THE BRANCH

Telling the Stories of St. Bartholomew's Episcopal Church

LENT & EASTER 2014

I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing. This is to my Father's glory, that you bear much fruit, showing yourselves to be my disciples.

John 15:5,8 NIV

St. Bartholomew's
EPISCOPAL CHURCH

St. Bartholomew's
EPISCOPAL CHURCH

Staff

Clergy:
The Rev. Dr. Jerry Smith, *Rector*
The Rev. Dixon Kinser, *Associate Rector*
The Rev. David Wilson, *Pastoral Assistant*
The Rev. Ian Morgan Cron, *Liturgical Assistant*
The Rev. Dr. Stu Phillips, *Liturgical Assistant*

Office:
Leslie Hicks, *Executive Assistant to the Rector*
Teresa Robinson, *Financial and Music Administrator*

Parish Ministry:
Carla Schober, *Director for Family & Children's Formation*
David Madeira, *Director of Music*
Sally Chambers, *Director of Communications & Assistant Director for Youth Formation*
Bev Mahan, *Verger & Assistant to the Rector for Liturgy*
Robert Smith, *Assistant to the Rector for Pastoral Care*
Julia McGirt, *Organist*
Alicia Lewis, *Liturgical Journey Coordinator*
Gaylene Latham, *Nursery Coordinator*
Shannon Truss, *Children's Classes Coordinator*

St. B's Bookstore:
Allison Hardwick, *Manager*

Preschool & Mother's Day Out:
Suzy Floyd, *Preschool Director*

Vestry

David Cropp, Matt Hardy, Sandy Wood, Robert Stewart, Melissa Culbreth, Nancy Cason, Natasha Deane, Heinrich Tischler, Jason Truss, Mark Adkison
Whitney Stone, *Senior Warden*
Joe Flynn, *Junior Warden*
Bonnie Bashor, *Clerk*
Bob Garth, *Treasurer*

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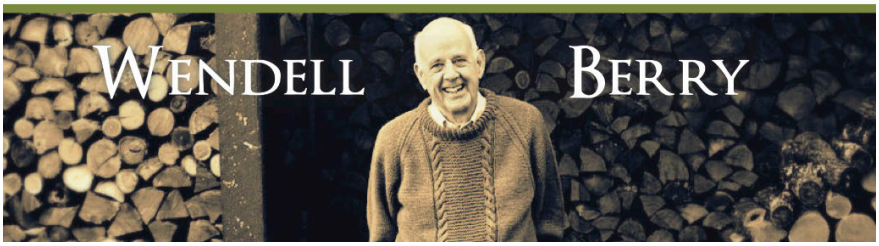
INSIDE

An Invitation to Lent - Fr. Jerry Smith 3
The Gifts of Lent- Shannon Truss 6
Spring Cleaning - Thorunn McCoy 7
Re-membering the Body - Morgan Wills 9
Walk this Way - Bev. Mahan 10
Discerned & Committed -Debbie Smith & David West 11
Change the World - John Deane 12
Men's Ministry - Chad Moore 14
Puppet Pandemic - Josh Martin 15

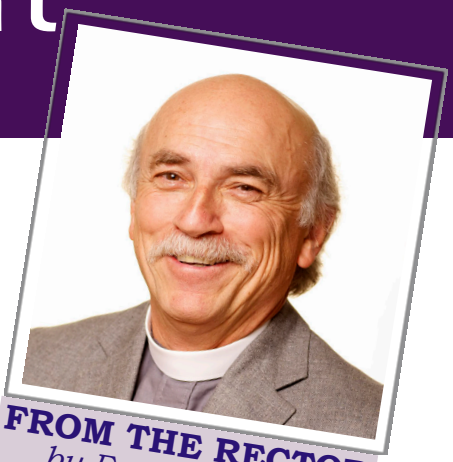
Holy Week Guide
An Invitation to Holy Week - Fr. Dixon Kinser 17
Pedicure Confessions - Carla Schober 18
Mother of All Liturgies - David Madeira 19
The Holy Week Altar - Thorunn McCoy 20
The New Way of Easter- Fr. Jerry Smith 21
Consider the Lilies 22
From Glory to Glory 23



SAVE THE DATE!
FRIDAY MAY 2, 2014
A benefit for Siloam Family Health Center.
Wendell Berry reflects on
"What makes a healthy community?"
Tickets go on sale late March.
For details visit www.siloamhealth.org.
The evening includes special music
by Andrew Peterson.

An Invitation to Lent

And the Practice of Self-Examination



FROM THE RECTOR
by Fr. Jerry Smith
Rector
jerrysmith@stbs.net

Renowned Anglican leader, John Stott, wrote in his 1995 book, *Authentic Christianity*:

"The Christian landscape is strewn with the wreckage of derelict, half-built towers -- the ruins of those who began to build and were unable to finish. For thousands of people still ignore Christ's warning and undertake to follow him without first pausing to reflect on the cost of doing so. The result is the great scandal of Christendom today, so-called 'nominal Christianity'"

It seems to me that the call of God upon the church this Lenten season is to once again engage in the discipline of serious self-reflection to particularly examine our lives to determine if we have fallen prey to this very dangerous temptation.

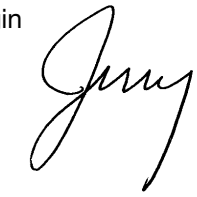
Have we begun enthusiastically to walk in the way of Christ without considering the consequences? Have we found the way of Jesus too difficult and decided rather to attempt to 'sanctify' the way of the world, cultural expectations and norms, with a bit of gospel? Not too much gospel lest we be perceived a fanatic, but enough to placate our 'conscious' as we wouldn't want to outright abandon God.

I love the prayer book's reminder that historically Lent was a season "when those who had been separated from the body of the faithful were reconciled... [and] the whole congregation was put in the mind of the message of pardon and absolution set forth in the Gospel of our Savior, and of the need which all Christians continually have to renew their repentance and faith."

Seldom do we think of being separated from the body of the faithful because of "notorious sins," but when the way of Jesus is examined and understood fully, many actually come to acknowledge that that is not the path they have been walking. For them, Lent becomes a time of readjustment or realignment if you like. Notorious sins were reconciled by penitence and forgiveness and the fellowship of the Church.

It is a time of getting back to the task of completing the "half-built towers", read 'half-built lives'. I invite you this Lent to join me in exploring the implication of genuine self-examination. I can easily make this look more like 'self justification,' but by doing so I fall into the same traps all over again. Some of my friends would call this the definition of insanity, "doing the same thing over and over expecting different results."

Self-examination, when engaged in with serious intent, helps us recognize the old patterns that have become an acceptable norm, but not God's way. Only after we have come to grips with these, does God extend His hand of mercy filled with Grace, to help us begin again, His way.



Lent: the time to complete the half-built towers

Fr. Jerry prays for men at their annual retreat

Lenten Prayer Stations

Opportunities to mark this season

PRAYER WALL

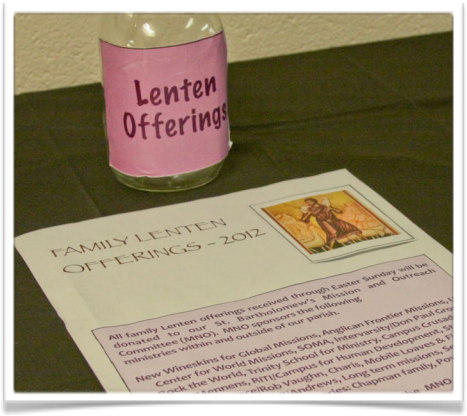
in the narthex

Similar in concept to the Western Wall in Jerusalem, slips of paper and pens will be provided for individuals or families to write down their prayer requests each Sunday morning. Papers can then be slipped in into the holes provided along cracks in the wall. Pastoral staff will pray for the requests during the week.

