

# illumine

enlightening and celebrating where God is at work in our midst



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 The Rev. Erin Jean Warde—Associate Rector for  
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 The Rev. Michael Merriman—Priest  
 The Rev. Liz O'Donnell—Deacon

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 (Editor of *Illumine*)

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 Jonathan Maedche  
 Tudi Owens (ex-officio, Clerk of the Vestry)  
 Paul Sternweis

### Worship Service Times

Wednesday | 6:00 p.m.

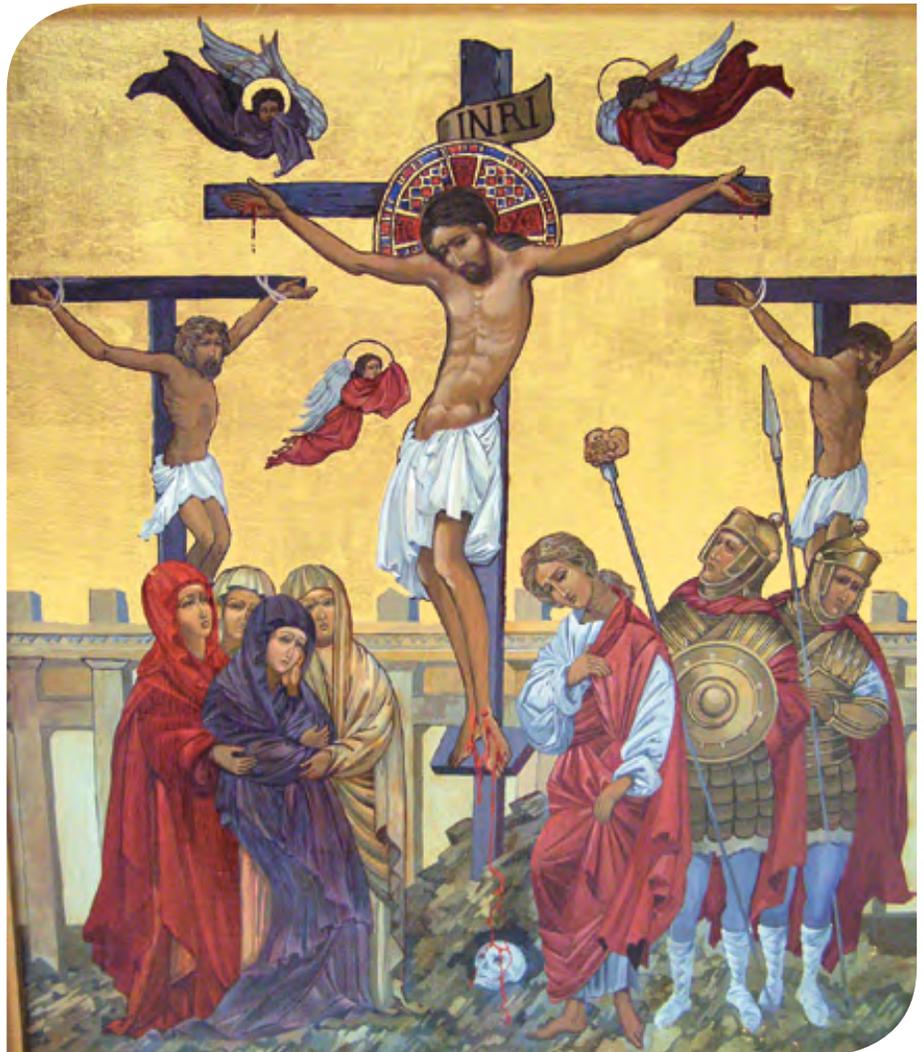
Thursday | 12:00 p.m.

Saturday | 5:30 p.m.

Sunday | 9:00 a.m.\* and 11:15 a.m.\*

\*Childcare available for children  
 6 weeks to age 5.

## Stations of the Cross



The cover story on page 14, highlights the Lenten Stations of the Cross Art Festival, in which congregational artists will contribute depictions of Christ's journey to the cross. This issue's cover image comes from the side of our own altar. As Jesus dies, angels veil their faces as they look on in grief. The soldiers hold the spear and the sponge soaked with sour wine. The blessed Virgin, stricken with grief, is supported by Mary Magdalene and other women. The beloved disciple is bowed in sorrow. Below the cross is a skull buried in the earth on which Jesus' blood pours. An ancient tradition held that Golgotha was the location of the tomb of Adam. Therefore, as Jesus' blood pours on the skull, representing Adam's tomb in this image, it symbolizes salvation for the whole human race, which is descended from Adam.

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*Illumine* is a quarterly publication of Church of the Transfiguration. The word itself has two meanings: to light up or brighten and to enlighten (someone) spiritually or intellectually. The goal behind this magazine is to tell the stories of this congregation, highlight new ministries, and celebrate where God is at work in our midst. As you read, you are invited to look and listen for the ways in which Christ is present in these pages, shining light into new places in our gathered lives.



## From the Rector

# Holy Emptiness

**O**n Ash Wednesday, we will once again be invited to the observance of a holy Lent, 40 whole days set aside for the strict purpose of growing closer to God and the way of Christ. 40 days are just a touch over a tenth of the total days in the year, so I like to think of it as a sort of tithe of my life. The forty days mirror the time Jesus spent in the Judean desert after his baptism, when he fasted and prayed and was tempted by Satan (Matthew 4). We may not wander around West Texas for the months of February and March, but Lent can and should be similarly holy, set-apart time.

In anticipation of this Lent, I've been thinking a lot about the spiritual art of emptiness, leaving space in our mind and heart and body for God to maneuver. We are over-stuffed, over-stimulated people, or at least I am, and I'm going to assume that you feel that way quite often, too. Free moments are quickly occupied by my iPhone. An empty stomach is quickly filled with whatever food is close to hand. Empty evenings or days are quickly filled with errands or television or activity. Here I'll make a confession: I feel deeply drawn to the contemplative life, but I am very bad at it. Maybe it's my extroversion, or simply the omnipresence of stimuli (kids, work, social media), but I find it hard to sit still and experience true emptiness.

Lent comes every year like a gift to reawaken my yearning for this contemplative life, to eliminate the excess and busyness, and cultivate more space in my mind and heart and body for God. As Shane Claiborne, a modern hero of mine, has written, Lent is "an opportunity to give up something that is sucking the life out of us so that we can be filled with God, with life, with love again." I want to invite you into that holy emptiness, too, that you may find God's presence within you growing, even as you set other things aside.

The traditional name for this effort is "fasting," and I want to invite you to embrace this discipline this Lent. Fasting is when we forgo something in order to reign in our will, give pause to our habits, and leave a bit of emptiness in our body or heart or mind. Traditional fasting involves food, but it is not dieting. Lent is not a church-sanctioned weight-loss program. It is about our relationship with God, and temporarily eliminating things from our lives so that we can be more attuned and aware of where God is present and moving. It should feel like a sacrifice, but not one tied to our vanity or appearance. That's something Jesus cautions heavily against: "When you fast, do not look dismal, like the hypocrites, for they disfigure their faces so as to show others that they are fasting." (Matthew 6:16) In other words, it's not about puffing ourselves up, but humbling and emptying ourselves.

The kind of fasting I believe we're invited into this Lent is the kind that carves out empty space in our lives physically, emotionally, and

spiritually for God to enter in. To this end, I encourage you to join me in two types of fasts this Lent: one that disciplines your body, and one that disciplines your mind and heart. For example, as a "physical fast" you could abstain from alcohol during Lent, because breaking from habitual use of an addictive substance is always a good thing. Or fast from meat, because it is more often than not an unnecessary indulgence. Or fast from mindlessly pulling out your iPhone and checking Facebook whenever you have five free seconds. Whatever it is, choose a fast that has a physical element in order to discipline your body.

I hope you'll also select an "internal" fast, like fasting from cynicism, or criticizing yourself or others, or watching the news channel that echoes your own beliefs and attitudes (this one is a bit of a hybrid between "physical" and "mental"). These sorts of fasts are equally important, because they force us to reckon with the truth that the Christian life happens within us as much as at our dinner tables.

It's okay to choose something that you know you may not be able to keep perfectly. That probably means that you're considering something ambitious and demanding—something that is likely to draw you more deeply into relationship with God. Too often we set puny spiritual goals, and forget that the Christian life is about transformation, change, and letting go. Our 40 days in the wilderness becomes drinking iced tea for a few weeks instead of Diet Coke.

Don't rush to choose your fast or fasts. Consider how deeply you yearn for God, and carve a corresponding amount out of your life to make more room for him to enter in. The bottom line of this discipline and of this season is to know and follow Jesus, and to live in his way and life. With that as our goal, this Lent is sure to be holy and life-changing.



