

illumine

enlightening and celebrating where God is at work in our midst



A PUBLICATION OF
EPISCOPAL CHURCH OF THE
Transfiguration

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Cover photo: The remaining members who signed Church of the Transfiguration's original charter, from left to right: Jeff Ferguson, Gerry Tubbs, Joney Ferguson, Mildred Shea, Deanie Winstel, and Jack Winstel. **Photo credit:** Christie Humphries.

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.

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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.

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From the Rector

Who is My Neighbor?

In 1963, Martin Luther King, Jr. wrote an open letter to the world from a jail cell in Birmingham, Alabama. He had been arrested for leading protests in the city, and while in jail a letter had been published by eight local religious leaders, including the Episcopal Bishop of Alabama, arguing that the leaders of the civil rights movement needed to dramatically slow down their efforts and instead allow legal and societal changes to develop over time. Already by 1963, Dr. King had suffered death threats, abuse, and repeated jailing as the movement struggled against a largely hostile culture. Yet it was this letter by his fellow religious leaders, ironically titled “A Call for Unity,” that caused him the most anguish. In response he penned one of the most famous statements of the Civil Rights era, now known as the “Letter from the Birmingham Jail,” and in it he wrote these words:

I must confess that over the last few years I have been gravely disappointed with the white moderate. I have almost reached the regrettable conclusion that the Negro's great stumbling block in the stride toward freedom is not the White Citizen's Council or the Ku Klux Klanner, but the white moderate who is more devoted to “order” than to justice; who prefers a negative peace which is the absence of tension to a positive peace which is the presence of justice; who constantly says ‘I agree with you in the goal you seek, but I can’t agree with your methods of direct action;’ who paternalistically feels he can set the timetable for another man’s freedom; who lives by the myth of time and who constantly advises the Negro to wait until a ‘more convenient season.’ Shallow understanding from people of goodwill is more frustrating than absolute misunderstanding from people of ill will. Lukewarm acceptance is much more bewildering than outright rejection.

Back in July, Mother Erin preached a powerful sermon about the disconnect she sometimes recognizes between her core values—vulnerability, courage, and seeking and serving Christ in all persons—and the way she often reacts when she encounters people in need. In some of those situations, fear overrides her core values and prevents her from acting in the compassionate way she believes is right. Erin was profoundly brave to share this insight about herself, but the truth is that I share that struggle to close the gap between my values and actions, my beliefs and behavior, my faith and deeds—and I wonder if you do, too.

When Jesus responds to the question of “Who is my neighbor?” he doesn’t give a list, he tells a story (Luke 10)—a story about the very

gap Erin described in her sermon. In response to a man who had been brutalized and left for dead, Jesus tells of two religious people who do nothing. They were not bad, uncaring people; they knew the right thing to do. But they were unable to bridge the divide between their values and actions. Fear and apathy overrode their nobler impulses, and so they did nothing. They were the ancient embodiment of what Dr. King wrote about from the Birmingham jail. Yet it is only the bravely compassionate intervention of the Samaritan that Jesus describes as embodying the quality of a “neighbor.” It is only she who risks much—in personal safety, in money, in time—for the sake of a person desperately in need who truly honors the holy commandment to “love our neighbor as ourselves.”

WHO IS MY NEIGHBOR?

Barely a day has gone by this summer that didn’t present us with situations much like the parable, situations in which people have been hurt or injured or killed. The cumulative pain of all this trauma has the potential to shock and numb us into complacency. But the words of Jesus and Dr. King ring true in our traumatic times: in order to be neighbors to all the hurting people of our world we must show more than “shallow understanding” or “lukewarm acceptance.” We must be willing to sacrifice our comfort for the sake of others, to put love into action, to surpass sympathy in order to exhibit true compassion.

So this fall I want to invite you to join me in a weeknight series I’m calling “Who is my neighbor.” The premise is that we have work to do to learn how to leave the comfort of the safe side of the road, where the priest and Levite remain, and cross over with the Samaritan to where we can truly love our neighbor. The details are still in the works, but it will involve opening up our hearts and minds to hard truths about ourselves and our society and building bridges with people who are different in order to resist the stranglehold of fear. I confess that I need your help to get all the way across that road, that divide, to be a more active part of God’s healing of our world. I hope you’ll join me. 🙏

—The Rev. R. Casey Shobe



PHOTOS BY ROBERT HACKER AND COLIN HILLS



VACATION BIBLE SCHOOL 2016

Surf Shack

During the first week of June, Transfiguration welcomed over 80 children and 30 adult volunteers, teachers, photographers, and snack makers to Parish Episcopal School's Snyder Building for an awesome week of Vacation Bible School. The theme was Surf Shack: Catch the Wave of God's Amazing Love. Each day, participants had the opportunity for fellowship, music, story-telling, science projects, and recreation with friends both old and new, while learning about how God creates, helps, loves, calms, and sends.