WATER BLESSINGS

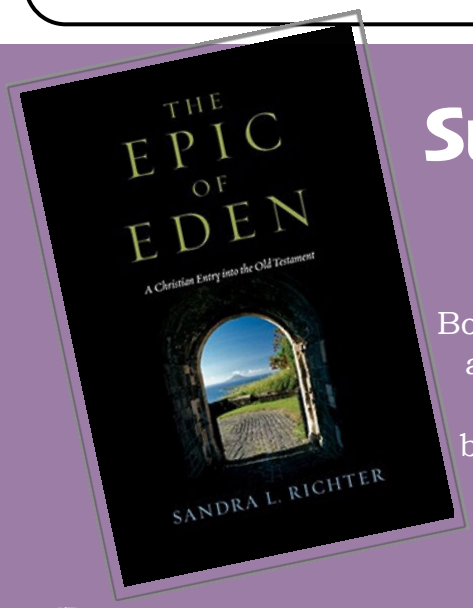
downstairs in the parish hall

During Lent, the practice of using holy water to bless each other will be a focal point downstairs. We invite you dip your finger into the fonts filled with holy water (water that has been blessed by a priest) and make the sign of the cross on anothers forehead, blessing each other in Jesus' name.



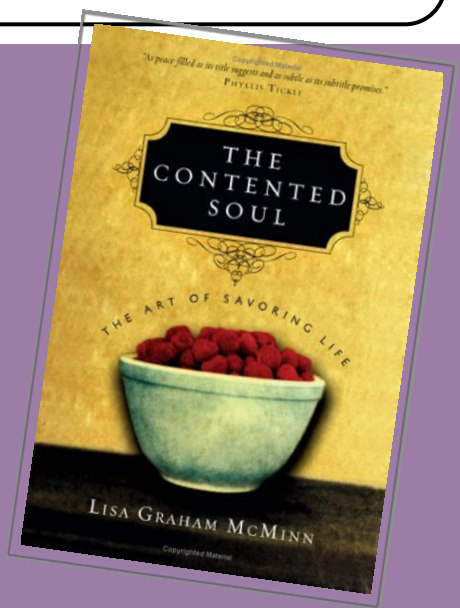
LENTEN OFFERINGS

Beginning this Lent, children will now have the opportunity to give their offerings during their service and formation classes. Unless otherwise designated, children's offerings will be given in support of St. Luke's Community House in Nashville. Each week in the children's liturgy a jar will be passed around for the children's offerings as we do in the nave.



Suggested Reading for Lent

Both books are available in the bookstore along with an array of other resources for Lent. Did you know that the bookstore can special order books? See Allison with questions.



The Witness in the Windows

LENT PREACHING SERIES

MAR. 2, MAR. 16, MAR. 23 & MAR. 30

Continuing the multi-part preaching series we began in Advent, join us this Lent for the next 4 windows. The series will include a coloring book for children. Color prints of the windows will be for sale in the bookstore.

Adult Class Offerings for Lent

Sundays, 9:45 - 10:45 a.m.

EXPLORING THE ENNEAGRAM

With Kendra Allen, Kim Simpson & Angela Hart

Mar. 2 - Apr. 13 in the gym

The Enneagram is a powerful tool for Christian discipleship & spiritual formation. Experience the nuts and bolts introduction to the 9 types as well as an exploration of how the Enneagram can help us follow Jesus better in specific areas of our life.

ST. B'S BASICS: A NEWCOMERS CLASS

With Fr. Dixon & Fr. Jerry

Mar. 9 - 23 in the sanctuary

This three-week enquirers class offers an introduction to all things St. B's for anyone new to the Episcopal church or St. B's in particular. Each session will teach how various things at St. B's work and will include plenty of Q&A time.

LIFEBUILDERS

Every Sunday in Wallace Hall

This popular, multi-generational Bible study continues. Lifebuilders' conversation, community and study is facilitated by Don Paul Gross, David West, & Brian Hampton. The class is currently reading the Book of Job.

CENTERING PRAYER

Every Sunday in the Rectory

This historic contemplative prayer style has been at the heart of Christian formation for centuries. This class is open to everyone.

The Gifts of Lent

A Lenten Refection from the Women of St. B's

by Shannon Truss
Children's Class Coordinator & a Woman of St. B"s

Sometimes God speaks to me in the most surprising ways.

In early February, a friend posted a work of art on Facebook, along with an invitation to like her picture and be assigned an artist whose work I would then share. As a former art history major, I could not resist this challenge. Soon I was assigning favorite artists to friends and acquaintances. As I scrolled through the posts of the artwork, it was like a stroll through my own personal museum. It was also, surprisingly, like worship. In fact, my virtual museum tour made my family a few minutes late to church that Sunday. (But it was totally worth it.)

Back when I fell in love with art, I wasn't in love with Jesus. He was someone who judged me from afar, keeping track of all the ways I fell short - and there was plenty to track. The years I was immersed most deeply in art (high school and college) were years marked by insecurity, doubt and a certain degree of loneliness. I had art, but I didn't know my Maker in any real or authentic way. That has thankfully changed. I seem to fall more in love with Jesus with every prayer I pray. He's not the guy I thought he was all those years ago.

But Jesus and I haven't spent much time looking at art together, so that Sunday morning pre-worship art show opened my eyes to the way art splits open my heart. And a tender, open heart is one prepared for worship. Jesus met me that Sunday morning, talking to me about things hidden in my heart, asking me to lay them before him and trust him to take care of them - and me. Then, just days after my Facebook art spree, I read a devotion that mentioned a Lenten book of reflections accompanied by art. That seemed too coincidental not to be providential. So I ordered the book and my heart heaved a sigh of relief to approach Lent with art waiting for me.

This isn't the first time my Lenten practice has involved art. The first year I was at St. B's, I began praying about the right Lenten practice several weeks in advance. I kept hearing, "Give up caffeine." And I kept responding, "No, thanks, God. How about something else?" This went on for quite a while. I would ask. God would answer. I didn't like his answer, so I would ask again. Until one Sunday, I mentally threw my hands up and said, "Fine, God. I'll give up caffeine." The next morning, I felt God say, "How about if you collage every day of Lent, too?" After arm-wrestling him for weeks about caffeine, being asked to create a little bit of art every day felt like a gift instead of a burden.

That caffeine-free Lent was four years ago and I am still mostly caffeine-free. That Lent, I found out what I had always assumed to be true was false. I thought going without caffeine gave me headaches. Any regular coffee drinker will know what I mean - that creeping pain that begins a few hours after your first skipped cup of coffee and persists until you give in and drink a cup - or two. And while I certainly did have caffeine-withdrawal headaches, the

continued on pg. 12

Spring Cleaning around the Altar

Lent in the sanctuary

by Thorunn McCoy
Altar & Flower Guild

I love spring-cleaning. Emptying drawers and closets of clutter is freeing. It gives me the space and clarity to look forward to my life as it really is. Will I ever fit into those jeans? Do I really ever intend to finish that cross-stitch pillow my mom started 15 years ago? Why do I have a bookstore receipt from 2008? Paring things down to what is important to my life today and ruthlessly making decisions about who I am—who I truly am—is difficult but necessary. There needs to be space for the person I am now.

This is the reason that I like Lent. It is a season for me to clear out the clutter in my heart that keeps me from a closer relationship with God. In the BCP, we are invited to a "holy Lent, by self-examination." And, stripping away the things that muddle my understanding of God's plan for my life in His kingdom is a good thing, even if it means asking hard questions and dealing with a bit of guilt. Lent gives me that needed time to think about who I truly am in my walk with Christ.

The altar of St. Bartholomew's reflects this paring down so that we can more closely examine our life in Christ as it really is. Gone are the ornate candles. Gone too are the flower arrangements and the green hangings of ordinary time. Our attention is fixed upon the Eucharist. Purple, a color of royalty and of sorrow, hangs in the sanctuary. The altar is pared down so that we can concentrate on what is really important. During Lent, our altar also serves as a symbol of the tensions inherent in our life of faith.

These changes ring in our season of self-examination, a "holy Lent," and set us on the journey towards Holy Week.

Last year's Parish Choir

parish choir resumes in lent

Rehearsals begin
Wednesday, Mar. 19
from 7 – 8 p.m.

Retreat: Saturday,
Mar. 22
9 a.m. – Noon

The choir will sing on
Palm Sunday & Easter.
No audition required.

For more information
please contact
Teresa Robinson at
stbsmusicadmin@stbs.net.

THE WOMEN OF ST. B'S HOST

A Lenten Quiet Day

FOR THE WOMEN OF THE DIOCESE

LED BY BISHOP JOHN BAUERSCHMIDT

SATURDAY, MAR. 8
9 A.M. - NOON
AT ST. B'S

PLEASE BRING A SACK LUNCH, A BIBLE AND A JOURNAL. A LIGHT CONTINENTAL BREAKFAST WILL BE SERVED.