"Holy Absence" © Jan Richardson

—The Rev. R. Casey Shobe



# Rite I During Lent

By The Rev. Dr. Paul Bradshaw

**Quite a large number of Episcopalians are unfamiliar with the orders of service in the Prayer Book** that are in what is called “traditional” language—Tudor English, with all those “thees” and “thous.” That is a pity, because no one form of worship can hope to give full expression to the richness of God’s saving activity with human beings. Some people are even unaware that their church’s worship has ever been any different from the way it is now. The truth is that both “modern” and “traditional” forms, or “Rite 2” and “Rite 1” as they are officially called, are part of a long tradition of Anglican and Episcopal worship that goes back nearly 500 years, and has its roots in an even longer tradition stretching back to the time of the earliest Christians.

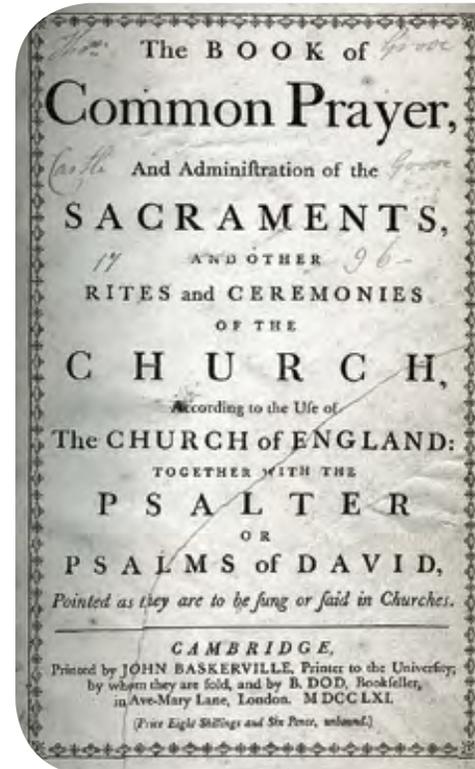
One way of thinking of it is like a really old house that has been lived in for centuries by the same family. Different generations have made alterations to it to suit their needs, adding an extra room, remodeling the kitchen and bathrooms, changing the style of the décor, and replacing the furnishings, so that it looks very different now from the way it did before. And yet it is still the same house, and it is possible to find parts of it that were there from the first, and to make

out features from different periods of its history, that together make up a rich inheritance, an inheritance that we might sometimes take for granted but if we stop to look at more closely will reward us greatly.

Some teenagers are attracted by the idea of taking a machine apart to see how it works. When I was young, I became fascinated by the idea of peeling back layers of history to discover what lay beneath, whether that was an ancient building I was visiting, a traditional custom I was watching, or a church service I was taking part in. So it won’t surprise you to learn that after I was ordained as a priest in the Church of England, I ended up devoting my life to the study of the history of Christian worship. I have found this not just academically interesting but also spiritually enriching. Sometimes old language or old forms can teach me things I’d miss in the modern, and sometimes the changes that more modern revisions have made help me see the limitations of some past texts.

For that reason, I invite you to share in a voyage of discovery when we experience the rather different language of Rite 1 for our all of our Sunday services during Lent this year. You may well find new depths in the unusual, fresh insights in the unknown. And if you want to learn more about how our forms of service came to be, you’d be very welcome to join me in the adult formation class during Lent when we will be studying the story of our Prayer Book. 📖

**Paul Bradshaw** is Emeritus Professor of Liturgy at the University of Notre Dame. He received his B.A. and M.A. in theology from the University of Cambridge (1966, 1970), and his Ph.D. in liturgical studies from the University of London (1971). Ordained in the Church of England in 1969, after holding several positions there, he taught at Notre Dame from 1985 until 2013. He is an honorary Canon of the Diocese of Northern Indiana, Priest-Vicar Emeritus of Westminster Abbey, and a Consultant to the Church of England Liturgical Commission. He has published extensively on the subject of Christian liturgy, having written or edited more than thirty books, together with over a hundred articles in periodicals and essays in composite works.



# Reconciliation and The Season of Lent

**We begin the season of Lent on Ash Wednesday, and in the special liturgy for that day, we are reminded of the many customs of the church that characterize this season.**

Traditionally, Lent is a time to prepare converts for baptism (read more on page 10). It is also a time to reconcile with those separated from the church for their “notorious sins.” The act of reconciliation is one in which divisions cease, and a new unity is forged through God’s redeeming love. This act of rejoining two parties disconnected due to alienation is a powerful part of both baptism and forgiveness. Reconciliation begins with God, creator and lover of us all.

In baptism, we are immersed in waters that remind us of our mortality. We believe that we die to our selves, in order to be restored to new life in God. Baptism happens in community since we cannot follow Jesus in solitude. Being the church means forging relationships and living life together in faith. By choosing to be in relationship with others, we risk being hurt by others, trusting that God’s reconciling love can help to mend broken ties with one another.

When we repent for our sins, we are reconciled to God, and to one another. The Ash Wednesday liturgy presents the absolution of the “notorious sinner” as transformative for both the individual and the community. Our corporate forgiveness sets before the church a reminder that each individual’s pardon and absolution are dependent upon the grace and mercy of God. Our reconciliation between one another participates in the great reconciliation of God to humanity.

One way that our sense of reconciliation

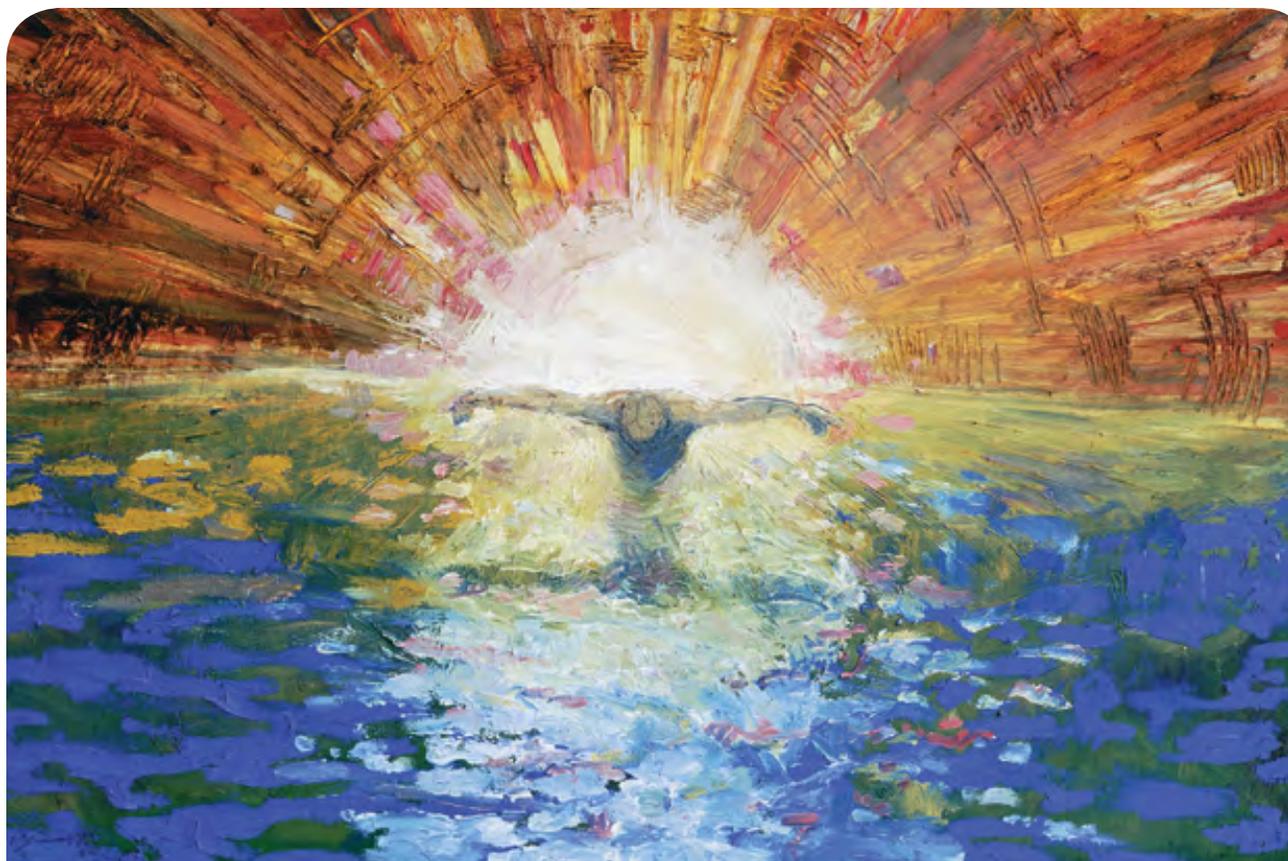


**The Rev. Erin Jean Warde**  
Associate Rector for  
Christian Formation

finds liturgical form is in the rite of The Reconciliation of a Penitent, which is our sacrament for confession, found on page 447 in *The Book of Common Prayer*. This marks a time when we name before God and before a priest the sins that stand between us and our greatest joy and peace. Through this rite, we are able to see reconciliation between our selves and others as not only between us and those whom we wrong, but also between us and the people who will support us as we try to live differently than we did before confession. Through reconciliation, we are able to recognize that we are sinners, while being reminded of the greater truth: that no sin can separate us from the image of God that we carry within us. When we confess our sins before God, we are reminded that our identity lies not in our sins, but in the God who offers forgiveness. I encourage you to set up a meeting with one of your clergy to participate in this holy space of truth and love.