Vacation Bible School is set apart each year as a focused time of Christian learning and community-building, a time when children can encounter God through the care of an adult volunteer, by hearing a Bible story in a different way, or in the form of a bond with a new friend. It takes nearly a year to plan and implement and requires countless hours of preparation.

The week would not have been possible without the dedication of the organizers, Brooke Grona Robb and Jodi Dalton. Thank you for your time and service! Thanks, too, to Cindy Hauser, who stepped in as the Interim Director of Children's Ministries and worked with the organizers to secure teachers, supplies, and space. We are also so grateful to the many volunteers who spent their time every day teaching children about God's love, to all who helped with the preparation day, to those who took pictures, and those who prepared snacks and served lunch to students from St. Philip's School and Community Center. 🙏



Scenes from Vacation Bible School: a good time was had by all ages.





Parish Episcopal School Spotlight



Meet the Chaplain—The Rev. Alina Williams

An interview with the Rev. Alina Williams, the Upper School Chaplain at Parish Episcopal School, who can be found in the pews (and sometime preaching and presiding!) at Transfiguration on Sundays.

Where are you from? What is your ministry background? Where were you ordained?

I was born and raised in Dallas, TX, at St. Barnabas Episcopal Church in Garland, where my dad was the rector for over a decade. When my dad took a church in Memphis, TN, I started attending Epiphany in Richardson, which was my sponsoring parish in the ordination process. After graduating from Perkins School of Theology in 2009, I moved to Louisiana with my (then) new husband, who is an ordained United Methodist elder. I served as youth minister at St. James Episcopal Church in downtown Baton Rouge for about four years, during which time I completed the ordination process in the Diocese of Louisiana. I was ordained as a deacon in December of 2011 (about 6 months pregnant) and as a priest in June of 2012.

What do you do in your role at Parish Episcopal School?

As the Upper School Chaplain at Parish, I have the BEST job of anyone! I plan and organize Chapel daily. Most weeks, I also give at least two homilies during our Chapel services. I also have the pleasure of assisting our other chaplains, Fr. Robert Odom (3rd through 8th grade chaplain) and Kathy Ross (Pre-K through 2nd grade chaplain), with Holy Eucharist on Thursdays. When I am not planning or in Chapel, you can find me on the 4th floor of the Tower teaching one of the Upper School's required religion courses, Bible and Western Culture, to sophomores. The remainder of my time on campus is what I would call a ministry of presence: I walk around and check in with students, teachers, and staff; I leave my office door open, and inevitably a student will come in to chat, ask questions, or offer to do a homily.

What drew you to that position from working in a church?

From the time I first started discerning a call to ordained ministry, I knew that God was also calling me to the sacredness of family. Being a school chaplain seemed like the perfect fit for a young mom—having a similar schedule to what my kids would have. So, in a way, this has been my dream job for years. And, as it turns out, it really is my dream job! I love working with youth and teenagers. I love being able to bring realistic issues that these teenagers face into the sacred space of Chapel and talking about the things that really matter. For me, this is similar to working in a church, but instead of having contact with parishioners only twice a week, I have the joy of seeing them daily.

What do you like most about your work?

My favorite thing about my job is planning and carrying out Chapel services daily. I love finding meaningful topics to discuss in ways that students can relate to. I also really love having screens where I can display visual aids, videos, and other things (memes, quotes, images, etc.) to help capture their attention.

What are the greatest challenges?

My greatest challenge is also my greatest gift: I have a congregation of 450 daily. These people (students, staff, and faculty--and often the Head of School) hear my voice EVERYDAY! It is easy to drown me out; it is easy for high schoolers to be up 'til all hours of the night doing homework they couldn't get finished earlier in the day because of all their extracurricular activities and commitments. Trying to capture and maintain the attention of the same people everyday is a great challenge.

Is it difficult to maintain Episcopal identity in a multi-religious context?

It can be a bit difficult to maintain Episcopal identity at a multi-religious school, but I am grateful to our Director of Diversity, Tynneeta Canonge. Mrs. Canonge is always helping me rise to a higher and higher awareness. There's an interesting balance between honoring what I believe to be the Gospel truth about God in Jesus Christ and also honoring people who believe differently. Thankfully, our Head of School is very supportive of maintaining our strong Episcopal identity.

What do you think is important about the relationship between Transfiguration and PES?

The relationship between Transfiguration and Parish has always been crucial to the life of this school. It seems to me to be very similar to a parent-child relationship, or rather like a parent-grown child relationship. I love being connected to The Fig and having a relationship where some of our students are members at the church and actively involved in the life of the church. I love having parishioners stop by and attend Chapel or introduce themselves and explain their connections to the school through the church.

Tell us about your family.