Day of Reconciliation

Wednesday, March 19
10 a.m. - noon
4 - 6:30 p.m.
in the sanctuary

Bring Your Confession
Be Heard & Be Forgiven

Appointments can be arranged with the clergy for other times. Preparation sheets will be available on the day or at www.stbs.net

Re-membering the Body

For six weeks health and formation met together in the gym

by Morgan Wills

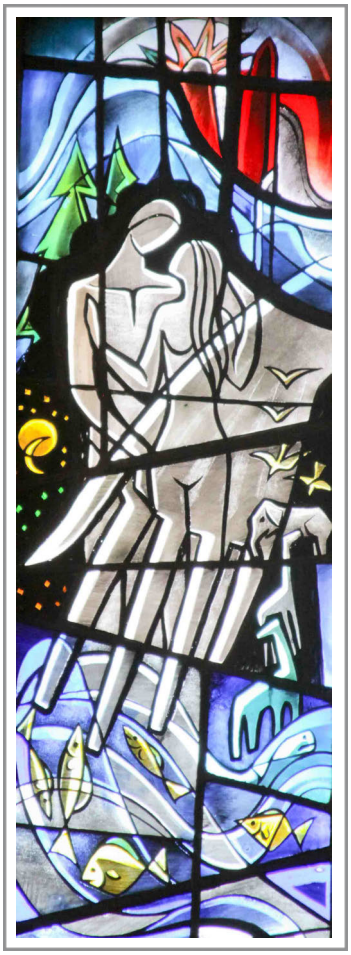
This January and February, several dozen members of St. B's joined together for a different sort of adult formation experience. Over six weeks, the class explored the question of how Christians might faithfully use the power of modern Medicine. As the spouse of the St. B's parish nurse—and the facilitator of the class—I am happy to revisit our journey briefly here in the pages of the Branch.

Why is this topic important to consider? Well, if we're honest, most of us leave our theology at home in practical ways when we step outside of church and engage the modern world. The same is often true when we go to the doctor or hospital. Even in the age of the internet, the chasm that separates typical members of the medical "priesthood" from the medical "laity" remains significant. The goodwill and expertise of medical professionals, along with their different language and powerful technologies, leave most patients feeling relatively deferential and powerless.

One of the main purposes of the class was to use Scripture and history to "demystify" the medical culture so that average Christians without medical training could engage with the system with both realism and hope. We learned to be realistic by not expecting more of Medicine than it can offer. Although modern Westerners tend to treat our health like an idol, medicine can never fully free us from the limits of the body—including death—as it seems to promise.

As patients in the modern health care system we can be hopeful, however, because God's common grace works through it for our good. That temporary hope is contextualized by the larger hope we have for the resurrection of the body. As important as the story of our own individual frailties and illnesses and "cures" are, they are given new meaning through the larger story of God's drama of redemption and new creation.

This underlying story then becomes our script—one that we are called to live out and practice regularly in study of Scripture, participation in the liturgy, and through spiritual disciplines. When confronted with new challenges beyond the pages of the Bible, however, we are called to improvise on the script. Like actors doing "improv," we are called to know the tradition well enough that we can faithfully and creatively imagine new and faithful scenes in the drama as it unfolds. In this sense, we are living out Acts 29!



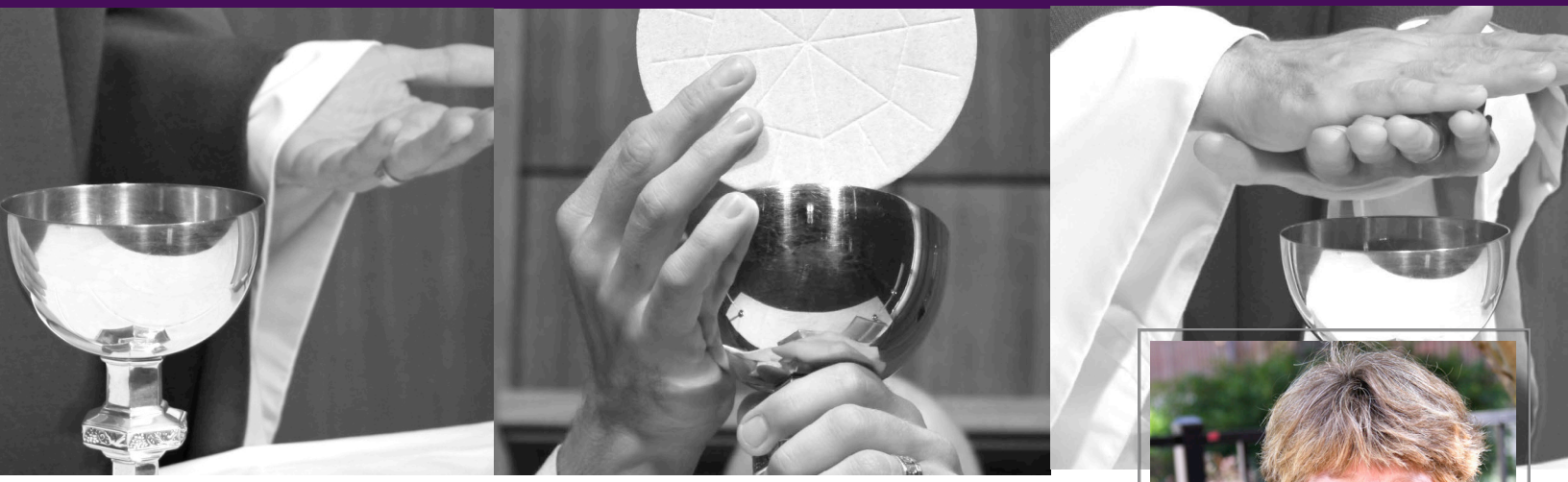
For instance, the third class explored the history of Christian engagement with health care. We learned how the modern institution of the hospital has its roots in innovative early Medieval monastic charities to the poor. Heather Wills also shared how the profession of nursing (and its later subsidiary "parish nursing") arose from the engagement of Christians with medical suffering.

In lesson four, Dr. Andy Michel and Stephen James led an eminently practical exploration of what faithful engagement with severe depression might look like, while in lesson five Dr. John Shuster from Alive Hospice helped us consider redemptive approaches to death and dying. The series concluded with a consideration of a primary modern health care injustice: the plight of the uninsured in our country.

Along the way, we were consistently encouraged to realize the incredible resource we have as living members of the Body of Christ. This membership is both vertical (with God) and horizontal (with each other). The call to practical, social re-membership into the fabric of one another's lives is a deliberate play on words inspired by the writer Wendell Berry, whose essay, "Health is Membership," should be required reading for us all. (It, as well as audio and slides from each class, are available online at the Adult Formation page of the St. B's website).

We may feel powerless at times in the face of illness—whether our own, others', or that of the health care system at large. And as isolated individual "consumers," we will continue to be. But remembering who we are—and whose we are—can lead to a surprising amount of wholeness even when "cure" is not possible.

Instructed Eucharists Begin Again



WALK THIS WAY
by Bev Mahan
Verger & Assistant to the Rector for Liturgy

Several years ago, Fr Jerry allowed me to offer a series of instructed Eucharists at St Bs. The idea was that given the variety of faith traditions represented by the worshippers of our congregation, and the multitude of rituals associated with the Anglican form of worship, (e.g. stand, sit, kneel, bow, genuflect, prayer book, hymnal, bible), there may be some benefit to explaining why we do what we do. We offered the instruction in real time, during the Sunday morning worship services. Our goal was to identify and explain the elements and actions that are part of a celebration of Holy Eucharist, without interrupting or overshadowing the reverence of the rite.

The feedback we received was positive. Even cradle Episcopalians heard things they didn't know or had forgotten. Now we are preparing to initiate another series of instructed Eucharists, beginning in March. Since the last time the series was offered, I have learned new details that will be included in the instruction, along with some of your suggestions for the content and presentation of the material. As before, they will generally take place on the fifth Sunday of a month, which occurs once a quarter. At that pace, it will take about three years to cover the entire service of Holy Eucharist.