This Lent, I challenge you to wonder what relationships in your life—past or present—require God’s power and peace so that you might have reconciliation. I challenge you to wonder why Jesus would enter the world, so that we might be reconciled to God. I challenge you to take up your cross and willingly follow the Christ whose life was shaped by reconciliation. 🙏

**“The Baptism of Christ” by Daniel Bonnell from St. George’s Cathedral in Jerusalem. Reprinted with the artist’s permission.**



## Ambassadors of Reconciliation

# Becca Stevens and Thistle Farms

Next month, Transfiguration will welcome The Rev. Becca Stevens as our guest for three sessions to learn about her important work and ministry. All events are free and open to the public. We hope you will join us to learn more about the transformative power of reconciliation.

Becca Stevens is an Episcopal priest, entrepreneur, author, and social justice activist. She is founder and president of Thistle Farms, a community of women who have survived trafficking, prostitution and addiction. She has been featured in New York Times, on ABC World News, NPR, PBS, CNN and was named a "Champion of Change" by the White House in 2011. Most recently she has been featured in the PBS documentary, "A Path Appears." She was named 2014 Humanitarian of the Year by the Small Business Council of America as well as the TJ Martell Foundation, has been inducted into the Tennessee Women's Hall of Fame, and was conferred an honorary doctorate by Sewanee: The University of the South. Her latest book is, *Letters from the Farm: A Simple Path for a Deeper Spiritual Life*. She lives in Nashville with her husband, Grammy-winning songwriter, Marcus Hummon, and sons, recording artist Levi Hummon, Caney and Moses.



## FEBRUARY 3-4, 2016

### AFTERNOON SESSION

**Wednesday, February 3, 3:00 p.m.  
in the Gathering Space**

#### *Mind/Body/Tea*

Drawing from her 20 years as the founder of Thistle Farms and Magdalene, that houses and employs survivors of trafficking, prostitution and addiction, Stevens offers insights into the roots of oppression and how we can help heal this deep brokenness. Tea, the most widely consumed beverage after water, is connected to justice, revolution and ritual. Join us for a time to drink tea together and talk about some of the meditative practices that Becca Stevens shares in her book, *The Way of Tea and Justice: Rescuing the World's Favorite Beverage From Its Violent Past*, as well as recipes to make various blends of tea for healing purposes. Becca will share with us the story of how tea is transforming the lives of the women at Magdalene and Thistle Farms.

### EVENING SESSION

**Wednesday, February 3,  
7:00 p.m. in the Church**

#### *The Story of Thistle Farms: How love is healing prostitution, trafficking, and addiction*

Becca Stevens will tell us the story of Thistle Farms, and how this ministry has shown Christ's love to the world in a deeply incarnational way. Through this inspirational story we can learn about how leadership, love, and forgiveness can help bring a spirit of reconciliation into the world, and how Christ is changing lives around us.

### MORNING SESSION

**Thursday, February 4,  
9:00 a.m. in Roper Hall**

#### *Healing Oils for Daily Use*

We've lost the art of performing sacred ritual for ourselves in our daily lives. Long known for potent healing qualities, essential oils from native plants were some of the first medicine. In this morning meditation, Thistle Farms founder Becca Stevens will discuss the making and use of healing oils and show us how a simple ritual with essential oils, performed with loving intention, can be of therapeutic benefit to our bodies and spirits.

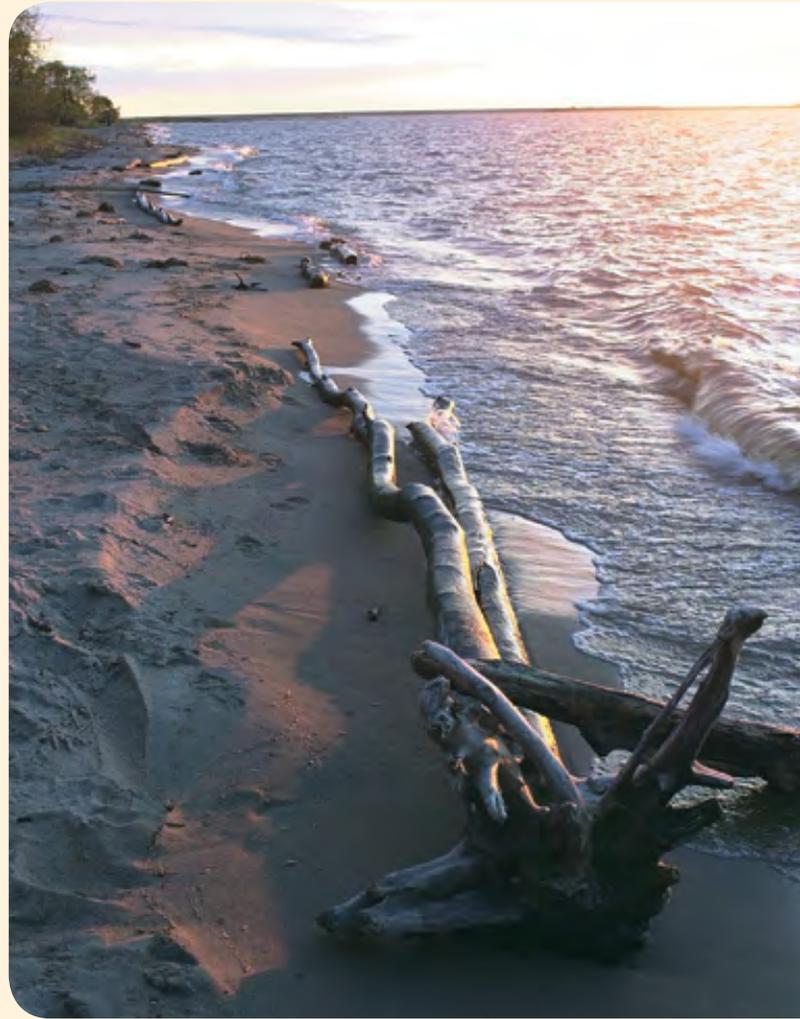
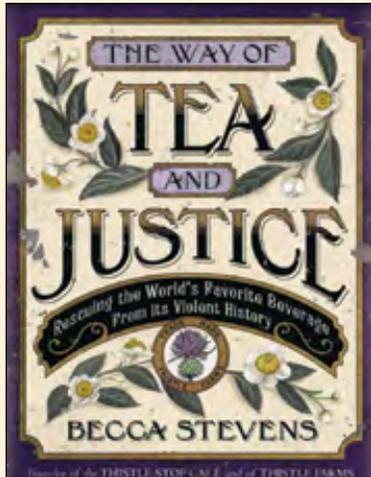
## An excerpt from *The Way of Tea and Justice: Rescuing the World's Favorite Beverage From Its Violent History* (Jericho Books: New York, 2014)

“One of the Thistle Farms women, Dorris, describes living for twenty-six years and never leaving a ten-block radius. She thought she would end up somewhere different, but she kept ending up in the same spot. It began, she said, when, as a child, she witnessed the violent death of a parent. The trauma made the forks in the road impossible to discern. Fear and shame kept her pretty lost. But three years ago, she chose a different road and ended up at Magdalene, where she says that her road became a path of healing the past so she could move forward.

Dorris was on the same old path where she wore out her shoes and her body. The problem in waking up to yourself and finding a new path is that all new roads look frightening. Somehow, by God's grace, all of the roads both Dorris and I have traveled led us to the shore of the Gulf Coast. In all of the injustices she has seen and all of the searching she has done, her road less traveled never took her to the beach. It feels close to a miracle that our combined side roads crossed in that moment so I got to hold her hand as her feet touched the sugar sand for the first time. Her very first words were ‘Good job, God’ as she tried to take in the whole gulf through eyes filled with tears. When she felt the pull of the waves on her feet she stretched out her arms and in a lilting voice asked, ‘Has it been doing this my whole life?’ I thought, ‘My Lord, yes. As long as the moon has been orbiting the earth the tide has been coming. It just takes making our way to the shore to feel how powerful it is.’ While she was walking in circles for years, she had no idea that the tide, like love, has been pulling her toward freedom. I laughed as she bent down and picked up a seashell and said she couldn't believe that God put a hole in the shell just so she could string it on a necklace. It felt like a beautiful and simple thought that all roads lead to the shore eventually. Just then a blue heron flew and I felt the need to genuflect as its path to this shore was worth pondering as well.

It would be amazing to trace our journeys not just from our childhood or our own ancestry but to see where the path began, before the first fork in the road. If we could trace the path that far, then we could see the connection in the thousands of paths that are really all forks from a single path. Looking over that journey, we might get a better perspective on just how unbelievably random it is that we are here, in this fleeting moment, doing this exact thing.