I met my husband, Jared, in seminary at Perkins. He's a United Methodist pastor and attending Texas Wesleyan University in order to pursue a counseling degree. Jared ultimately wants to combine his passion for ministry with his gifts for counseling through a pastoral counseling practice. We have two young daughters. Palmer attends Parish in the Pre-K classroom, and Rebekah spends her days in the Child Development Center at the Midway campus. As clergy, neither of us is able to claim church membership anywhere, but we do believe that we've found a spiritual home here at The Fig; our children love it here and so do we! 🙏

There will be a striking arc to our life as a church this fall.

From September to November, we will move from reflecting on where we've been in the past, to where we are today, and finally to where we could be in the future. The idea for this journey through time was inspired by two events that will serve as bookends to our fall program. In September we will celebrate our church's 60th anniversary, and in November we will host a nationwide summit on evangelism sponsored by The Episcopal Church featuring a keynote address by our Presiding Bishop, the Most Reverend Michael Curry.

First up in September, our 60th anniversary will provide a wonderful occasion to look

backward a bit. So much has happened in our church's first six decades, and we have come a long way from a tiny congregation of a handful of families meeting in the "remote reaches" of north Dallas back in the 1950s. I wonder if you have ever noticed the deed of formation hanging in the Narthex (pictured on the cover of this issue)? It was months after I first began that I actually paid attention to it hanging there, and took time to consider all the signatures of our founding members. Now I try to look at it every time we line up for the procession, to help me not take for granted how much faith, effort, and generosity it took to successfully launch our church. Yes, we've come a long way,

and during September I hope you'll join us for a Sunday adult formation series in which we'll reflect on our history and how we came to be who we are today. I also hope you'll plan to join us on Sunday, September 18, at 5:00 p.m. when we formally honor our church's birthday with a Choral Evensong at which my predecessor, the Rev. J.D. Godwin, will preach, our Rector Emeritus, the Rev. Terence Roper, will participate, and I will officiate.

During October we will turn our focus toward who we are today, and particularly toward everyone who now calls Transfiguration their church home. The theme for our Stewardship campaign this year is "Many

WHO WE WERE, WHO WE ARE, WHO WE WILL BE

By The Rev. R. Casey Shobe



Members, One Body," and during October we will focus on the sacred importance of everyone in our community. I'm especially excited about a giant symbol of the campaign that we'll erect over four weeks in the Gathering Space, for which each member household will be invited to contribute a unique piece. We are what we are as a church because of our people, and every member matters, every member is holy, every member is needed.

Finally in November we'll pivot toward the future, and focus our attention toward how we can invite, welcome, and connect new people to share in our life at Transfiguration. So throughout the month we'll work on reclaiming the simple,

holy work of evangelism. During our adult formation there will be a variety of classes to help destigmatize the "e-word" and equip everyone with simple ways to share how God is present and working in our lives, and why we hope others experience that goodness and mercy, too. Evangelism is one of Presiding Bishop Curry's central themes (he loves to refer to himself as the Episcopal Church's CEO: "Chief Evangelism Officer"), and he motivated General Convention last summer to fund a conference on evangelism, where Episcopalians from all over the country, both lay and clergy, can gather to share ideas and motivation as we seek to grow. Thanks to the leadership of our own Anne Schmidt, we were named as the host site, and I hope you will consider registering to participate, or volunteer to help.

By the time we gather around our Thanksgiving tables, we will have made quite a journey: from pondering our origins to celebrating who we are today to preparing for who we could be. I am praying every day that we would be worthy of all the gifts we have received from those who came before, that we would cherish and seize each moment, and that we would be ready for all God has in store for us. 🙏

November 18-19, 2016

EVANGELISM MATTERS

CHURCH OF THE TRANSFIGURATION, DALLAS, TEXAS

Convened by **FORWARD MOVEMENT** in collaboration with the **PRESIDING BISHOP'S OFFICE**
Hosted by the Diocese of Dallas and Church of the Transfiguration



60-Year History Timeline...

1956—Church of the Transfiguration is founded as a mission of the Diocese of Dallas with 11 families meeting at a local tennis club in North Dallas (The Rev. Smythe H. Lindsay, right, Archdeacon and first Vicar).



1957—To meet the needs of a quickly-growing congregation, five acres of land are purchased on Spring Valley Road on White Rock Creek for \$50,000 (The Rev. Joseph Frazer, second Vicar).

1959—Transfiguration receives parish status and the Vestry elects the third Vicar, the Rev. James J. Niles, as the first Rector.

1961—An A-frame chapel is built with plans to use it as a Parish Hall as need for additional space arises; St. Hilda's Guild begins its second-hand clothing ministry.



1964—Massive flooding occurs during a spring storm bringing six feet of muddy water into the church. The Vestry votes to move to higher ground, purchasing four acres (and then five more) at the church's present location at the corner of Hillcrest and Spring Valley Roads.