Bev on a Sunday with some of late service acolytes

In the instructed Eucharists, you will hear the origins of and reasons for the actions taken (Why does the bishop kiss the altar when celebrating?), the words spoken (What is a lavabo bowl?), and the instructions used (Why do clergy wear stoles?) during the sacrament of Holy Eucharist. You will learn which rituals come to us from our Jewish heritage and which from the earliest church, which are distinctive of the Anglican Church or unique to St B's.

I am grateful to Fr Jerry for allowing me the freedom to explore the richness of our worship traditions and to share them with the community at St Bs. Likewise, I appreciate the enthusiasm with which the previous instructions were received and look forward to beginning again in March.

Discerned & Committed

A report from the Powells' discernment committee

By Debbie Smith & David West

THE POWELLS

St. B's Missionaries

fivepowells@gmail.com | www.fivepowells.blogspot.com

This past fall we were invited to be part of the discernment committee for Mark and Susan Powell, and through that process we have not only gained a deeper understanding and appreciation for the Powells and their ministry, but also for the amazing gift of the St. B's discernment process.

What is discernment? The English word "discernment" comes from the Latin word discernere, which means "to separate, to sort out." Ruth Haley Barton, author of *Pursuing God's Will Together*, a book our Vestry and pastoral care committee have recently been reading, defines discernment as "an ever-increasing capacity to 'see' or discern the works of God in the midst of the human situation so that we can align ourselves with whatever it is that God is doing."

So what is the purpose of discernment? Why would someone enter into a discernment process? St. Ignatius of Loyola defined the goal of discernment as "finding God in all things in order that we might love and serve God in all." Simply put, the discernment process provides a context for individuals to listen for God's specific guidance in their vocational or relational life in the company of other spiritual friends.

According to Father Jerry, the discernment process at St. B's has been adapted from the national Episcopal church's discernment process, which is used for individuals seeking ordination. The St. B's process is available to anyone seeking discernment in the areas of life direction/vocation, vocational ministry and ordination. The process typically involves the formation of a committee of five or six fellow members of St. B's, two or three of whom know the discernee well and two or three who don't know him/her as well in order to provide fresh eyes into the conversation.

The committee meets together with the discernee for approximately six sessions, each of which is guided by a set of questions from the discernment process handbook. The topics covered by these questions include: spiritual history, gifting, emotional well-being, and other questions related to the specific discernment issue. In addition, the Rector assigns a book for the committee to read together related to the process of discernment (the Powell discernment committee read Parker Palmer's book, *Let Your Life Speak*).

And so, beginning in October, the Powell discernment committee convened for the purpose of listening to God together on their behalf. The Powells completed the discernment process five years ago, sensing that God was calling them to full-time missionary work at Black Forest Academy (BFA), a boarding school for the children of international missionaries, located in Kandern, Germany serving missionary families from around the world. BFA was founded in 1956 by TeachBeyond, a mission organization that primarily uses the platform of education to spread the gospel.

During the past five years, Mark has served as a counselor at BFA and Susan served as the Head Librarian, and they both served as house parents in one of the boys' dorms. This past summer, they returned to the U.S. for a one-year furlough and a season of discernment about God's leading for a new opportunity to serve. As a result of the impact the Powells have made during their first five-year tenure at BFA, the leadership of TeachBeyond asked them if they would assume leadership for overseeing the ministry of pastoral care for the 150+ TeachBeyond missionaries located in the Kandern, Germany region. In this role, they would also have the unique

continued on pg. 13

Change the World & Be Changed

by John Deane

You likely know the Chapman's and their land-based dental clinic ministry for several years in Monrovia, Liberia. Although Keith, Kristin and their four children have returned to Nashville, the Trinity Dental Clinic ministry continues.

You may not know that the Chapman's got started in overseas dental ministry through Mercy Ships (www.mercyships.org), a self-contained instrument of mercy that transports highly qualified volunteers to the people who need them most. Since 1978 Mercy Ships has performed services valued at more than $1 billion, impacting more than 2.35 million people directly during more than 575 port visits in 54 developing nations and 18 developed nations . . . and still counting!

Mercy Ships is putting the word out that they need volunteers in a wide variety of roles. Mercy Ships volunteers are selfless servants who bring hope and healing every day to the poorest of the world's poor. They change lives by delivering the highest quality care to individuals who otherwise would have little access to medical services. But they don't just change the lives of those they serve. They are changed, as well.

For more information about volunteer opportunities at Mercy Ships, contact Kelly Grizzard, Mercy Ships Recruiter, Kelly.grizzard@mercyships.org or at (903) 939-7677.

Mercy Ships
Bringing Hope and Healing...

- Chaplains
- Crew & Guest Services Managers
- Deck & Engineering Officers
- Deck & Engineering Hands
- Welders
- Able Seamen
- Pursers
- Accountants
- Communications Professionals
- Information Technology Specialists/Managers
- Stewards Managers
- Receptionists
- Anesthesia Providers
- ICU/PICU Nurses
- OR Nurses
- Ward Nurses
- Hospital Quality Manager
- Opthalmic Technician
- Biomedical Technician
- Dentists
- Dental Assistants

Gifts continued from pg. 6

caffeine itself gives me headaches. After going without caffeine for nearly two months, I found that having it on consecutive days brought on a headache. Would I ever have discovered this had I not listened to God about Lent? How many more headaches would I have endured before stumbling upon a path to relief?

Somewhere along the way, I acquired the idea that Lent is a time for me to offer gifts to God - my obedience, my discipline, my abstinence. But the more I experience an intentional Lent, the more I suspect that God is teaching me that Lent is about receiving his gifts. God doesn't need my coffee, my collages, my art. But he knows what I need. And he longs to give me ways to know him better. Teresa of Avila said, "God never tires of giving, nor can He exhaust His mercies. Let us not tire of receiving."

As you approach this Lent, I would encourage you to enter it with the faith that God longs to give you something particular and valuable. May your eyes and your heart be open to receiving.

Discerned

continued from pg. 11

opportunity to serve missionaries from other organizations because the area is the European hub for mission sending organizations.

This is the discernment question that our committee was charged with – is God calling the Powells to this new role with TeachBeyond? After five meetings with the Powells, phone conversations with TeachBeyond leadership, and much prayer and discussion together, the discernment committee unanimously agreed that God has prepared and called the Powells to accept this new assignment.

Everyone on the team (Mark Adkinson, Langley Granbery, Jonathan Merkh, Debbie Smith, David West, and Jeff Wright,) expressed how blessed they felt to have been a part of this process, and how thankful they are to have had this opportunity to engage with our community through the discernment process. We all have a sense that our commitment to this process will extend far beyond just the short-term of the discernment committee meetings. To this end, while we formally disbanded as a discernment committee in December, we have all agreed to re-form as a support/advisory board under the leadership of Jonathan Merkh.

In the coming weeks, and throughout the Powells' next 5-year term, we have all committed to support them in the following ways:

1. "Defending the home front" – to serve as a liaisons between the Powells and St. B's parishioners to address questions or concerns that arise about their ministry. If you become aware of any such opportunities, please bring them to our attention.

2. Call the Powells to Community – to encourage them and hold them accountable for seeking out relationships and resources to sustain their own spiritual and emotional well-being

3. Encourage the Powells to "dream the dream" – to encourage them to continue seeking God's heart for His dream for their lives and ministry

4. Connect their Ministry to St. B's – to communicate that what they are doing is a natural extension of St. Bartholomew's DNA, namely providing a safe place for God to love, heal, and restore those that have been wounded by and/or within the community of faith

5. Connect St. B's to their ministry – to actively seek out opportunities to connect the St. B's community to the Powell's work (i.e. financial and prayer support, short-term trips to visit/support them, etc.)

Not only are we grateful for the privilege of journeying with the Powells through this process, we are also excited to encourage others to participate in the discernment process and experience the great gift of seeking God's guidance in community!