As Dorris and I walked the beach, studying a piece of driftwood, I realized that the wood lying there is simply a limb from the many forks in the tree. Even the branch is fleeting. I was flooded



with the thoughts of fleeting time like the waves coming into the shore. I wondered if the people walking along the sand sensed our connectedness and the randomness that had led us all to be on the beach at that exact moment in time.

It's no wonder there are so many ways to get off track and choose one fork that takes you flying toward a vulnerable north-exposed branch. But I was there on that beach, and I did not feel lost. Instead, being there was an answer to a long prayer. I felt grounded and knew that all the brokenness of my childhood, including the death of my father and the abuse by a church elder, were not outside the realm of grace. They were a part of the first roots of the tree and my own first memory that serves as the trunk. Those memories and a million more allowed me to climb out onto this tender limb and see how love moves us. The thousand choices I have made led me to that moment on that stretch of beach and time that reminded me I was right where I was supposed to be; walking hand in hand with a woman feeling the eternal tide pull her toward love.” (81–83) 🌿



**This school year, the Youth Ministries launched a new joint program called Real Talk with the Church of the Ascension's Episcopal Youth Council.**

Geared toward Sr. High students, Real Talk is where we talk about the hard stuff that doesn't always get covered elsewhere. We started off slow, covering some basic life skills like CPR, changing a tire, and creating a budget. In the future, we'll cover issues like dating, drinking and drugs, and mental health.

The format of Real Talk changes depending on the topic, but one thing remains constant throughout: we provide a place for our students to ask whatever questions they may have in a safe, anonymous way. By including experts on the subject at hand, we are able to provide accurate answers to those questions. For instance, we plan to use a panel format for the Real Talk pertaining to mental health. We'll assemble a panel of experts, and give students the opportunity to submit questions anonymously in a safe environment.

Real Talk was created to address a need. While high school curricula cover a great deal of information, they very rarely teach students how to navigate out of an uncomfortable social situation, ask for help from adults, or even how to check the oil in a car. Based on feedback from parents at both Transfiguration and Ascension, it can also be helpful for some of those lessons to come from outside the home. Real Talk aims to address those issues by bringing the experts to our students.

By partnering with Ascension, we are able to broaden our scope beyond the walls of Transfiguration and include people from all walks of life. The issues we plan to cover are applicable to everyone, and drawing from the collective knowledge of two separate congregations allows us to ensure the quality of the program. This is just another way "Transcension" is working together to serve our young brothers and sisters as fully and faithfully as possible.

If you're a professional in one of the areas mentioned above and would like to volunteer your time and experience for a future Real Talk session, please contact me at [chills@transfiguration.net](mailto:chills@transfiguration.net). 📧



**Colin Hills**  
*Director of Youth Ministries*

# Spring Valley Elementary and Teddy Bear Time

**Transfiguration has long partnered with Spring Valley Elementary School, most recently through our Food Pantry.** Your continued generosity as a congregation has funded the spring semester of a new educational initiative of Richardson ISD's Adult Literacy Center called Teddy Bear Time.

This program is designed for students and families with limited English proficiency, low income status, military service or homelessness. There are 75+ languages spoken by RISD families and 24% of RISD students are classified as Limited English Proficient (LEP). Teddy Bear Time brings parents and their young children together in a fun, educational setting to model reading aloud and other interactive parent/child activities that can be done at home to promote literacy.



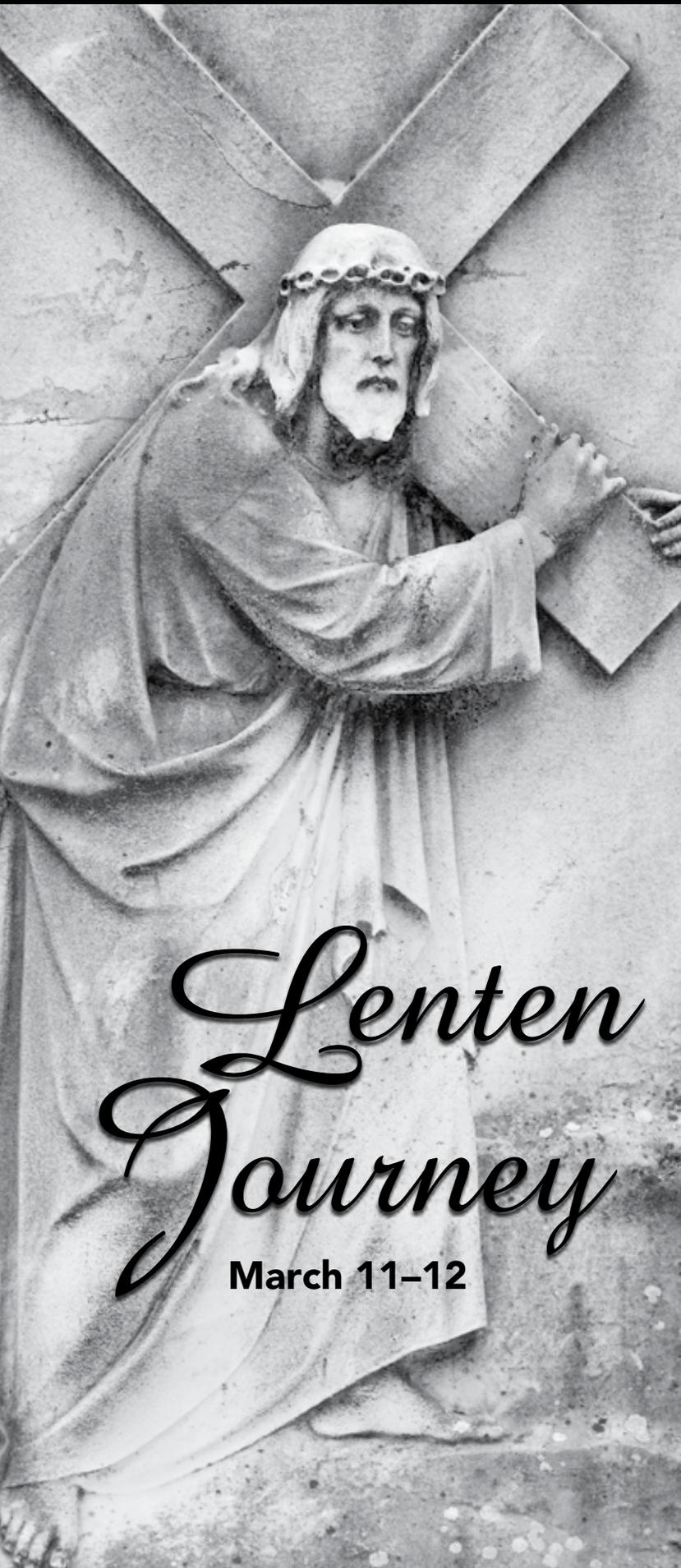
**Ellen Dingwall**  
*Minister of Congregational Life and Outreach*

Community organizations sponsor the program at select RISD elementary schools for 16 one-hour classes throughout the school year. Pre-K children are placed into the program by their teachers with a total of 15 families able to participate at no cost to them. The classes promote pre-literacy skills with activities that involve reading, math, phonics, letters and fine motor skills. Each week, families are given a new book to add to their personal library and a set of activity cards to try at home. Parents learn how to read aloud to their children and work with them on educational activities.

The impact for the families is incredible. After participating in Teddy Bear Time, 33% of parents increased the amount of time they spend doing educational activities with their children, 38% of children became more interested in educational activities, and 28% of parents increased the time they spend reading to their children.

A big thanks to our liaison with Spring Valley Elementary School, Annette Randall, who has been an advocate for Teddy Bear Time, as well as to our wonderful parish ministries for funding this important work. Please remember the children and families who will benefit from the program in your prayers.





# Lenten Journey

**March 11-12**

**D**uring the season of Lent, we are invited to take an interior look at our lives, through spiritual practices such as prayer, fasting, and penitence. Through these practices, we are able to follow the drama of the Lenten season and walk the path that Jesus trod. In order to encourage us in this faithful act, the people of Transfiguration are given the opportunity to spend time in prayer through a program called Lenten Journey, which comes from the work of the Spiritual Ministries Institute.

Lenten Journey is a prayerful path to the cross, in a sacred and contemplative space. It is a personal, multi-media, contemplative experience offered in a community setting. Eight meditation centers provide an environment and instructions for a self-paced meditation on the Seven Last Words of Christ.

The eight meditation centers are set up in a large open area. In order to maintain the sacred space and silence of Lenten Journey, guests are welcomed and given a brief introduction to the meditations in an area just outside the space. Guests move through the experience at their own pace and are given the opportunity to pray and journal throughout this time.

Mark your calendars to take your own Lenten Journey March 11-12, 2016. You are invited to come to the church for as long as you wish during the event, to meditate on the profound mysteries of Christ. We suggest you find one to two hours to spend on this meditation. 🕯️

# Baptizing Children

By The Rev. Erin Jean Warde

**This fall, we continued our practice of doing preparatory work with parents whose children are going to be baptized.** We are aware that we have an amazing process for adults who are looking to be baptized, confirmed, or who are new to the parish and curious about our theology, which we call The Way. It is important that we not only prepare adults for the weight and joy of their baptismal covenant, but that we also prepare children for the importance of their baptism. The baptism retreat offers one way for parents and godparents who are tasked with raising children up in the Christian faith and life to be equipped for this work. This fall we held half-day long retreats with parents and godparents. We hope this practice helps equip parents and godparents, so that when the inevitable theological question occurs over dinner time, or while driving around town, or in any of the other places where we spend our time that are not the church, these spiritual leaders in the home and in the family will have helpful resources to guide them.