1965–1970—Buildings B and D (now the Niles Building and the Beasley STEM Center) are built, followed by a Parish Hall/Chapel (present-day Youth Center and Clothes' Horse).

1970—The Church building, designed by architect Ed Beran, opens on Easter Day.

1972—Parishioner Mary Loving Blair founds the Parish Day School after Episcopal School of Northwood moves out of classroom space on Transfiguration's campus.

1975–1976—Father Niles retires after 17 years and Transfiguration calls the Rev. Terence Roper to be the second rector. The new prayer book, then under final consideration by the Episcopal Church for formal adoption, is introduced to the parish.

1978—Fr. Roper calls the Rev. Paul Lambert as Curate.

1980—Gloria Snyder becomes the Head of Parish Day School. Many new groups, including the Episcopal Men's Fellowship and the Outreach Committee, are established.

1982—The Hymnal 1982 is adopted for use in worship; the Rev. J.D. Godwin becomes a curate.

1985—The Bishop of Dallas ordains the first female priest in the diocese, the Rev. Gwen Buehrens, at Transfiguration.

1986—The 5:30 Saturday evening service is instituted.

1987—The triptych frontispiece is commissioned by New England artists William and Charlotte Hallett.

1993—The Vestry approves the Parish's mission statement "to seek and serve Christ in all persons" from our baptismal vows.

1994—The "Fulfill the Vision" Capital Campaign kicks off to build the gathering space and labyrinth, Great Hall, kitchen, childcare wing, courtyard, columbarium, bell tower, and parlor.





A Look at Where We've Been

1998—Fr. Roper retires after 23 years as Rector and the Great Hall is renamed Roper Hall in his honor.

2000—The Rev. J.D. Godwin is called as the third rector.

2001—Parish Day School becomes Parish Episcopal School and acquires a former Exxon research facility designed by I.M. Pei, which is redeveloped into a second campus for its older grades.

2003—First mission trip to Honduras.

2004—Howard Ross, Transfiguration's first Director of Music and Organist, retires. After a national search, Joel Martinson is hired.

2006—Events marking the 50th "Jubilee" Anniversary include welcoming Archbishop Desmond Tutu of South Africa and the One Great Festival of Faith Eucharist at the Eiseman Center in Richardson with 1,000 people in attendance.

Another capital campaign is initiated to build the South Building Sunday school classrooms, music rehearsal space, clergy and staff offices, and a new organ.

2009—Gloria Snyder retires as Head of School.

After a national search, Dave Monaco is hired.

2010—The Opus 17 organ, built by Richards, Fowkes, & Co. is dedicated with a special performance.

2012—Parish Episcopal School celebrates its 40th anniversary.

2013—Fr. Godwin accepts a call in Seattle and a rector search begins.

2014—The Rev. R. Casey Shobe moves from Rhode Island to become the third rector of Transfiguration.

2015—Five new staff positions are filled, including a new Associate Rector, Mtr. Erin Jean Warde. Fr. Roper returns as Rector Emeritus.

2016—Transfiguration celebrates its 60th anniversary with an Evensong for Holy Cross Day on September 18 at 5:00 p.m. 🙏



A WEEK WITH The Appalachian Service Project

**By Colin Hills,
Director of
Youth Ministry**

(Please note that names have been changed to protect privacy.)

There are myriad approaches

to mission work, each based on its own philosophical and theological interpretations of how to best be Christ-like to the world.

One challenge common to almost all mission philosophies is that presented by the “us/ them” dichotomy. If we are not careful with



our expectations, it becomes easy to place a barrier between the people we have chosen to work for and ourselves. The implications of the “us/ them” mindset can

range from the inconsequential to the outright harmful. A group of mission workers might simply feel uncomfortable around their hosts, and therefore never experience the full joy of true relationships by having a conversation and getting to swap stories. Or, they might be so far removed from their hosts that they act carelessly by ignoring or avoiding them, and

end up doing more harm than good.

This June nine of our youth, accompanied by four adults, made their way to McCreary County, KY to work with the Appalachia Service Project (ASP). Over the course of a week, our youth found themselves challenged mentally, spiritually, and physically in new ways. They learned about the subtle complexity, and paradoxically simple ease, behind a healthy missional relationship by experiencing it firsthand. I’ve included my story here, but it is important to note that I worked on one of two crews from Transfiguration, and can only represent a small part of the group’s overall experience. I hope that I have accurately encapsulated our collective experience, but I encourage everybody who reads this to take the time to sit and talk with one of the youth or leaders and learn about their experience.