Members of the Discernment Committee, from L to R: Langley Granberry, Susan & Mark Powell, Mark Adkisson, Jonathan Merk

Men's Ministry Update

Retreat Recap & Upcoming Events

by Chad Moore

On Friday January 31st and Saturday February 1st, seventy men of St B's attended the Annual Men's Retreat at Dubose Conference Center in Monteagle, Tennessee. The theme of the retreat was *Everything Matters*. Father Dixon Kinser kicked off the retreat with a Friday night film school. On Saturday, Reb Buxton discussed the idea that sometimes the best decision is knowing when enough is enough and Matthew Sullivan gave his personal testimony emphasizing the importance of knowing when to allow your children to make difficult decisions in life. The music for the Men's Retreat was led by David Thornton. The men who attended also enjoyed fellowship, small group time, individual contemplation, a fun run, Compline, and the retreat ended with the celebration of the Eucharist. The 2015 Men's Retreat will be on January 30th and January 31st. Mark your calendar.

On Saturday March 29 the Men's Ministry will host a Men's Breakfast at St B's. Some of the topics to be discussed are the 2015 Men's Retreat, service projects, social fellowship, possible formation of small groups and learning opportunities. Marshall Weems will be in charge of preparing breakfast. Please email him at papamarsh.weems@gmail.com if you'd like to help. To RSVP for the breakfast please email Chad at chadtmoore@yahoo.com. We look forward to seeing you on March 29.

Puppet Pandemic

Creative Arts, Your Kids & God's Inspiration

Introducing Josh Martin

Hello, my name is Joshua Martin and I am excited to tell you about some wonderful things happening here at St. B's. Happening for your kids right now. But first, let me tell you a little about myself.

I grew up in Austin, TX. I know there is a stigma that goes along with being a Texan and no we didn't ride horses to school, ha ha. In all seriousness, I had the incredible blessing of a creative spirit from when I was very young. Whether it came from my massive action packed adventures with my Teenage Mutant Ninja Turtle action figures or my love of puppetry from a very early age I have always wanted to tell a story. The story that God was telling in my life was just a bit different from everyone else around me. I love the creative arts! Whether that involves puppets, writing, drawing, dance, or building things, etc. It is all God's gift.

I'm so excited to be taking our children's program to the next level with an already talented and invested children's ministry staff. We have events and camps and all sorts of amazing fun and family oriented activities on the way.

When does this begin? April 6th. While you are catching up at the St. B's Annual Meeting our team of children and adults will have the pleasure of providing a fun yet poignant presentation to your children that will help prepare them for Holy Week. Please watch for additional information near the end of March.

I look forward to sharing the vision at St. B's and thank all of you for your hard work and help to make our programs unique and transformation.

In His service, *Josh Martin*

St. B's Annual Family Meeting Sunday, April 6

9:30 a.m. Holy Eucharist
10:45 a.m. Refreshments & Children's Program
11:00 a.m. Meeting

vestry elections, budget presentation, reports from Fr. Jerry, and the wardens.

HOLY WEEK

Live the story through Holy Week. Wave a palm, wash feet, receive the cup, carry the cross, light a candle, keep vigil and sing alleluias. You are invited to any or all of the Holy Week liturgies.

Palm Sunday, April 13, 8:15 a.m. & 11:00 a.m.

Join us for the Liturgy of the Palms as we remember the triumphant entry of Jesus into Jerusalem. The service will begin outside, weather permitting. Children will begin the service with their families before going to their liturgy downstairs.

Maundy Thursday, April 17, 6:30 p.m.

Maundy is the Latin word for command (mandatum), and it refers to the command given by Jesus to his disciples to love one another. On this night we remember Christ's institution of Communion and foot washing. Childcare is offered for children 4 years and under with an RSVP to churchoffice@stbs.net by Monday, April 14.

Good Friday, April 18, Noon

The Good Friday liturgy dates back to the third century and certainly marks the solemnity of this day. The Passion and death of our Lord is read from the Gospel of John, followed by a homily and what are known as the Solemn Collects.

Good Friday, April 18, 5:30 p.m. Stations of the Cross.

The stations are another ancient way of praying through Christ's journey to the cross: from his arrest through his death. On Good Friday at St B's, we follow the stations around the path outside, sharing the burden of carrying a large wooden cross.

Easter Saturday Vigil, April 19, 7:30 p.m.

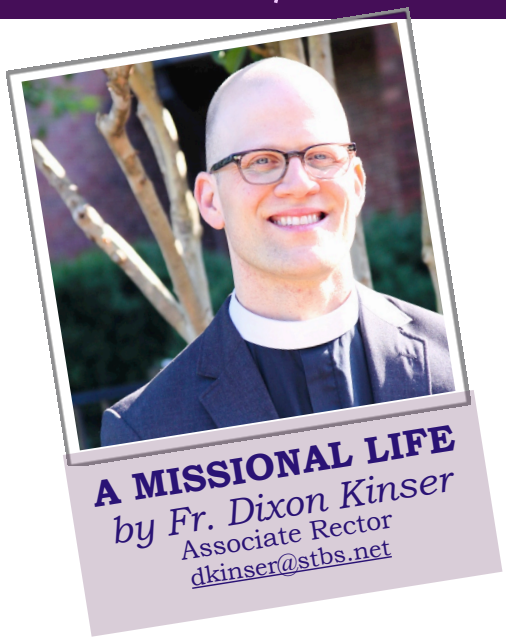
This liturgy is one of the oldest in the Christian tradition. Converts after their Lenten preparation would be initiated into the faith through baptism on Easter Eve.The liturgy includes the service of light, service of the word, service of baptism. Come and renew your commitment to the resurrected Lord. A vigil of prayer will continue until the sunrise service for those who wish to sign up for a shift.

Easter Sunday, April 20, 6 a.m., 8:15 a.m., 11 a.m.

Let's remember that today, Easter season begins. Easter isn't one day but 50. So let the sound of alleluias reverberate from Sunday to Sunday until the day of Pentecost, June 8. Incense will be used at the 11 a.m. Children's liturgy and nursery at both services. Children's Easter Egg Hunts begin at 10 a.m.

These Holy Week Mysteries

An invitation to live the story this holy week



A MISSIONAL LIFE
by Fr. Dixon Kinser
Associate Rector
dkinser@stbs.net

Holy Week is the densest occasion of the Christian year. More significant events from the life of Christ are commemorated this week time than at almost any other time and each event is as famous as it is familiar. Holy Week begins with Palm Sunday and Jesus' triumphal entry into Jerusalem. It continues with Maunday Thursday when Jesus not only washes his disciples feet, but also institutes the Lord's Supper by transfiguring a Passover meal. The next day is Good Friday, which because of the profundity of Jesus' death, requires three Liturgies: The seven last words of Christ, the Stations of the Cross, and the midday Liturgy of darkness that watches the death of God's son. The week concludes with the Easter Vigil, an evening of holy waiting for the resurrection celebration of Easter.

It is a week of beauty and of pain, but more so, it is also a week of paradox. None of the events of Holy Week make any sense based on the conventional wisdom of our world. Our assumptions about what it means for "God to be in charge" are subverted time and time again as, over and over, Jesus demonstrates that God's kingdom is different than the power structures of this world. On Palm Sunday, Jesus makes his "triumphal entry" into Jerusalem. This was a contrast to the way Pontius Pilate, the Roman overseer, would demonstrate his authority by entering Jerusalem's western side, riding a warhorse. Jesus, however, rides in from the East on a donkey proclaiming that the might of God's kingdom is in it's meekness.

Furthermore, Maundy Thursday is Jesus last meal with disciples. You would think it would be the most special. Yet it is marked by his service of them (he washes their feet) and a devastating betrayal. In the same way Good Friday is a mess of expectations with Jesus defeating sin, not by punching it out, but by becoming it. He takes it upon himself and it dies with him as God wins by losing. Finally, on Holy Saturday, we wait for Easter Sunday, not in entitled confidence but instead, in the vulnerable hope that resurrection is true.

None of these postures make any sense to our world today. In our day, triumph equals domination, power is defined by control, victory is about coming out on top, and waiting is, well, annoying. Jesus' way of doing things creates conflict and tension with our conventional wisdom and that is the idea of Holy Week. It reminds us that resurrection is at the end of a path shaped by nonsensical paradox. This is precisely where Jesus walks on Holy Week and it is the very place we are challenged to follow him. During Holy Week let God's Spirit confront any ways your habits and practices are not shaped by Jesus' way of doing things. And if you find any, it is not a cause for shame. Instead, it is an opportunity to be free, and trust his cross-shaped better way. In Holy Week Jesus invites us to take up our cross and follow him, even when it doesn't make sense.