The retreat for parents and godparents of baptizands focuses its time around a few specific tasks. First, we spend time getting to know one another, as we tell the story of our own relationship with baptism, where we call home, and how we ended up walking through the doors of Transfiguration. Next, we take some time to look at the scriptures that inform how we think about baptism, and how we came to believe what we believe about baptism in the Episcopal Church. We look specifically at the baptismal covenant, and discuss what each vow might mean in our lives, and how we might teach those tenets of the faith to children. Lastly, we talk about the sacramental nature of baptism, as we engage the signs and symbols of baptism: water, chrism, and light. When we are finished talking about the theological significance of baptism, and how we can explain that significance to the children in our lives, we spend the last part of the retreat looking at resources we can use to teach children. In this last hour together, we invite Suzanne Finan, Director of Children and Family Ministries, to share her large range of resources that help to cultivate spiritual practices for individual children as well as for the whole family.

During the baptismal service we pray “that all who are baptized into the death of Jesus Christ your Son may live in the power of his resurrection and look for him to come again in glory.” This is a task that we will spend our whole lives, and on into the next, prayerfully discovering and engaging. In the meantime, the church is tasked with guiding children and families in that journey, and we believe the baptism retreat offers a tool in the toolbox for those who travel with us.

If any families have questions about baptism for their children, and the retreat for parents and godparents, they can contact The Rev. Erin Jean Warde at [ewarde@transfiguration.net](mailto:ewarde@transfiguration.net). 🙏



## Remaining Baptism Sundays for 2016

- April 3—Easter (Retreat on March 5)
- May 15—Pentecost (Retreat on March 5)
- August 7—Transfiguration (Retreat on July 23)
- November 6—All Saints (Retreat to be scheduled)

# Lent

## Adult Formation

By Mother Erin Jean Warde

When we think of reconciliation during this season of Lent, I hope that as a parish we can see both the reconciliation of God to humanity, as well as how we might be called to find reconciliation in our own lives and relationships. In order to have this conversation on its many levels, I've designed a range of Adult Formation classes that cover everything from reconciliation with our family members to the reconciliation that has been modeled for us through the lives of the saints.

In addition to the adult formation offerings, both the youth group and our children's ministries will incorporate the theology of reconciliation into their study and prayer. On Wednesday evenings, we will have a Lenten program that shares the stories of a variety of people who, in their lives and experiences, have wrestled with reconciliation and its transformative power. We will participate in larger, more complex conversations around race, interfaith dialogue, ecumenical dialogue, crossing socio-economic divisions, our criminal justice system, and other systematic challenges that call us to find reconciliation in our broken world.

Our Wednesday evening series includes everything from professors and theologians, to ministers of many faiths, all of whom are individuals who made sacrifices in their lives so that they might live into the witness of Christ.

*My vision for Christian formation is that in learning, we might be reminded of the passion that God created within us, and called to action in the world.*



### Wednesday Evenings in Lent

February 17–March 16

6:00—Eucharist in the church

6:45—Soup and salad supper following worship in Roper Hall

7:15—Guest speaker presentation in Roper Hall

*Childcare and programming for older children provided*

# Spring 2016 Adult Education Classes

Adult Formation classes meet on Sunday mornings at 10:15 in the room listed for each class.

## LENT

(February 14–March 13)

### Ambassadors of Reconciliation

#### Hebrew Bible

*Dr. Roy Heller (Roper Hall)*

Join Dr. Roy Heller, Associate Professor of Old Testament at SMU, as he continues to journey through the Hebrew Bible.

This is an opportunity to learn about the history of the Old Testament, as well as many of the aspects of Jewish life and culture that are not obvious to modern readers.



#### Saints of Reconciliation

*Episcopal Peace Fellowship (Conference Room 1)*

Join the Transfiguration chapter of the Episcopal Peace Fellowship every Sunday morning in Lent as members teach about saints and figures in our modern world. They will share their stories to show us how, by their example, we are encouraged to live lives of Christian reconciliation.



#### The Story of the Prayer Book

*The Rev. Dr. Paul Bradshaw (Conference Room 2)*

If you are curious about the history behind the prayer book, and how its history is meaningful for us, join The Rev. Dr. Paul Bradshaw, Professor Emeritus for Liturgical Studies at Notre Dame, for this insightful class. He will also help illuminate Rite I, which we will be using in Lent.



#### Reconciliation in the Family

*Father Casey and Mother Erin (Vestry Room)*

Some of the most fruitful and yet challenging relationships we have are within the family. For this class of our Lenten series, join Father Casey and Mother Erin as they explore how the power of reconciliation can inform our relationships, and how we can foster a spirit of reconciliation within our families. Father Casey and Mother Erin will draw from scripture, as well as family systems theory, to inform this class.



## EASTER THROUGH PENTECOST

(April 3–May 8)

#### Hebrew Bible

*Dr. Roy Heller (Roper Hall)*

Continues for second Spring session. See description to left.

#### To Hell and Back with the Rector's Wife

*The Rev. Melody Shobe (Conference Room 1)*

What does the Bible really say (or not say) about hell? How do we understand judgment in light of Christ's resurrection at Easter? Where do our images of heaven come from? Join us in a six week series as we travel to hell and back with the rector's wife, The Rev. Melody Shobe, exploring the themes of judgement, hell, heaven, and salvation in both Scripture and popular culture. In this class we will take a lighthearted look at a serious subject, and hopefully learn something about our faith and God's grace in the process.



#### Redemption and Resurrection in the Modern World

*Father Casey and Mother Erin (Vestry Room)*

In the spirit of the Easter season, this class will look at images of resurrection from literature, film, and television. These images will serve as a starting point to talk about how the power of the resurrection shows up in the many different areas of our lives.

#### The Way (Parlor)

*(Continues from December)*

**The Way** is Transfiguration's formation process for adults who are new to the Episcopal Church or to this parish, and are interested in being confirmed, received, or baptized. Modeled after the centuries-old process of preparing adults for baptism called the *catecheumenate*, **The Way** is more than just an inquirers class; it's a one-on-one way of exploring your faith with other people, all of whom are at different places on their walks with Christ. To sign up, please contact Fr. Michael Merriman at [mmerriman@transfiguration.net](mailto:mmerriman@transfiguration.net).



# Stations of the Cross Art Festival

**On the Via Dolorosa, or Way of Sorrows, in Jerusalem, there are stations set up that mark the actual places where the events of the passion occurred.**

Thousands of pilgrims flock there each year to experience the humility of Christ. For faith communities like ours, without access to the physical space where Jesus tread, honoring the Stations of the Cross is a way to commemorate the passion of Jesus Christ from his betrayal through his death on the cross and placement in the tomb. By praying our way through the path that Jesus took to the cross during Lent, we follow his somber journey to the cross and more deeply connect to his love and sacrifice for us.

About 20 years ago, a phenomenon began where communities of artists came together to express their faith in a creative way by adopting the fourteen stations and creating their own responses to them. This began a new tradition, mostly found in the Southwest (Santa Fe and Chimayo area), of travelers who would come seeking this unique experience of

following the way of Christ through contemporary representations of the stations. Today faith communities all over the world host art festivals depicting the fourteen stations.

As an artist myself, I deeply connect with my faith through portraying Christ during the most difficult part of his earthly journey. When I worked at Saint Martin in the Fields Episcopal Church in Fort Worth, I helped to start a Stations of the Cross art festival tradition in 2011 with several former colleagues. The festival was met with an outpouring of support from the artist community as well as the



**Suzanne Finan**  
*Director of Children and Family Ministries*

greater Fort Worth area, and was featured in both local and regional publications.

This year, the staff of Transfiguration is excited to bring The Fourteen Stations of the Cross art festival to our own congregation during Lent. We will represent the 14 Biblical Stations (as opposed to the 'original' fourteen stations which do not all come directly from Scripture.)

If you have artistic abilities to share, I hope you will consider signing up to depict one of the Fourteen Biblical Stations using your favorite medium, be it photography, pottery, stained glass, textiles, paint, illustration, or graffiti. We are recruiting both amateur and professional artists from all over North Texas to adopt one of the stations for the installation of a gallery, which will be housed in Roper Hall starting in February and running through April.

You don't have to be an artist to participate in this exciting event, however. Several opportunities to pray through and walk the stations within our own art gallery will be available as part of Lenten formation programming. The festival will close on Sunday, April 3 with an artist's Gala from 5:00-7:00 honoring the artists' contributions.