Understanding

In an effort to prevent the dangers of the us/them frame of mind, we spent time ahead of the trip trying to develop a solid understanding of what mission work is. Many well-intentioned people fall into the trap of doing good and serving the Lord without ever considering their impact on the recipients of their service. Our group wanted to be very conscious and intentional about the work we did and the trail we left behind us. To that



end, we sought to understand the mutuality of mission work, internalize the value of doing things right the first time, and overcome the hesitation to admit when we are out of our league. We learned about the ins and outs of the poverty cycle and discussed challenges unique to the people living in that area of Kentucky, trying to tease out our own biases, privilege, and expectations so that we could do our best to set them aside.

In the process of seeking this understanding and trying to pass it on to our group, I came to the realization that mission work, service, poverty, and all things related to them cannot be summarized into a lesson plan. To fully understand the interplay of all of those things, one has to fully understand the complex stories of the people living at their intersection. To do that, one first has to meet them.

The story I came to understand the most was that of Rose, Jerry, and Skylar. They made up the family my crew worked for, and we got to know them fairly well. Rose and Jerry are Skylar’s great aunt and uncle, and have primary custody of him. Skylar’s dad is serving a 16-year sentence for cooking meth, and his mom is about to get out of prison for burglary. Rose plans to sue for permanent custody when that happens. Jerry is a truck driver, and is the sole income earner in the family. Skylar, who is seven at the time of writing, wants to be a police officer when he grows up, and told me that when he becomes one, the first person he wants to arrest is his mother. They live on less than \$14,000 each year.

Lessons learned

Throughout the week, we experienced a number of setbacks. We had some supply



issues that delayed work. The previous crew had completed some of its work improperly and we had to undo it. There was the occasional communication breakdown to deal with. Each of those instances, in the context of the ones that came before it, became increasingly frustrating and difficult to deal with. Near the end of the week, I think each of us had moments of outright anger.

That frustration, however, was nothing more than an undercurrent. On the whole, we accomplished twice as much as we set out to, formed new relationships with people we otherwise never would have met, and got to know and appreciate each other on new levels. We began the week with two items on our “to-do list,” and with the number of setbacks we faced and the overall lack of experience of the crew, we would have done well to simply accomplish those. Instead, because of the relationships we formed with Rose and her family and the sense of care and ownership that led to, we finished four discrete tasks, leaving ASP ahead of schedule on that site.

We got to know Rose, Jerry, and Skylar in unique ways. Initially, we came into that relationship feeling vulnerable. As a group of high schoolers and inexperienced adults, we had been given the task of repairing somebody's home. We did not know the homeowners going in, and we felt the pressure accordingly. That came up one night, as we discussed the day and unpacked our initial experiences.

As we shared our experiences of being uncomfortable, we collectively began to realize that our homeowners had already done the legwork ahead of us. Before we could sign up to repair a stranger's home, the homeowner had to sign up to have strangers repair their home. Before we could introduce ourselves to our families, they had to invite us in. Indeed, with every hesitant step we took, we realized more and more that we were only following the in footsteps of the people we had come to serve. In doing that, we became more attuned to our families and each other.

Unexpected Eucharist

Throughout the week, we took a lunch break around noon. Our lunches were either ham & cheese or PB&J sandwiches, sometimes with an apple or whatever other snacks we had with us. We ate in the van so we could take advantage of the air conditioning, and we made sure to bring lunch for Rose and the family every day. Most days, Skylar ate with us.

On the last day, Rose unceremoniously left the house around midday. We continued working, planning to rotate lunch shifts so that work never stopped—we had a lot to get done. When Rose returned, she rang the proverbial dinner bell, which was unusual. We came around in our shifts to find that she had bought a bunch of pizzas and a cooler full of Dr. Pepper, which were laid out on cloth covered tables for us.

During my lunch break, I had to tell Rose that we had to undo some of the work we had done. The stairs leading to the porch were unsafe, and needed to be rebuilt. It fell to us to take them apart, and ASP staff were going to rebuild them over the weekend.

I apologized, “I hate to have to do this. It really is the best plan though.”

Rose responded with patience and grace, “You’re doin’ the right thing baby. I ain’t had one concern about what y’all are doin’ here.



Y’all done good work and treated me like family. I think of you as family.”

I cried as we took those stairs apart. For years, Rose and family had only one safe exit from her home, and the stairs were meant to give them a second. We had come nearly 900 miles to work with Rose and her family, and the end result was her feeding us the spiritual food of love and understanding. In doing so, she modeled Christ to us all in a way we couldn’t expect.

The strange thing about missional relationships like the one we formed with Rose is that they require great care, but are easy to overthink. When we enter into mission work, we often construct a false dynamic in our minds. We think that we—the helpers—are going to another place to help them—the helped. We start conversations from unequal footing. We approach problems from the mindset of people privileged enough to be in a position to help, looking at people who are not. We examine every aspect of our interactions, keeping track of how softly we tread, how Christ-like we act, and how kindly we speak. In mission work, we often keep score whether we mean to or not.