In Him, Dixon+

Palm Sunday | April 13

8:15 & 11 a.m.

Live the story by waving a palm branch and singing Hosanna; by listening to the dramatic reading of the Passion narrative and crying "crucify." This liturgy will begin outside, weather permitting, with the Procession of the Palms. Nursery is available at both services for 3 yrs. and under. Children will take part in the procession with their families and then proceed to their liturgy.

Pedicure Confessions

Maundy Thursday, April 17, 6:30 p.m.

THE WONDER OF IT ALL

by Carla Schober

Director of Family & Children's Formation
cschober@stbs.net

Lenten confession: rarely have I entered any foot-washing service without selfishly thinking of myself. It usually begins earlier that week when I feel the need for a pedicure. It continues as I think about what I don't want to deal with inside myself. It's not that I have a problem with washing someone else's feet. I just don't want someone washing mine. I want to be safe, keep my distance and feel in control. Sometimes it's a lot easier to give then to receive.

Call it insecurity. Call it a phobia. Call it control. But when I look honestly at my heart, I see my own selfishness that comes into play at this service. I sadly put far too much time in wondering what other people are thinking then simply loving my neighbor and letting them love me.

No matter how much I hesitate going to this service it's also the one that speaks to the very core of who Jesus wants me to be. This service is about following God's commandments "to love each other as yourself," and "do this in remembrance of me." Nothing short of what He did that night. Jesus knew that His disciples would find washing their feet culturally backwards, but used it as a practical example of His new commandment. He knew that this Passover meal would be His good-bye for now to the ones He loved but used it as a sign of a new covenant in the breaking of bread. He knew Judas would betray Him and that He would soon be arrested, condemned and killed but that God had to allow this to bring about His plan. And Jesus knew we too would some day contend with our own doubts and fears, our own betrayals, pain, apathy or exhaustion. Thankfully, His Father knew that He would conquer it all for our sake.

Maundy Thursday is a testimony to what God can accomplish through impossible odds through the darkness of Good Friday to the miracle of Easter.

I may or may not get a pedicure for Maundy Thursday. What I will do though is sit in the service and look around and find Christ's love in the eyes of those around me. I will cherish the fact that we are all on this journey together and that our Christ will be victorious.

Maundy Thursday April 17

6:30 p.m.

Maundy comes from the Latin word for *commandment* referring to Christ's words to love one another as I have loved you. Live the story through the washing of feet, Holy Communion and the stripping of the altar. A participatory and family friendly liturgy.

Childcare offered for 4 yrs. and under with an RSVP to churchoffice@stbs.net by Monday, April 14.

Good Friday April 18

We have two liturgies on Good Friday one at noon that is quiet and solemn; and Stations of the Cross at 5:30p.m. Stations is another participatory and family friendly liturgy. No childcare is offered.

The Mother of All Liturgies

Easter Vigil, April 19, 7 p.m.

HOW CAN I KEEP FROM SINGING

by David Madeira
Director of Music
dmadeira@stbs.net

This year come take part in one of the most ancient Christian liturgies, one Augustine called "the mother of all vigils," spanning like no other service the entire story of salvation in its Scripture, music, prayers, and symbols. For those who seek to celebrate the Resurrection for all its worth, Easter Vigil never fails to bring worshipers into the single most profound liturgy the church has to offer.

Easter Vigil, also known as *Pascha*, is the culmination of a three-day service known as *Triduum* ("three days"), beginning on Maundy Thursday with the institution of the Lord's Supper and continuing on Friday as we remember Christ's crucifixion. As the final episode of this three-part service, the Great *Paschal* Vigil (from the Hebrew *pesach* meaning "passage"), observes in a powerful array of Scripture and symbols Christ's passage from death to life.

Historical evidence suggests that *Triduum* evolved over the first few centuries of Christianity, allowing for three days spent in reflection on Christ's death, entombment, and resurrection. Concurrent with this development was the evolution of the role of baptism at *Pascha*. The catechetical process for initiating new converts reached its final phase during what would become known as the season of Lent. This ended with an all-night vigil on Holy Saturday, culminating in their baptism and first celebration of the Eucharist at sunrise on Easter morning. This service, rich in Scripture, symbol, and prayer, eventually became the central focal point of the Christian year. Though for reasons both cultural and theological, the celebration of *Pascha* as an all-night Vigil had almost entirely disappeared by the Middle Ages. The liturgical reforms of the mid-20th century saw this powerful liturgy restored by numerous denominations.

The Easter Vigil immerses us in the theology of our passage with Christ from death to life.

This theme is present right at the beginning of the service in a powerful symbol: light out of darkness. Our Easter Vigil service will begin at sundown in a darkened church, representing the tomb in which Christ lay in death. In that darkness, the "new fire" will be kindled, symbolizing the power of Christ which overcomes all darkness. By the light of the Christ candle we will sing the *Exsultet,* which declares that "this is the night… darkness has been vanquished by our eternal King." This prayer moves through the many saving acts of God declared in Scripture, primarily focusing on Christ's passage from death to life as prefigured by Israel's passage through the Red Sea. The prayer maintains, however, that *this* is the night, using present tense throughout. In this liturgy we are there, our feet crunching dry sand while great cliffs of water tower over us. We are in the tomb, the fragrance of myrrh and embalming spices still filling our nostrils as we hear new breath enter the Savior's lungs. This is the night of our salvation, of our passage with Israel, with Christ, and with all people, from bondage to freedom, from death to life.

The Liturgy of the Word proceeds with several readings spanning creation, the Red Sea, the promise of salvation given to the prophets, and finally Christ's resurrection. Tying everything together is the epistle, in which Paul reminds us that we were "buried with [Christ] through baptism into death... Just as Christ was raised from the dead...we too may live a new life."

Following the Liturgy of the Word, the themes of the Vigil are poignantly realized as new members are initiated via the rite of baptism. Dominated by the theme of passage, the Vigil enables baptism to take on its highest meaning as both tomb and womb: "If

continued on pg. 20

Holy Week in the Sanctuary

By Thorunn McCoy, Altar & Flower Guilds

The altar at St. Bartholomew's visually reminds us of our common life together in Christ. Front and center of our worship, it focuses attention to the Eucharist and Christ's place in our lives. During Lent, Holy Week and Easter, our altar also serves as a symbol of the tensions inherent in our life of faith.

At Holy Week, our hangings change to red, the color of passion and the Holy Spirit. It is an interesting choice as we use red for Pentecost and for ordinations, times when we celebrate the working of the Holy Spirit in our lives. And, perhaps by Holy Week, we need a bit of comforting. Palm Sunday, which begins the week, is a service of tension. We enter exultant, waving our palms. Above the altar, a huge array of palms commemorate the triumphant entrance of Jesus the King into Jerusalem. But, the service takes a turn during the Gospel reading when we, who raised our palms to hail Jesus, cry out, "Crucify him!" By this difficult service's end, I feel that the red color symbolizes my guilt as well.

Holy Week continues with Maundy Thursday, a service commemorates Jesus' institution of the Eucharist, a happy occasion. But, again there is tension; it also commemorates the night that Judas betrayed Christ. We begin the service washing the feet of our neighbors. It is humbling to be served and to serve. And, again, I feel the conflicts inherent in my faith. After Eucharist, the last before Easter, the service concludes with the stripping of the altar. In half-light, the priests take everything away from the altar—the candles, the silver, the hangings. Left bare, the altar resembles a tomb. Even the aumbry, the place where we keep reserved sacraments, is emptied. The light above it goes out, and the entire church becomes shadowy. We leave soundlessly in the dark.

For Good Friday, the cross is veiled in black and the altar remains bare. At St. B's a vicious-looking crown of thorns hangs above the altar. Priests wear black cassocks. We are a mournful church looking ahead.

Easter Sunday brings victory and joy back to the altar. The tensions of Lent and Holy Week vanish with the opening acclamation. The brocade hangings, the banners, the profusion of white flowers, the bright candles, and the new Paschal candle all point to Christ's triumph over death. Not surprisingly, we use the same altar hangings for weddings and Christmas. After weeks of austerity, we leave with the ringing resolution of "Hallelujah!" Christ is risen, indeed!

Vigil continued from pg. 19

we die with him, we shall live with him" (2 Tim 2:11).

