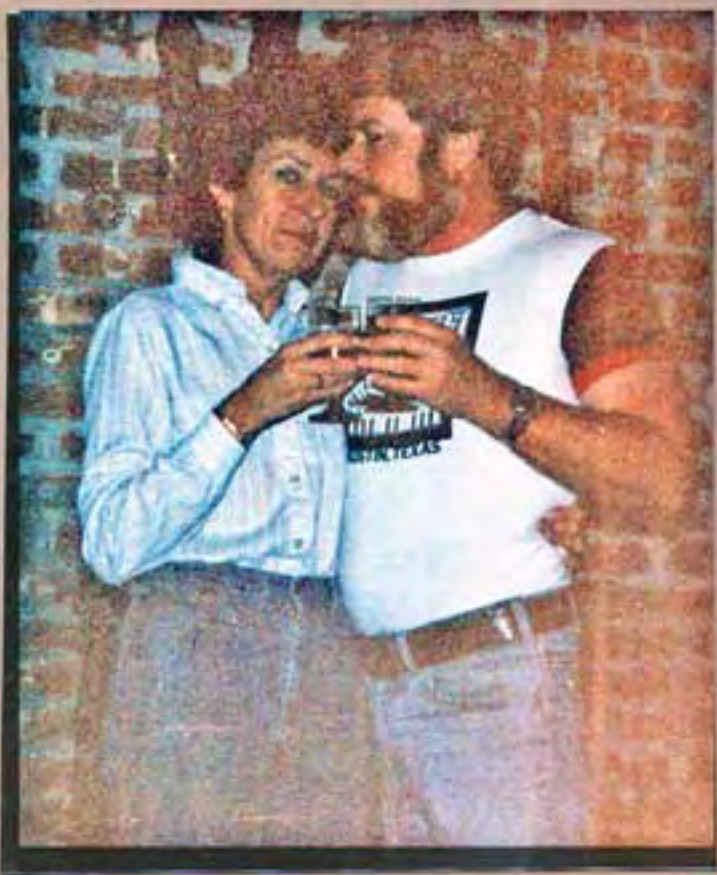




Chris and Martin
invite you to witness the celebration
of their love
by attending their marriage ceremony
at
The Berkley United Methodist Church
on Saturday, June 1, 1985
at 5:00 p.m.
A Barbecue and Dance Reception
at the *Hidden Valley Community Center*
will follow

R.s.v.p. for Reception by May 15, 1985
P. O. Box 4870, Austin, Texas 78765
(512) 288-1044



TO DO'S

MAY 7, '85

8

- ~~1. Mother's Day card~~
- ~~2. Remove wheel covers~~
- ~~3. Call Kim re: mtg
MUSIC REC CREMONA~~
- ~~4. Talk to Jay re photos~~
- ~~5. Invitation to Kim, James, Kim B~~
- ~~6. Kim's B-Day & Graduation gifts~~
- ~~7. Help look for Ken's car~~
- ~~8. Arrange oxygen for fire~~
- ~~9. Decide on water softener - talk
to Health Dept~~
- ~~10. Reserve L~~
- ~~11. Get AB~~
- ~~12. Pick up suit pants - Jean~~
- ~~13. Have shoes stretched~~
- ~~14. Call Dave & Peck re:
Well & other water in garden~~
- ~~15. Pick out wedding rings~~
- ~~16. Marriage license~~
- ~~17. Beer - wine - glasses etc.~~
- ~~18. Guest Book 2911 now~~
- ~~19. Dog tags~~
- ~~20. Patty re: Mares note~~
- ~~21. Chris parking permit~~
- ~~22. Change to joint checking~~
- ~~23. Teeth~~
- ~~24. Make reservations for wedding~~

- ~~A. Reservations Houston~~
- ~~B. Call Debra Smith~~
- ~~C. Complete recommendations
& job re: Mares evaluation~~
- ~~D. Let Gary know about
Revisita~~
- ~~E. Set up Abilene visit~~
- ~~F. Talk to Carol re: evaluation~~

- ~~25. Spray yard for ticks etc~~
- ~~26. WRITE JOBS~~
- ~~27. Music for wedding~~
- ~~28. House #5~~
- ~~29.~~

To live in dialogue with another is to live twice. Joys are doubled by exchange and burdens cut in half.

Wishart



Chris' Shower May 1975











I CORINTHIANS 13 4-7 *Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It does not dishonor others, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres.*

MARTIN, THANK YOU FOR YOUR LOVE. FOR THE HAPPINESS AND PEACE I HAVE FELT SINCE YOU CAME INTO MY LIFE. FOR YOUR KINDNESS AND UNDERSTANDING IN ACCEPTING ME AS I AM. I CAN ALWAYS COUNT ON YOU TO BE MY FRIEND. I PROMISE YOU THAT I WILL RETURN THESE GIFTS TO YOU AND LOVE YOU ALWAYS.