I invite you to participate in this new, contemplative experience of following the Way of Jesus. To participate as an artist, please contact me at [sfinan@transfiguration.net](mailto:sfinan@transfiguration.net). 🙏

All images used with permission from **Art in the Christian Tradition**, a project of the Vanderbilt Divinity Library, Nashville, TN.

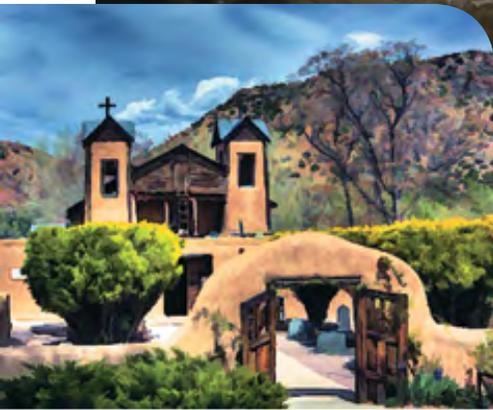
<http://diglib.library.vanderbilt.edu>.

**Ge, N. N. (Nikolas Nikolaevich), 1831–1894. "What is truth?" Christ and Pilate.**



## Stations represented in our Festival

1. Jesus in Agony in the Garden of Gethsemane
2. Jesus Betrayed by Judas and Arrested
3. Jesus Condemned by the Sanhedrin
4. Peter Denies Jesus
5. Jesus is Judged by Pilate
6. Jesus Scourged and Crowned with Thorns
7. Jesus Carries the Cross
8. Simon of Cyrene Helps Jesus Carry the Cross
9. Jesus Meets the Women of Jerusalem
10. Jesus is Crucified
11. Jesus Promises the Kingdom to the Penitent Thief
12. Jesus Speaks to His Mother and the Beloved Disciple
13. Jesus Dies on the Cross
14. Jesus is Laid in the Tomb



**ABOVE and LEFT: Crucifix in Chimayo, NM and Chimayo Santuario in NM.  
BELOW: Loire, Gabriel, 1904–1996. Carrying the cross of Christ.**



# Calendar—A Look Ahead

## Worship, Formation and Music for Spring

### JANUARY

- 31 Annual Meeting—10:15 a.m.  
Transfigured Nights Organ Recital—  
7:00 p.m.

### FEBRUARY

- 3–4 Ambassadors of Reconciliation:  
Becca Stevens and Thistle Farms  
(details on page 6)  
5–6 The Way Retreat  
7 Fellowship Breakfast—10:15 a.m.  
9 Shrove Tuesday—EMF Pancake Supper at  
6:00 p.m.  
10 Ash Wednesday Eucharist at 6:30 a.m.,  
10:00 (PES), noon, 5:30 p.m., 7:00 p.m.  
14 First Sunday of Lent  
Lenten Adult Formation Classes  
begin—10:15 a.m.  
15 President's Day | Church Offices closed  
17 Lenten Wednesday Evening Series Begins |  
6:30 p.m.  
21 Lent 2; Newcomer Brunch | 12:30 p.m.  
Taizé Service | 6:00 p.m.  
24 Lenten Wednesday Evening Series  
28 Lent 3  
29 Leap Day!

### MARCH

- 5 Baptism Retreat (for Easter/Pentecost)  
6 Lent 4  
Solemn Evensong | 5:00 p.m.  
2 Lenten Wednesday Evening Series |  
6:30 p.m.  
9 Lenten Wednesday Evening Series |  
6:30 p.m.  
11–12 Lenten Journey with Nancy Jagmin  
(see page 9)  
13 Lent 5  
Daylight Saving Time Starts  
Lent Formation Term ends

- 16 Lenten Wednesday Evening Series |  
6:30 p.m.  
20 Palm Sunday  
No Formation Classes  
Passion Experience for Families | 5 p.m.,  
details on page 19  
20–26 Holy Week (see page 17)  
27 Easter Eucharist | 9:00 a.m., 9:15 a.m. in  
Roper Hall, 11:15 a.m.  
28 Easter Monday | Church Offices closed

### APRIL

- 1 Artist reception for Stations of the Cross  
3 Children's Baptisms at 11:15 a.m.  
Formation Resumes for Second Spring  
Session | details on page 13  
7–8 Staff Retreat, Offices Closed  
10 Earth Day Celebration  
Transfigured Nights Concert | 7:00 p.m.  
17 First Informed Communion Retreat  
24 First Informed Communion and Reception  
Tea and Tallis Concert | 5:00 p.m.

### MAY

- 5 Feast of the Ascension | Services  
at noon and 7:00 p.m.  
8 Bishop's Visitation and Confirmations  
15 Pentecost/Whitsunday | Baptisms  
at 11:15 a.m.  
Formation Ends for Spring  
22 Trinity Sunday | Fellowship Breakfast  
and Recognition Performance Hall  
PES Graduation  
29 Second Sunday after Pentecost  
Ice cream Social  
30 Memorial Day | Church Offices Closed

## *Shrove Tuesday*

### **Pancake Supper**

Tuesday, February 9

Hosted by EMF

6:00 p.m. | Roper Hall

## *Lent*

### **Ash Wednesday**

Wednesday, February 10

6:30 a.m. | 10:00 a.m. (PES)

Noon | 5:30 p.m. | 7:00 p.m.



# *Holy Week*

### **Palm Sunday**

Saturday, March 19 | 5:30 p.m.

Sunday, March 20

Sunday 9:00 & 11:15 a.m.

### **Tenebrae Service**

Wednesday, March 23

7:00 p.m.

### **Maundy Thursday**

Thursday, March 24

w/footwashing

Noon | 5:30 p.m. (kids) | 7:00 p.m.

9:00 p.m. Vigil until noon Friday

### **Good Friday**

Friday, March 25

Noon | 5:30 p.m. (kids) | 7:00 p.m.

### **Holy Saturday**

Saturday, March 26

8:30 a.m.

# Transfigured Nights Bounds into Spring

The months of March and April bring much growth and transformation in our physical surroundings, as spring comes to North Texas weeks earlier than it does for much of the nation.

Easter will also come early this year—March 27, making the liturgical observances of March extremely rich, as it will contain the final weeks of Lent leading to Holy Week, the Great Paschal Triduum, and Easter. These Sundays will be filled with timeless musical treasures of our faith, for congregation, choir and instruments.

During these two months the Transfigured Night series will present four musical offerings to enrich and transform our lives:

- Solemn Evensong for Lent on Sunday, March 6, at 5:00 p.m.
- Art Music Monday's "Transfigured Night" program on March 14 at 7:30 p.m.
- Johann Vexo, Organist from Notre Dame de Paris in concert, Sunday, April 10, at 7:00 p.m.
- Gala Concert—Tea & Tallis Three! on Sunday, April 24, at 5:00 p.m.



**Johann Vexo**

Two of these events deserve some elaboration in this edition of *illumine*. On the Fourth Sunday in Lent, March 6, the Transfiguration Choir will lead us in a Solemn Evensong. The centerpiece will be a setting of the *Magnificat* and *Nunc dimittis* composed for Saint Mark's School of Texas by the American composer Gerald Near (b. 1942). This music was composed in Dallas in 1984 during Near's tenures as Organist/Choirmaster at St. Matthew's Cathedral

and organist for the monthly evensongs sung by the Choir of Men and Boys of Saint Mark's School. I came to know Gerald at that time, and he soon became colleague, mentor, and friend as I worked closely with him at both institutions. This hauntingly beautiful setting is perfect for Lent, and will be one of the six settings of the evening service the choir will take to England for its residency at Bristol Cathedral this summer.

The second offering highlighted is the Gala Concert titled "Tea & Tallis—Three!" which will be presented by the Transfiguration Choir and friends on Sunday, April 24, at 5:00 p.m. If you have not yet experienced one of the previous events in this format, you have really missed out on something special! Works for choir, organ, solo voice, cello, piano, harpsichord, and other instruments will be performed from the front of the church and the gallery by members of the