We do not, however, act in this way when we speak with a friend, or family member, or spouse. Those interactions are often unassuming, equitable, and easy. Granted, we have the comfort of familiarity to build on in those exchanges. We learn from Jesus that some things—love, compassion, and humility—do not require familiarity. Those things come naturally to us when we let our guard down. Similarly, missional relationships become remarkably simple when we make the decision to remain completely open and vulnerable, commit fully to the act with humility, and approach each interaction trusting that God will do as God does and shine light on the beautiful relationship waiting to be exposed.

At ASP, Rose showed us how to do that by doing it ahead of us. We simply followed suit, and grew because of it. 🙏



2016 Outreach Grant Awards

By Linda Ayres, Outreach Committee, Grants Chair

Each year, the Outreach Committee of the Vestry accepts grant applications from organizations which address education, health & welfare, safety, homelessness, child activities for children in shelters and after-school care, and transportation.

The committee had \$40,000 to disburse from the operating fund to make an impact in our local community and around the world. In the winter, information was sent out via the website, Thursday newsletter and service bulletins encouraging parishioners to apply for funding of special community and global outreach projects. By April we had requests, varying in amounts and focus. A subcommittee read each grant, and came together to discuss criteria, and in June the subcommittee report was made and approved.

Letters and checks are being distributed to the following eleven organizations:

AUSTIN STREET CENTER

Grant Amount: \$9,500

Grant Purpose: for the monthly meals Transfiguration provides

Mission: The mission of Austin Street Center is to provide safe shelter, food, clothing, showers and resources for homeless men, women and children in Dallas. Their programs and services support clients who transition out of homelessness. As a long-time partner of ASC, Transfiguration has a volunteer group of close to 300 people who assist with preparing monthly meals, as well as a Thanksgiving dinner each year.

DME EXCHANGE OF DALLAS

Grant Amount: \$1,000

Grant Purpose: for the sanitizing and refurbishing of used medical equipment, such as walkers and wheelchairs, to give to people who are unable to afford them

Mission: DME collects, refurbishes, and distributes gently used medical equipment free of charge to Dallas County residents who have a financial need, no health insurance, or a gap in coverage.

GATEWAY OF GRACE

Grant Amount: \$4,500

Grant Purpose: for help with the purchase of a van to drive their clients to English classes

Mission: Gateway of Grace serves as a resource center for refugees coming to the Dallas area. This ministry strives to bridge the socio-cultural gaps between refugees and Christians, with a practical and spiritual approach of compassionate care. In addition, GOG furnishes apartments, and has a school for adults and children where they receive English, computer, cultural literacy, youth mentoring, and pre-K preparation classes.

GENESIS WOMEN'S SHELTER

Grant Amount: \$1,000

Grant Purpose: for Camp G, the summer program for children living at the shelter and in Annie's House

Mission: Genesis Women's Shelter & Support seeks to end the epidemic of domestic violence against women and their children by providing safety, shelter, and expert services.

HAPPY HOMES PRE-SCHOOL OF SOUTH AFRICA

Grant Amount: \$1,000

Grant Purpose: for roof repairs and signage updating

Mission: Happy Homes Pre-School is an international project which provides a school to 160 young children and babies in a desolate part of South Africa.

NORTH DALLAS SHARED MINISTRIES

Grant Amount: \$5,000

Grant Purpose: for client services such as medical, dental, food, and clothing needs; administrative costs

Mission: NDSM serves 20 zip codes in Northwest Dallas through an inter-faith effort of over 50 North Dallas congregations. Clients of this ministry are Dallas's poorest population who need assistance with medical & dental care, rent & utilities, school supplies & uniforms, food, job counseling, etc.

OUR FRIENDS PLACE

Grant Amount: \$3,000

Grant Purpose: for items the young women living at the home need, including hygiene items and bus passes

Mission: Our Friends Place is an Episcopal Girls Home, providing transitional living facilities for young women ages 18–24. In this safe and nurturing environment they are provided resources to help them become more self-reliant.



ST. PHILIP'S SCHOOL & COMMUNITY CENTER

Grant Amount: \$5,500

Grant Purpose: for an after-school program for their students and other children who live in their community

Mission: St. Philip's enhances the lives of children and families in South Dallas, with particular emphasis on low and moderate income families. Excellent education with Christian principles, youth programs, and a free legal clinic are some of the numerous services offered.

ST. SIMON'S AFTER SCHOOL

Grant Amount: \$4,000

Grant Purpose: The funds given will provide half of a program for about 25 children in one of the DISD after-school programs.

Mission: Pre-K through 5th graders are eligible for after-school care based on parent's income status and employment. Many are under-performing students who are assisted with homework, remedial activities, computer skills, art, gym, etc.