Chris, you brought such a peaceful ^{lord's prayer} easy feeling into my life. I have ~~never~~ never known such happiness.

It is my solemn vow to return these in kind with all my love. To share in all things, to be supportive and encouraging, and to take the risks that will allow us to live our lives to their fullest. May God bless us both



Happiness is the meaning and the purpose of life, the whole aim and end of human existence.

Aristotle











Perhaps this very instant
is your time ... your own,
your peculiar, your
promised and presaged
moment, out of all
moments forever.
L. Bogan





RAD JOHNNY

Billy Martin

Jimmy Pettit



Ron Rogers

Larry Harteker



























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	THEOPHILUS, MARTIN 18 70785	06/01/85		06/02/85		199464		15/17/85
NO PERSONS		NO NIGHTS	NO ROOMS	ROOM TYPE	RATE	6 PM	GUARANTEED	
COMPANY NAME & ADDRESS	2	1	1	DOUBLE	151	<input type="checkbox"/>	<input checked="" type="checkbox"/>	

Reservations are held until 6:00 P.M. unless they are guaranteed. If this is a guaranteed reservation, your room will be held until 6:00 A.M. of the day following your arrival date. If it is necessary to cancel your reservation, please advise the hotel and obtain a cancellation number. You will be responsible to pay for one night's accommodations if the hotel is not advised of cancellation.

SPECIAL REQUEST

CHECK-IN TIME IS 3 P.M.;
CHECK-OUT TIME IS 12 NOON

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THEOPHILUS, MARTIN



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A pastor's challenge

Woman minister charms flock to righteousness

By DIANNE KING
American-Spitzman Staff

Kim Gibbs is, after all, only 32. And she did sort of back into the ministry, so her down-to-earth candor should not be surprising.

Sometimes it is anyway. Her minister's robe is referred to as her rig. Preaching still strikes her as somewhat presumptuous, even though it is her favorite part of the job. She confesses to a certain sense of helplessness in times of tragedy.

And she recognizes that hearing a woman's voice from the pulpit can be a shock to a congregation. "It seems to make a big difference to people," she says. "There is no way that they are going to confuse my voice," her voice deepens dramatically, "with the voice of God."

KIM CAPE GIBBS rests her feet on a low table in the pastor's office at Berkeley United Methodist Church in South Austin. Blades of glass are stuck to the heel of the minister's sandal.

Five years ago when she replaced a female pastor at a Methodist church in Buda, Kim greeted each Sunday morning service with an upset stomach.

She still does. "I'm still struck by the presumptuousness of preaching. You know," she says, eyebrows raised, voice thoughtful. "This is the word of the Lord.

That's very presumptuous. "I think once you lose that, you've lost part of being in touch with the mystery yourself."

FIVE YEARS AGO, she also confessed to sometimes feeling helpless. "I think I feel that more now than I did," she says. "There are situations of real human tragedy and, uh, all you can do is be present."

"There is nothing you can say, nothing you can do to make any difference in that situation. All that can make a difference is your presence and being with those people. I'm more and more aware that one of the most important things pastors do is be present as a representative of a community of faith."

Kim Gibbs' message is that ministers are people; human, frail, capable of making mistakes. So when she's up at that pulpit Sunday morning, she's not just preaching to a roomful of people in a small church. She's preaching to herself as well. "I feel like . . . Oh, I don't know." Her hand is on her chin, lips pursed. "It's my favorite thing." She smiles and self-examination temporarily ceases. "I really love to preach."

SHE READS THE text on Monday and lets her thoughts perk all week. On Saturday, she puts the finishing touches on the sermon.

"She is quite dramatic in her



Kim Gibbs preaches to her congregation — the favorite part of her ministry.

Staff Photo by Zach Ryan

preaching," says Orrin Ireson, a retired Methodist minister, who serves as associate pastor at Berkeley. "She usually puts it in story form."

On a recent Sunday, she stood up in a full church in her black robes and became an eloquent Nicodemus. Nicodemus, you may recall, was a "ruler of the Jews" whose

comfortable life was changed after he met Jesus. "I had it all," said Kim/Nicodemus. "I had the world by the tail. I had a good marriage, good kids — all grown now, thank the Lord of the universe . . ."

There are appreciative chuckles from parents in the congregation. Nicodemus continues to explain

his struggle, his hesitancy, his fear — and why he put all of that behind him.

"I WOULD HAVE prevented his dying if I could. But since it is too late for that, I can only do what I can. Live my life for what it is. Life

See Pastor, E24

Pastor

From E1

that is mine because he gave it to me."