From the moment the light of Christ is kindled in the darkness, it is clear where this liturgy is heading: toward the full splendor of the resurrection dawn.

So I invite you to participate with us in this "mother of all liturgies." Come put yourself in the tomb with Christ and know the life-giving power of his resurrection. Renew your baptismal vows and receive with joy those who will be joining the family of God that night. Feel and know the presence of Jesus in the symbols, Scripture, and baptism. Prepare yourself to sing Alleluia, Christ is Risen on Easter morn And may our whole-hearted celebration of the Great Vigil of Easter renew our hearts as we proclaim that the tomb is empty, the Lord is risen indeed!

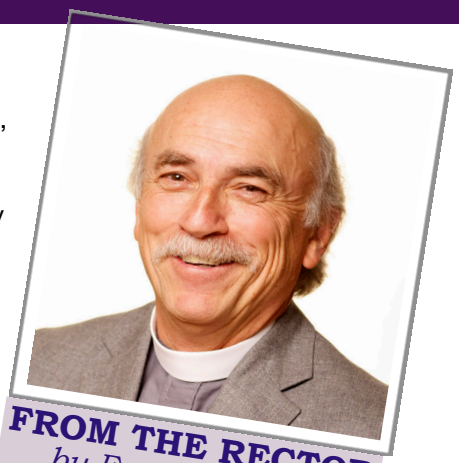
Easter Vigil
April 19
7:30p.m.

Live the story on Holy Saturday with an ancient liturgy that begins in darkness. The light is then processed, marking Christ's resurrection in the night. The story of salvation is heard and baptismal vows are renewed.

A vigil of prayer will continue throughout the night culminating with the sunrise service at 6am. *Sign-up to pray by emailing schambers@stbs.net.*

The New Way of Easter

An invitation for the Easter season



FROM THE RECTOR
by Fr. Jerry Smith
Rector
jerrysmith@stbs.net

Someone, it may also have been John Stott, once said that the spiritual temperature of most contemporary Christians is so low that when a genuine follower of Jesus comes along, others look at them and think they have a fever!

After a Lenten Season of self-examination, many find themselves acknowledging that they had accepted as normal, a way that was quite sub-standard when it comes to God's claims on their lives. The season may have set you on fire in ways you might never have anticipated. It's called the way of the Resurrection, where we have accepted death and decay as the way we now understand that God's way is life and hope. This is true for our individual lives as well as our corporate life as the Body of Christ. Lent can be a way of divesting ourselves of habits and ways of thinking that then opens up new and exciting 'empty-tomb' experiences.

Sadly, Moses got left behind and was never able to enter the Promised Land, even though he led the people of Israel out of Egypt and through the 40-year desert experience. He was denied the opportunity of crossing the Jordan River because, at one point on the journey in the desert, he made a decision to take control and not trust God. Seems like the punishment was much greater than the crime, but the point was that he had decided on a 'normal' that wasn't God's and as a result, the destination eluded him.

Our destination is not heaven. Please don't compare the Jordan River crossing to crossing over from this life to another. Our destination is to live in the Kingdom of God beginning here and now, and it begins as we chose to understand that the way of Resurrection is the normal, not the way of death.

There was a Christian ditty (can't call it a song or a hymn) that we use to sing years ago and as much as the music was cheesy, the theology was correct:

"It's a new and living way walk ye in it It's a new and living way God has planned It's a new and living way I am walking day by day I am guided and led by His right hand."

The way of Easter is a new way of living. No longer controlled by the old voices of death and decay but now being led by the Voice of the One who calls us out of the tomb to live our lives in Resurrection hope and power.

I invite you this Easter Season to listen to God call you from old tombs, old ways of doing things, to new and living ways that might indeed make some of your friends wonder whether you have become a fanatic, but in fact, you will have started to become an authentically normal follower of Jesus.

Jerry

St. B's Easter Egg Hunt

Sunday, April 20, beginning at 10 a.m.

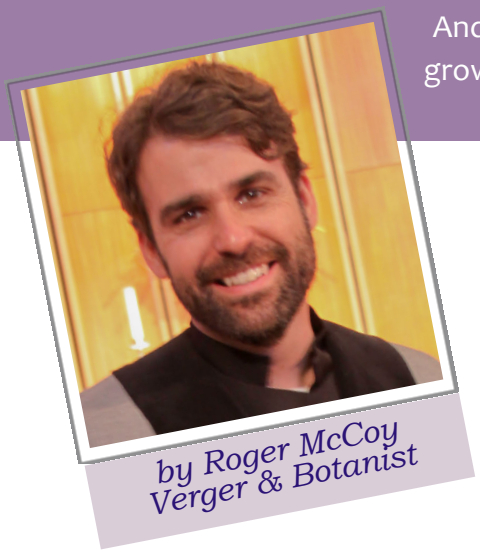
for toddlers to 2nd grade

To participate please drop-off 12 or more treat-filled eggs (no chocolate) to the church **by Good Friday**. Hunts will be divided by age.Toddlers - 4 yrs will meet at the statue at 10 a.m.; 5 yrs. - 2nd grade will meet at the bell at 10:15 a.m. For more information or to help with the hunt, please email Carla at cschober@stbs.net.

Consider the Lilies

Thinking about Biblical Plants

And why are you anxious about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin; yet I tell you, even Solomon in all his glory was not arrayed like one of these. Matt. 6:28-29 RSV



by Roger McCoy
Verger & Botanist

Biblical dictionaries and botanists cannot conclusively determine exactly to which species of plant Jesus refers when he instructs his followers not to worry about their material possessions. Within the region of Jesus' earthly ministry, only one species of true lily (genus *Lilium*), *Lilium candidum*, naturally occurs. *L. candidum* has a restricted range and likely would not have been an overly familiar species for listeners to consider "the lilies of the field."

The New Testament Greek word translated as lily also includes the crown anemone (*Anemone coronaria*). Growing in open sunny areas throughout modern-day Israel and Jordan, crown anemone flowers from late winter to early spring. When crown anemone flowers, fields and meadows of the region are awash in crimson, and people living in Jesus' day would certainly have been familiar with the beauty of this abundant species, which Solomon's clothing couldn't rival.

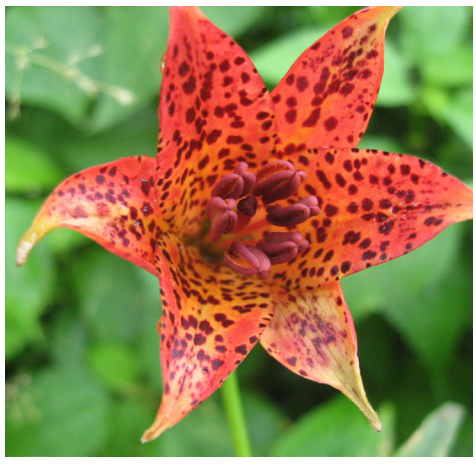
The Old Testament records that liliaceous forms were often used for ornamentation, including "lily-work" atop the pillars of Solomon's palace (1 Kings 7). The reference to the cup-shaped lily within the altar ornamentation described 2 Chronicles 4:5 may refer to a true lily: "Its thickness was a handbreadth; and its brim was made like the brim of a cup, like the flower of a lily; it held over three thousand baths."

Most of us have not encountered the exact floral species Jesus mentioned in his discourse on why we are not to worry; however, the deep forests, fields, and cultivated gardens of Tennessee, provide opportunities to observe numerous beautiful flowers – including anemones and lilies – and be reminded of Christ's words.

Along with a multitude of lily cultivars within flower gardens, six native species of true lilies occur in Tennessee, most in East Tennessee. Visitors to Johnson and Carter Counties (the farthest north-east counties in Tennessee), might be fortunate enough to see the state-endangered Gray's lily, named after the 19th century Harvard botanist Asa Gray. Limited to the southern Appalachians of Virginia, North Carolina, and Tennessee, Gray's lily occurs within moist habitats of grassy balds and northern hardwood forests. The best chance to see this globally rare species is to hike a section of the Appalachian Trail north from Carver's Gap near the town of Roan Mountain.