THE GATHERING

Grant Amount: \$1,000


Grant Purpose: for hygiene kits given out to the homeless

Mission: This faith community, founded in 2012 by a group of dedicated Dallas clergy and laypeople, provide spiritual support and fulfillment, lunch, weekly Mass, and some basic essentials to homeless men and women. Transfiguration's liaison is Dick Kerner through the Episcopal Men's Fellowship.

VOICE OF HOPE

Grant Amount: \$4,500

Grant Purpose: to support Voice of Hope's out of school programs—ASPIRE After-school Program and Summer Day Camp, and family outreach services.

Mission: A cornerstone in the West Dallas and DeSoto communities, Voice of Hope provides out of school time programs for 593 children and their families in a Christian-based environment. Additional resources support low-income seniors and neighbors in the community including a small emergency food pantry and social services referrals. 

St. Catherine's Fund

By The Rev. Erin Jean Warde, Associate Rector of Christian Formation

Last year, Transfiguration received a remarkable commitment of \$10,000 a year for the next five years to enhance our formation opportunities.


From as early as my interview at Transfiguration, I explained that hosting lectures is a passion of mine, something I have done in previous settings, and a task that brings me great joy. This fund specifically allows for the Formation department to host lectures that we would not be able to afford in our operating budget for adult formation. 2016 is the first year we have had this donation, and if you attended the Becca Stevens lectures in February, you experienced what this gift has already made possible.

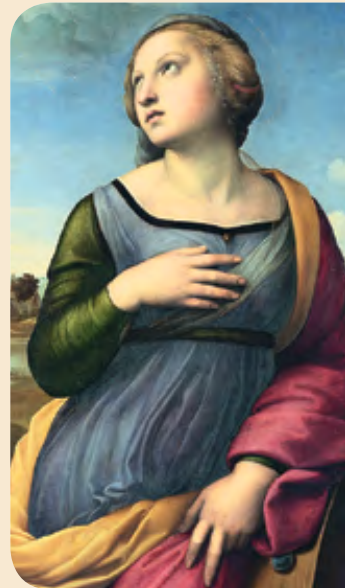
Much deliberation went into how we would name this fund. Its predecessor, the Vision Forum, has a wonderful history with memorable events offered throughout the years. We wanted to honor the legacy of the Vision Forum by acknowledging that this new endeavor is different from what was done before, and therefore give the fund its own name. What, then, would we call it? Together with Father Casey and the fund's benefactors, we settled on the "St. Catherine's Fund," for a variety of reasons. For one, while she is celebrated much more commonly in the Roman Catholic Church than in the Episcopal Church, St. Catherine of Alexandria is noted as a patron saint of philosophers and preachers, as she was a noted scholar. Additionally, it is said that theologians, apologists, preachers, and philosophers called on her in prayer to intercede for them, an opportunity we might also take as we discern which speakers to invite! When I studied St. Catherine, I found the following prayer, which reflects what I believe we are called to do in adult formation at Transfiguration:

St. Catherine, most blessed and favored patron saint, thou who sought the truth with perseverance, loved the truth in humility, taught the truth in charity, and defended the truth with courage, pray for us. Obtain for us the grace to persevere in truth, to be a light in the darkness of the times in which we live, and to convey to others, both in our written words and in our actions, the responsibility, wisdom, and knowledge to proclaim the truths of our holy Faith as proclaimed by the Church. O holy virgin and bride of Christ, whose letters inspired, guided, and led the Church to renewal and transformation, obtain too for us the grace to live the truth, the patience to endure the trials and hardships, to carry our Cross in the spirit of prayer and self denial, and to defend the Church in its hour of crucifixion. We ask these in Christ's name. Amen.

In an effort to continue inviting speakers to the church and to strengthen Christian formation at our parish, we have launched an Adult Formation Committee. This group will be tasked with developing the vision for adult formation for both the short and long term, supporting Fr. Casey and me with advice and feedback on our adult formation programs, and overseeing the stewardship of the St. Catherine's Fund.

The committee members are: Elaine Culver, Dr. Roy Heller, Dr. Nancy Jagmin, The Rev. Dr. Paul Bradshaw, Shannon Klingele and David Huff.

I hope you'll reach out to these committee members to thank them for serving in this way and to offer any ideas you may have for our formation program. I continue to be grateful for Transfiguration and all of the love, patience, and support you have shown me as you walked with me through my first year as Associate Rector for Christian Formation. With your continued prayers and dedication to the spiritual formation of our parish, I am certain we will only grow in our ability to seek and serve Christ in all persons through the classes and lectures we offer to all who step foot inside our parish. 



Why Transfiguration?

The Gray Family

By Rebecca Gray

Shopping around for churches means getting some serious

swag. The Methodists ply you with fresh baked bread, the Lutherans with coffee and crullers, and the non-denominational mega churches pull out all the stops with mugs, key chains, and a glossy brochure that includes instructions on the best places to park. Our heads were spinning from all the choices.