**Gerald Near**



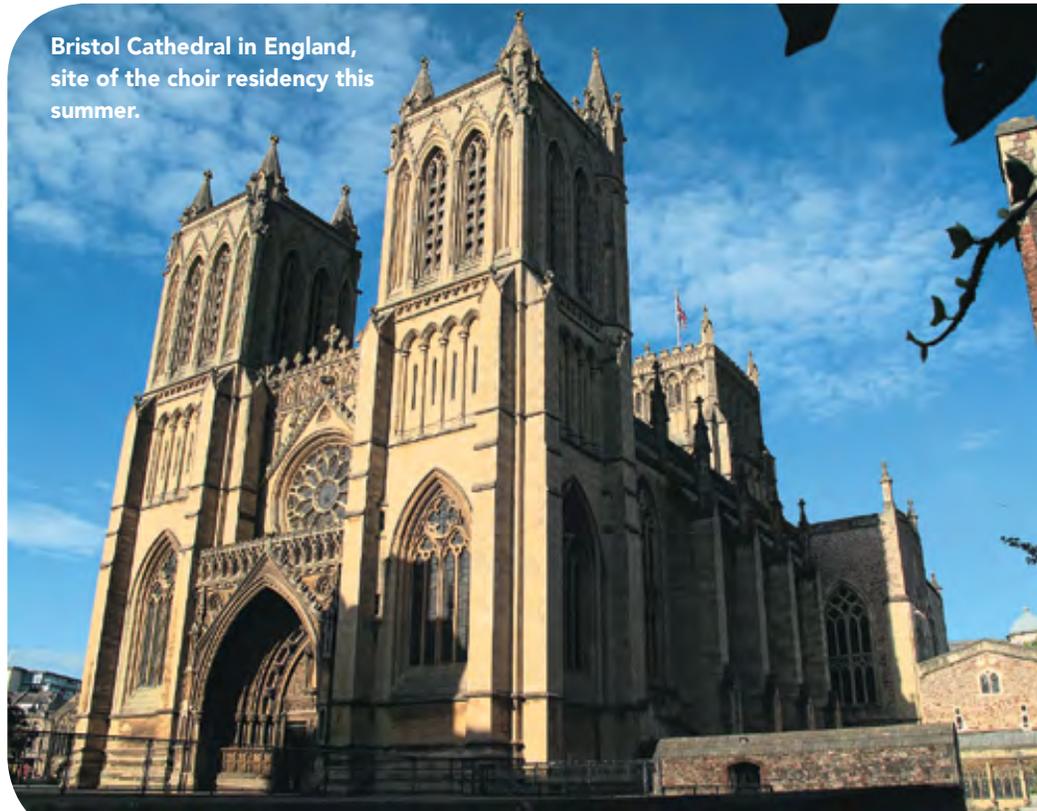
**Thomas Tallis**

Transfiguration music staff, choir section leaders and professionals, and our musical friends from the community. The concert is divided by an intermission during which attendees are treated to English high tea favorites—scones with jam, finger sandwiches, and desserts—prepared by the choir's distinguished bakers and chefs. The concert benefits the choir's England Tour 2016, as proceeds will defray the choristers' costs. Tickets are \$25 general admission, \$15 students under 18 years of age, and will be available at church during the Sundays of April, and at the door. The event lasts a little more than two hours, and childcare is provided.

I look forward to my twelfth Lent and Easter together with you at Transfiguration, and to the profound liturgical and musical experiences we will share as we worship the God of Grace. 🙏



Bristol Cathedral in England, site of the choir residency this summer.



# Children and Family Ministries During Lent

**Suzanne Finan**

*Director of Children and Family Ministries*

## Ash Wednesday— February 10

Service geared toward families with young children at 5:30 p.m. See service details on page 17.

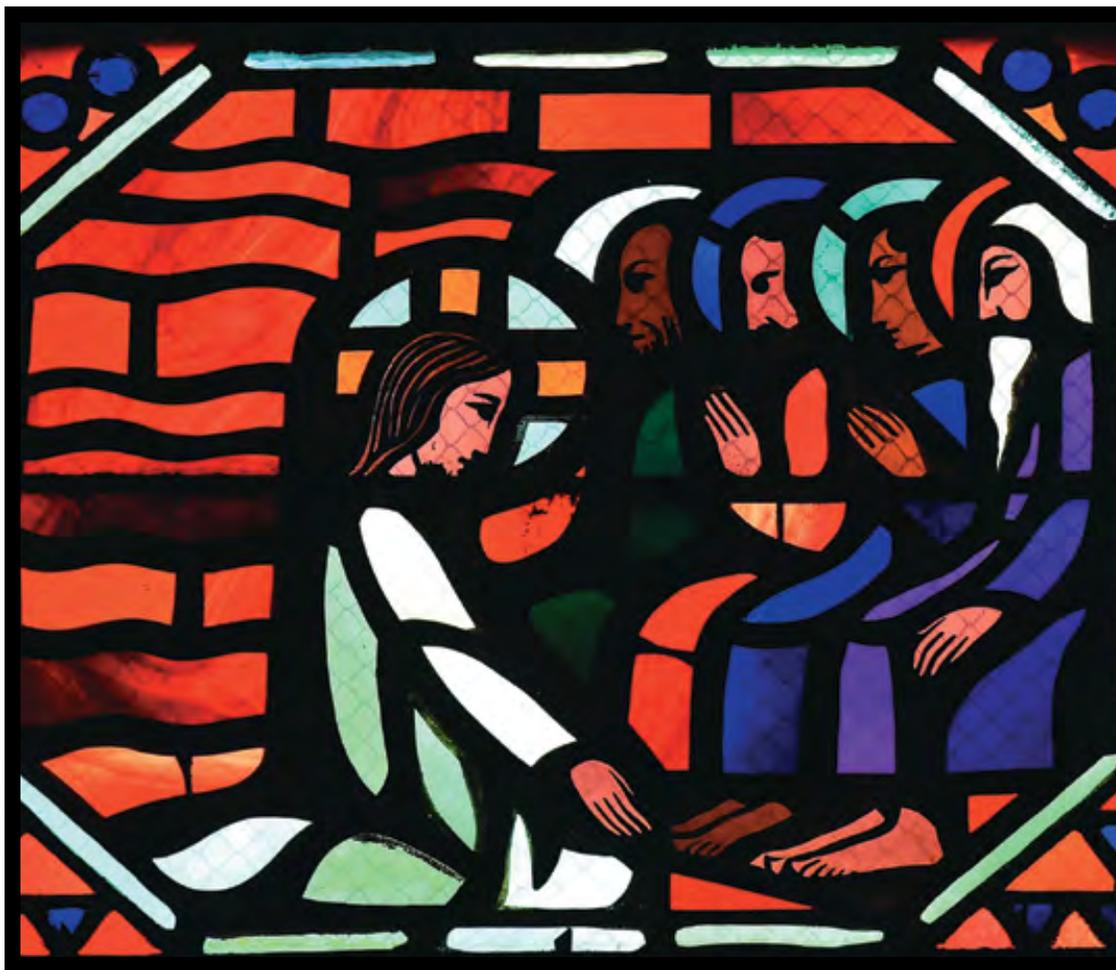
## Lenten Wednesday Evening Program February 17–March 16

6:00 p.m. Eucharist

6:45 p.m. Dinner

7:15 p.m. Project

We invite children and families to join us Wednesday evenings in Lent for worship, dinner and meaningful hands-on projects. This year we will be working on children's interpretations of the 14 Stations of the Cross. Children will see different artist's interpretations of each biblical station and will re-create their own using materials such as wood, acrylic paints and gold leafing. Children ages four years and older are welcome to participate. Childcare will be available for younger children.



## The Passion Experience for Families Palm Sunday, March 20

Join us at 5:00 p.m. on Palm Sunday, March 20 to re-enact The Passion in a meaningful experience for all ages. We will travel with Jesus and his disciples during his final hours and engage in role-play and storytelling. The experience will end with dinner and fellowship. You will not want to miss this transformative event, so mark your calendars for this meaningful family journey! Childcare will be available for children younger than four years.

## Holy Week Services for Families

In addition to the full worship offerings during Holy Week and Easter on page 23, the following services are specifically geared toward families with young children:

**Maundy  
Thursday**

March 24  
at 5:30 p.m.

**Good  
Friday**

March 25  
at 5:30 p.m.

**Easter  
in Roper Hall**

March 27  
at 9:15 a.m.

If you have any questions, please contact me at [sfinan@transfiguration.net](mailto:sfinan@transfiguration.net). 🙏



**The Rev. Michael Merriman**  
Priest Associate

# Therefore Let Us Keep the Feast

**In this issue of *Illumine* you have read a lot of theological reflections on and helpful suggestions for keeping Lent.** Our disciplines of prayer, fasting, and almsgiving in that season are truly valuable aids in deepening our faith and strengthening us to live more fully in the Way of Jesus. But the Church's tradition has another gift for us that we often fail to note. It is the fifty day Feast of Easter.

The Christian custom of fasting is familiar to most of us (though, perhaps, not something we do very faithfully). Reducing the amount or quality of food and drink, even abstaining from some is what we most often think about. Some Christians go so far as to eliminate all food that comes from animals in the Lenten Fast, becoming vegans for a time.

Many of us at Transfiguration will spend our Lent doing some of

these fasting practices. But how many of us know about the practice of feasting during Eastertide?

The rule of the ancient Christian Church was that on all Sundays (even those in Lent) and all the fifty days from Easter Day to the Day of Pentecost, baptized persons must not fast and even if they ordinarily kneel to pray in the church's services, during those days they stand. We are the Body of Christ who is risen, so we witness to his rising by standing in liturgical prayer. We celebrate his new life, life which he has shared with us in baptism and continues to share with us in the Eucharistic feast.

Sadly, for most of us, even though in our worship in the Great Fifty Days we continue to pray, speak and sing of the resurrection, we go back to ordinary living. What if instead we make it a custom as individuals and as households to take extra care to keep the resurrection of Jesus front and center during all of the Easter Season?



## Activities for Households to use During the Fifty Day to Keep Easter Alive

From *The Word Among Us* a Catholic Devotional Magazine.