Kim Gibbs sits in her office in her striped spring dress. The chant of duty, duty, duty is not for her. "You can only get so far with people by stressing duty." She paraphrases: "People must be charmed into righteousness."

"It's an invitation rather than an ultimatum."

"I think some lay people work as hard during those sermons as I do. People want to be fed, people want to feel like they've been to church. Somehow there has to be a feeling that it was worth coming rather than staying home and mowing the lawn."

Kim Gibbs, who was brought up in the First Christian Church, is a Methodist by choice. "They're very open," she explains. "They don't tell you what to think. Instead of having some kind of dogma set in concrete . . . it allows people to, oh, not be confined to some kind of rigid mind set."

"THAT'S NOT to say," she clarifies, "that there aren't certain bottom-line kinds of things that everybody agrees on like Jesus and God."

There's another thing about the Methodist Church: its attitude about women clergy. It approves. (Although Gibbs is the only female senior pastor in Austin, two other women are associate pastors in Austin churches.) Along with that approval is a policy of appointing ministers to individual churches. "The reason I'm here is because the bishop sent me," she says cheerfully. "I'm appointed. Some churches that wouldn't even consider a woman if they were in a call system end up with a woman and

are happy with them."

As open as the minister is, there is one area that elicits a more hesitant response: her personal life. It is, after all, her personal life.

So she says that she has been married for almost a year to seminary student John Gibbs, who is a student pastor in Manor. Scheduling conflicts? Problems? She says only, with a smile, "Well, it means we can't go to church together." She will reveal that she likes to play tennis and racquetball; that she takes Fridays off; that she enjoys reading (theology and pastoral care books); that she was an only child; that she graduated with a degree in music from Pan American University, then entered theology school at Southern Methodist University in Dallas in a class with about 10 percent female students.

SHE WILL FURTHER say that she looked into theology while she was a youth director in a McAllen church and the students brought up questions that she could not answer. And that it wasn't until she did her internship during her seminary training that she realized that she could be, would like being, a senior pastor. Which brought her to a 200-member church in Buda for three years, and, 2½ years ago, to Austin.

Life in Buda is farther away from South Austin than 15 miles would suggest. "I miss walking in the grocery store and knowing everybody and them knowing me. Here I have the assurance that if I fall down dead in a Safeway nobody would know who I was."

There's not much difference in terms of membership; Berkeley is pushing the rosters at 300. In Buda two night



Kim Gibbs is doing her part to 'sew up the rent in the cosmos.'

meetings a week was excessive. Here there are meetings and activities six nights a week. In Buda membership was solid enough to allow a congregational pictorial directory. Here they have a hard time just keeping up a list of the mobile membership.

"About the time you get people trained in leadership they leave and you start over," she says. "That's a hard thing to establish — continuity."

Since she's been there, services have been expanded to twice on Sunday. "I feel like the foundation is laid now. The honeymoon's over. We're getting about the task of being the church together. I feel good about it. I feel like the best is coming."

THAT FOUNDATION laying has paid off. "Our attendance since she's been there has come up substantially," says Janet Matthews, member and former church secretary. "There's a lot more involvement. She's very interested in everyone there. She makes a point to minister to the whole congregation, not just different interest groups."

Playing softball with the church youth may not be a traditional part of the ministry, but Gibbs does it anyway, along with teaching a high school Sunday School class and a Sunday Bible study class. The athletic pastor also has

a healthy sense of humor, applauds associate pastor Ireson, which he notes may well be the most important requirement for the ministry.

Kim Gibbs knows that trust between a congregation and minister is sometimes a long time coming. She remembers sitting at the kitchen table with a close friend and congregation member in Buda. The woman was crying. "And saying, 'I don't want somebody who doesn't know me to do my funeral' . . ."

SHE CAN SYMPATHIZE with that. She tries to go to funerals of relatives of her congregation. She began small, once-a-week covenant groups, where members meet together to pray, study and generally support each other. "It's tough being a Christian," she says. "It's neat to see that they don't have to live out of someone else's secondhand experience but they have their own."

"I like to call people's names when I serve communion," she says. "That is important to people. It matters that they feel valued. The larger the church, the more difficult that is to do."

The job, of course, goes way beyond 8 to 5, five days a week. It's also never quite done, what with meetings with church organizations, appointments and counseling with congregation members, visitation, preparation.

"That's one of the things that you get used to. You're never going to finish. You can always think of one or two more people that you should have seen."

"It's more a goal-oriented job than a task-oriented job." That goal? "Bringing in the kingdom," she says. She is smiling again. "Sewing up the rent in the cosmos."