When we were invited to attend a service at Transfiguration, we expected the same bag of goodies. No swag bag was presented, at least not the kind we had grown accustomed to receiving. Instead, the Fig presented us on our first visit, and at every service since, with the feeling of “home.” You know that welling up of place and poignancy that happens when you get your first apartment, meet your new child, or see your mom after a really long time? That feeling.

And the books. That first service I walked out and saw the bookstore nestled in the corner of the gathering area. I made a beeline for it and immediately bought “the manual” (otherwise known as *The Book of Common Prayer*) that went along with the “production” of the service. Seriously. A book that goes with this church? Count me in.

My husband, raised Southern Baptist, was always a little more than curious about what went on in the mysterious Episcopal church located in the tiny West Texas town where he grew up. After our first visit here, the curtain was lifted to reveal the ceremony and inclusiveness of the Episcopal Church, and we were hooked. The Fig quickly became our family's church home.

Growing up at the Fig, our daughters continue to amaze us in their commitment to faith and in their understanding of what it means to serve. That kind of upbringing can only happen at a church that welcomes all...really welcomes all with open hearts and a willingness to reach out and understand across the lines that could otherwise divide us.

Preferring to remain ‘backstage’ for the Fig production, I serve on the Altar Guild. Serving has been a joy, and I frequently receive forgiveness for the many transgression I have committed such as forgetting the name of the plate thingy that holds the wafers, and leaving a smear of lipstick on the otherwise pristine linen used to wipe the chalice. Ella, our 12-year-old daughter, chooses to be “on stage,” so she serves at the altar, and Rena, who is at the prime babysitting age of 15, regularly helps with Children's Chapel.

Service after service we feel more and more a part of Transfiguration's church family. Bridging across generations and cultures, the gifts of community in this parish intertwines within our own family life. We remain thankful for such welcoming, doors-always-open, inclusive people who make up the Episcopal Church of the Transfiguration. 🙏



Left to right: James, Rena, Ella, and Rebecca Gray.



George Banitch



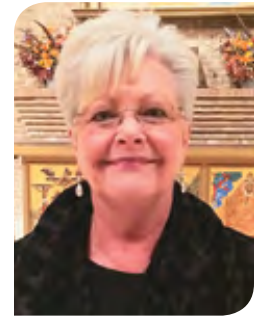
Laurel Brewster



Bob Button



Hal Bybee



Bridget de Bruyn



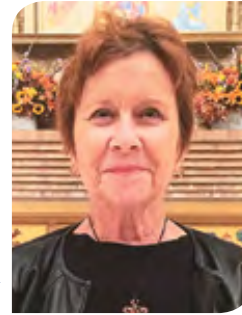
John Donaldson



Bill Edwards



Susan Fisk



Liberty Ford



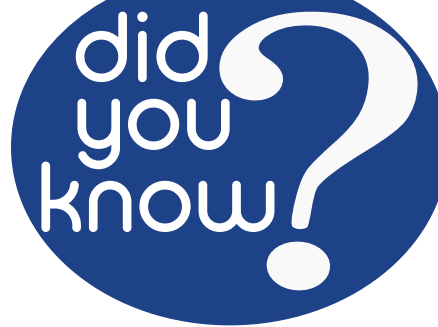
Liz Kerner-Wyse



Jonathan Maedche




Paul Sternweis



How well
do you *really*
know the
Vestry at
Transfiguration?

Many of the faces that serve on the parish's governing body may look familiar, but how much do you know about them? Your Vestry had made an effort over the summer (that will continue into the fall) to check in on each member through written notes or personal phone calls—you might have heard from them. They got to know you a little bit, and now it is your turn. Answers will be published in the Notices and E-news throughout the fall. (Hint: two of the people pictured here aren't featured below). Happy guessing!

1. I played flute in marching and concert band from third through twelfth grade and dropped out in college so I could finally get my teeth straightened. _____
2. Despite being a wonderful student in every other subject, I took bowling as my college PE credit and got a C because all I could do was keep score. _____
3. When I was 21 and just out of college, I rode my motorcycle solo across the USA for almost 6,000 miles. _____
4. I was a sports geek in my youth and lettered in 5 sports in high school, as well as being a horse-riding fanatic. _____
5. I once spent the night in a yurt on the Mongolian steppes. _____
6. I've been in the White House more than 20 times. _____
7. In high school I attended diocesan summer camp at Camp Crucis where the session leader was a young priest named Fr. Michael Merriman. _____
8. For the first half of my career I worked as an arts administrator, with my roles culminating as the VP of Communications for Grand Center, the arts district in St. Louis. _____
9. I worked in a brick factory one summer when I was in high school. _____
10. As the operator, I managed to turn over a 20-ton crane... fortunately without any *physical* injury. _____



Many members, *one* Body.

—1 Corinthians 12:12

Coming in October...