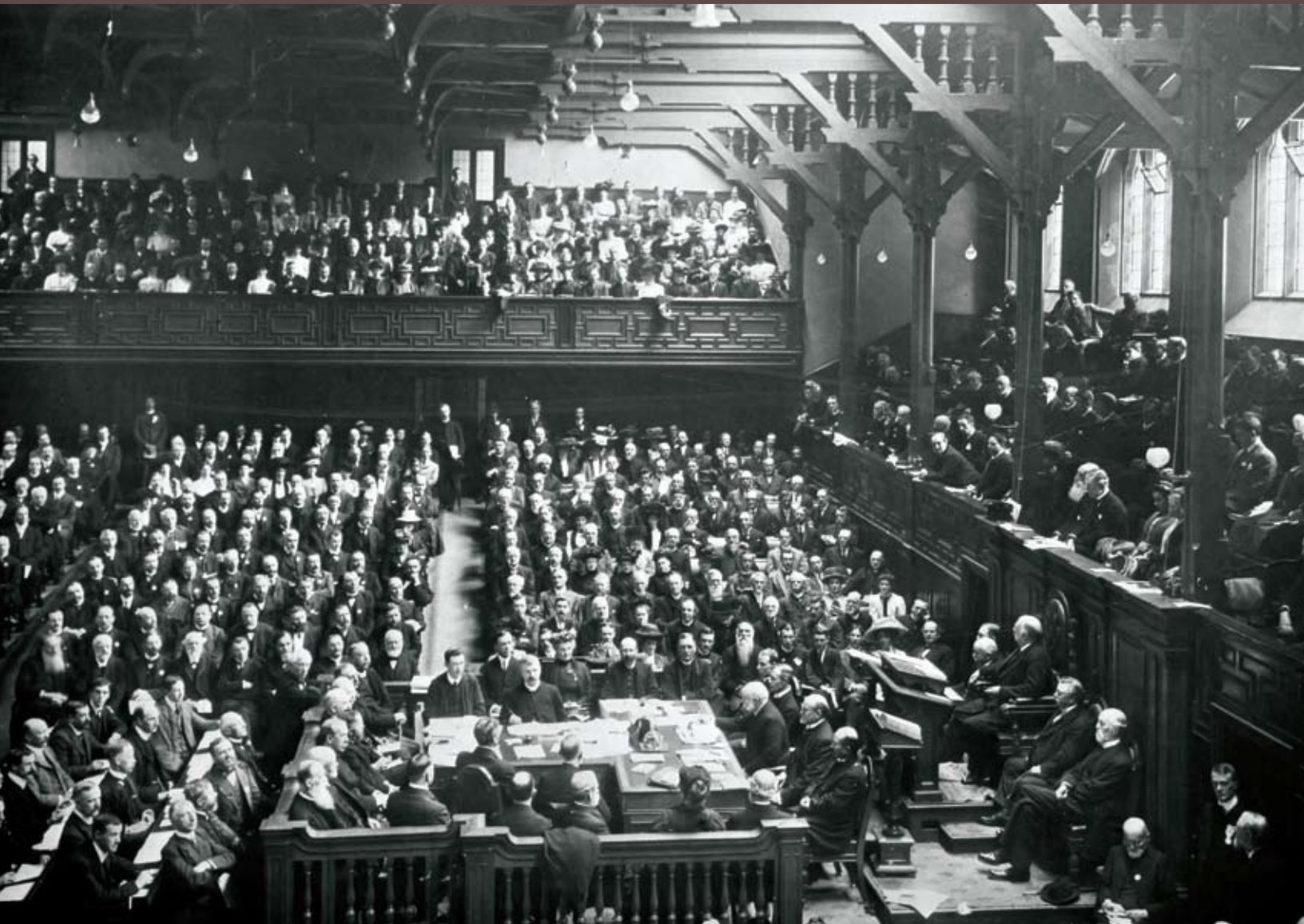
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The People of Praise, Inc.  
107 South Greenlawn  
South Bend, IN 46617

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**“that they may all be one . . . so that the world  
may believe that you have sent me” (Jn. 17:21).**



**The 1910 World Missionary Conference in Edinburgh, Scotland,  
is credited with launching the ecumenical movement.**