1. Use a special candle at family meals to recall the light of Christ.
2. Every day, read together from the Easter story: Matthew 28; Mark 16; Luke 24; John 20–21.
3. Put up a sign or banner that proclaims, “**He is risen!**”
4. Add an “alleluia” song—or three alleluias—to your grace before meals.
5. Make a poster of a life-giving cross. Add paper flowers and leaves to it throughout Easter.
6. Keep fresh flowers around.
7. Use the Easter greeting and response: “**Alleluia! Christ is risen!—He is risen indeed! Alleluia!**” to begin your family prayers.
8. Visit a lonely neighbor or do some other family act of kindness to express thanks for the resurrection.
9. Make cookies in the shapes of Easter symbols. Freeze some to serve throughout the season.
10. Learn how other cultures celebrate Easter. Try out some of their customs and foods.
11. Use a special container for newly blessed water from church. Show your kids how to use holy water.
12. Read about the Emmaus disciples (Luke 24:13–35); take a family walk.
13. Place a resurrection icon or picture in a place of honor.
14. Talk about how the disciples hid (John 20:19) until the Spirit’s coming at Pentecost. Follow up by playing hide and seek.
15. Plant some seeds.
16. O An Ascension Day (the Thursday forty days after Easter Day) read Luke 24:50–53 or Acts 1:6–11. Ask family members to imagine themselves present at Jesus’ ascension. How would they have felt about it?
17. Just before his ascension, Jesus blessed the disciples. Pray Numbers 6:24–26 together as a way of communicating his blessing to one another. Use this every day until Pentecost.
18. Read Acts 2, the Spirit’s coming at Pentecost. Read it in all the languages family members speak! (See the Bible translations at [www.biblegateway.com/languages](http://www.biblegateway.com/languages)).
19. Find ways to make Sunday meals special during the Easter season.
20. Continue the “special Sunday meal” tradition to celebrate Jesus’ resurrection all year but especially in the fifty day from Easter Day to the Day of Pentecost (May 15, this year).
21. Read and reflect on the early Christian Easter Sermon (at right).

### Are there any who are devout lovers of God? Let them enjoy this beautiful bright festival!

Are there any who are grateful servants? Let them rejoice and enter into the joy of their Lord!

Are there any weary with fasting? Let them now receive their wages!

If any have toiled from the first hour, let them receive their due reward; If any have come after the third hour, let him with gratitude join in the Feast! And he that arrived after the sixth hour, let him not doubt; for he too shall sustain no loss. And if any delayed until the ninth hour, let him not hesitate; but let him come too. And he who arrived only at the eleventh hour, let him not be afraid by reason of his delay. For the Lord is gracious and receives the last even as the first. He gives rest to him that comes at the eleventh hour, as well as to him that toiled from the first.

To this one He gives, and upon another He bestows. He accepts the works as He greets the endeavor. The deed He honors and the intention He commends. Let us all enter into the joy of the Lord!

First and last alike receive your reward; rich and poor, rejoice together! Sober and slothful, celebrate the day! You that have kept the fast, and you that have not, rejoice today for the Table is richly laden!

Feast royally on it, the calf is a fatted one. Let no one go away hungry. Partake, all, of the cup of faith. Enjoy all the riches of His goodness!

Let no one grieve at his poverty, for the universal kingdom has been revealed.

Let no one mourn that he has fallen again and again; for forgiveness has risen from the grave.

Let no one fear death, for the Death of our Savior has set us free. He has destroyed it by enduring it. He destroyed Hell when He descended into it. He put it into an uproar even as it tasted of His flesh.

Isaiah foretold this when he said, "You, O Hell, have been troubled by encountering Him below." Hell was in an uproar because it was done away with. It was in an uproar because it is mocked. It was in an uproar, for it is destroyed. It is in an uproar, for it is annihilated. It is in an uproar, for it is now made captive.

Hell took a body, and discovered God. It took earth, and encountered Heaven. It took what it saw, and was overcome by what it did not see.

O death, where is thy sting? O Hell, where is thy victory?

Christ is Risen, and you, o death, are annihilated! Christ is Risen, and the evil ones are cast down! Christ is Risen, and the angels rejoice! Christ is Risen, and life is liberated!

Christ is Risen, and the tomb is emptied of its dead; for Christ having risen from the dead, is become the first-fruits of those who have fallen asleep.

To Him be Glory and Power forever and ever. Amen! 🙏

(circa 400 AD)

### *The Catechetical Sermon of St. John Chrysostom*



**St. John Chrysostom**

# Why Transfiguration?

## *Robert Hacker and John Makowski*

**O**ur journey to Transfiguration was a circuitous one. John and I were raised Roman Catholic. John is from El Paso and attended elementary school at St. Pius X Catholic School and high school at Cathedral High School. I am from Rosenberg (near Houston) and attended the Holy Rosary Catholic School through the eighth grade before moving on to the local public high school. We both attended Sunday mass “religiously” into adulthood. We met in 1988 in Dallas while attending services at Dignity Dallas (a non-sanctioned gay Catholic group). We continued to attend Sunday services and sang in choirs at various Roman Catholic churches in the Dallas area. One of the prayers I offered each week at mass during the Prayers of the People was for the “enlightenment of the pope and the church hierarchy.”

It became increasingly apparent that the unwelcome environment within the Roman Catholic Church was not going to change. A couple of years ago, John found a newly formed parish (Our Lady of Consolation) that was associated with the Independent Catholic Church of the Americas. He attended mass one Sunday while I was out of town. When I returned home, he told me about his experience that weekend. He told me that the pastor of the parish was gay and partnered and that most of the attendees were also gay. Our Lady of Consolation became our new spiritual home. For the first time in our adult lives, we finally felt that we were loved and accepted and that we could truly be ourselves. In 2014, we were married in a religious service with the full support of family and friends at Our Lady of Consolation. In November of 2014, we learned that Our Lady of Consolation would be closing its doors because the facility we were using for our Sunday services (on the campus of Cathedral of Hope in Oak Lawn) would no longer be available to us.

We began our search for a new spiritual home the very next Sunday. I suggested that we try Transfiguration as our first stop. We (along with other congregants at Our Lady of Consolation) had participated in the NOH8 Campaign photo shoot at Transfiguration in 2014. My thought was that if a church sponsored the NOH8 Campaign photo shoot, there was a chance that they would be accepting of us as a couple. Another plus in favor of Transfiguration was the existence of GLF as one of the adult ministries sponsored by the parish. John contacted Father Casey via email regarding Transfiguration’s position on LGBT members. Father Casey assured John that we would be accepted as a couple and would be warmly welcomed.

We attended Transfiguration for the first time on the First Sunday of Advent in 2014. Neither of us had attended Sunday services at an Episcopal church so we did not really know what to expect. To our relief, we felt right at home during the service and were able to



PHOTO BY JUSTIN YODER STUDIOS

### **John and Robert at their wedding.**

fully participate. While reviewing *The Notices* after the service, we discovered that the GLF Christmas party was being held the following weekend and decided that attending would be a great opportunity to meet a lot of people. We were not disappointed. We received a warm welcome from everyone we spoke to. This convinced us (not that it took much convincing) to continue attending services at Transfiguration. We got “Dingwalled” on the Second Sunday of Advent. Ellen told us later that she had started telling people about us but was told “Oh yeah...we met them last weekend at the GLF Christmas party.”

We participated in The Way in early 2015 and were received into the Episcopal Church on May 17, 2015. We are active members of GLF. We are both volunteers at the Transfiguration Food Pantry. We also volunteered to serve the needy of Dallas along with others from Transfiguration at the Thanksgiving-eve dinner served at the Austin Street Center in 2015. I decided to get really involved in parish activities and volunteered as a photographer for the 2015 VBS. It was my first exposure to VBS and showed me that the staff and members at Transfiguration are always living the words of the Baptismal Covenant to “seek and serve Christ in all persons.” John and I continued our involvement by volunteering as photographers during the 2015 NOH8 Campaign photo shoot in March 2015. We are also both on the Executive Committee for Transfigured Nights and are responsible for the photography at all Transfigured Nights events.

I must say that our time at Transfiguration has been very fulfilling and has helped to strengthen our relationship and our commitment to God and each other. 🙏

# Easter

*The Great Vigil of Easter*

Saturday, March 26

8:00 p.m.

*Easter Day*

Sunday, March 27

9:00 a.m.

9:15 a.m. (Roper Hall)

11:15 a.m.

## Baptisms

Adult baptisms will occur at the Easter Vigil on March 26. Child baptisms will occur on the Second Sunday of Easter, April 3.

## Flower and Music Offerings

You may pick up your envelopes for Easter flower and music offerings anytime **between February 21 and March 13**. You can find them in the pew boxes or on the Bulletin table. Please place them in the offering plate at any service, or drop them off at the Church office no later than **Wednesday, March 16 by 5:00 p.m.** This will ensure that your dedication will appear in the Easter flower & music display.



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**Catch The Wave of  
God's Amazing Love**

**June 6-10**  
**9 a.m.-noon**