Although some species resemble poppies, anemones are classified within the Ranunculus family. Popular with a number of Tennessee gardeners, the Japanese cultivated hybrid anemone provides thick basal foliage and showy summer flowers atop a long stem. Tennessee has four native species of anemone including one thought to be extirpated and another, Carolina anemone, listed as state-endangered. Within Tennessee the diminutive Carolina anemone grows in cedar glades and open woodlands of the Inner Central Basin portions Davidson, Wilson, and Rutherford Counties. Local wildflower enthusiasts are much more familiar with *Anemone virginiana*, tall thimbleweed, as it occurs throughout the state in a variety of forested habitats.

Regardless to which species Jesus contrasted with Solomon's clothing or whether he was referring to the general beauty of the field, he made clear that if God so lovingly cares for our flora we need not worry about our clothing or material possessions.



From Glory to Glory

Celebrating the glory that grows within us and among our community

Anniversaries

Gretchen & Judson Abernathy	05/27
Wendy & Mark Baldwin	05/29
Jessica & Dan Bauchiero	06/12
Pat & Bill Bowlby	05/16
Zena Carruthers & Steve Thorne	05/05
Ashley & Kenny Greenberg	04/27
Karen & Greg Daniel	05/13
Natasha & John Deane	05/21
Suzanne & Rodger Dinwiddie	05/17
Abigail & Alfred Dowell	05/19
Amy & Tommy Dunaway	06/21
Lynn & Randall Ferguson	06/14
Suzy & Bob Floyd	04/28
Shirley & Bob Garth	06/13
Sarah & Joel Griffith	05/19
Karen & Brian Hampton	06/23
Vanessa & Matt Hardy	05/11
Nancy & Steve Hindalong	06/26
Becky & Ben Hornsby	06/10
Ta & Monty Kimble	04/24
Emily & Brett Kinzig	06/14
Katherine & Gregory Letterman	06/11
Thorunn & Roger McCoy	05/20
Dianne & Mike O'Neil	04/12
Katherine & Thomas Petillo	06/13
Sue & Jim Pichert	06/21
Teresa & Jim Robinson	05/16
Rachel & Aaron Sefton	06/19
Kim & Dan Simpson	04/29
Kendra & Christopher Thorpe	06/05
Heather & Morgan Wills	05/17
Katrina & David Wilson	06/07
Phyllis & Harry Xanthopoulos	06/22

April Birthdays

Adkison, Sydney	04/11
Agyemang, Henry	04/27
Baldwin, Alex	04/06
Bauchiero, Dan	04/20
Bowlby, John	04/21
Buxton, John Daniel Bodie	04/23
Cooper, Beckett Andrew	04/30
Dinwiddie, Rodger	04/20
Easter, Luke	04/25
Ewing, Leslie	04/17
Goff, Sissy	04/25
Griffith, Paxton	04/20
Gross, Nolan	04/22
Hardy, Matt	04/13
Hardy, Vanessa	04/28
Hornsby, Becky	04/30
James, Emmaclaire	04/03
Johnson, James Gowen	04/21
Kazmerowski, Carolee	04/16
Kintz, Peter Charles	04/16
Krogman, Emily Ann	04/19
Krogman, Rachel Lee	04/19
Latham, Adam	04/24
Lehman, Grant	04/02
MacLachlan, Ashley	04/07
Mahan, William	04/27
McLellan, Pamela	04/06
Mumme, Mindy	04/19
Murrey, Christopher	04/12
Overton, Carolyn	04/21
Pichert, Sue	04/09
Powell, Evan	04/02
Powell, Susan	04/15
Price, Matthew	04/17
Prichard, Kimberly S.	04/05
Richardson, Ben	04/20
Richey, Chuck	04/25
Schober, Michael	04/20
Scott, Bet	04/27
Searfoss, Kristin	04/04
Sefton, Aaron	04/13
Shankel, Evangeline Ruth	04/30
Shankel, Stella Dale	04/02
Smith, Michael Aaron	04/10
Thorne, Beth	04/04
Thorpe, Kendra	04/18
van der Heijden, Elijah	04/20
van der Heijden, Lucas	04/16
Ward, James	04/22
Weems, Evelyn	04/22
Williams, Clay	04/20
Wills, Morgan	04/10
Wood, Gaia	04/02
Wood, Presley Otto	04/22
Zadick, Rebecca	04/08
Zaher, James	04/06

May Birthdays

Baldwin, Mark	05/18
Bradley, Micah Nell	05/08
Cason, Patrick	05/11
Collins, Ruthie Adeline	05/07
Cropp, Griffin	05/13
Daniel, Hannah	05/10
Deane, John	05/23
Dinwiddie, Suzanne	05/12
Droman, Marilyn	05/04
Frank, Richard H.	05/31
Goodman, Randy	05/10
Gross, Victoria	05/09
Gustafson, Gerrit	05/10
Hampton, Benjamin	05/07
Hornsby, Emily	05/04
Houston, Christopher Murrey	05/17
Jones, Naomi	05/03
Lauer, Olivia	05/09
Lauer, Stella Hope	05/06
Leo, John	05/05
Lewis, Ian	05/21
Macarthur, Pam	05/19
Madeira, Nathaniel David	05/13
McRae, Jay	05/28
Mennen, Gracie	05/08
Michelson, Wills	05/30
Norem, Dan	05/19
Pichert, Allison	05/26
Pichert, Tom	05/30
Pitt, Anne Elizabeth	05/20
Pressnell, Micah James	05/25
Price, August Jean	05/10
Pullen, Jill	05/09
Reasor, Philip	05/27
Robinson, Holly	05/30
Shay, Phil	05/22
Southwood, Allyson	05/06
Southwood Jr, John	05/18
Tischler, Heinrich	05/15
Tomlin, Joel	05/10
Weedman, Audrey Kay	05/04
Weedman, Clara Jean	05/04
Weedman, Emmaline	05/18
West, Nancy	05/18
White, Eve	05/22
Wilder, Corinne	05/16
Wirdzek, Amy	05/07

June Birthdays

Abernathy, Mr Judson	06/22
Allen, Caroline	06/30
Andrade, John	06/30
Bowlby, Bill	06/16
Cason, Don	06/11
Castellon, Jaisie	06/23
Castellon, Jerry	06/30
Cox, Brea	06/27
Daniel, Elijah Qoe	06/21
Edwards, Mary Winston	06/10
Edwards, Winston	06/10
Ewubare, Deedee	06/18
Floyd, Bob	06/30
Flynn, Joe	06/07
Goodman, Rachel	06/04
Griffith, Eli	06/11
Gustafson, Gates	06/17
Hampton, Karen	06/09
Hayden, Anna	06/10
Holt, Dennis	06/03
Hornsby, Christopher	06/14
Hyer, Nancy	06/16
James, Stephen	06/24
Jewell, Elizabeth	06/17
Jones, Celia	06/29
Kinard, Ellie	06/04
Latham, Austen Benn	06/21
MacLachlan, Grace	06/06
McCoy, Thorunn	06/27

Being transformed into His likeness with ever-increasing glory.

from Paul's first letter to the church in Corinth, chapter 3, verse 18.

From Glory to Glory

Celebrating the glory that grows within us and among our community

Minshall, Jerry	06/04
Norem, Sean	06/20
Price, Julia Rose	06/05
Pullen, Robert	06/17
Quinn, Lori	06/21
Robinson, James	06/19
Russell, Jared	06/10
Ryan, Taylor	06/15
Sale, Max	06/13
Seavers, Hillary	06/17
Sefton, Lily Anita	06/10
Shay, Rock	06/06
Stone, Jonathan	06/24
Sullivan, Aidan	06/18
Sullivan, Jack	06/01
Thornton, David	06/05
Tylor, Abigail	06/15
Tylor, Hudson James	06/02
Ward, Marion	06/21
Waters, Bruce	06/12
West Jr, David	06/20
West, Millicent Rae	06/01
Wood, Marlon Arthur	06/19
Wood, Missy	06/14

Births

Ivy Leigh Larsen	10/24
parents James & Misty Trone	
Luke Thomas Thurman	12/29
parents Tom & Denise Thurman	

Baptisms

Asher Van Trone	12/15
parents James & Misty Trone	
Piper Elizabeth Ryan	12/29
parents Stephen & Taylor Ryan	

Weddings

Christopher & Courtney Cotton	12/28

PENTECOST AT ST. B'S SUNDAY, JUN. 8

CONFIRMATIONS WITH THE BISHOP

Please join us in welcoming the Bishop and celebrating with the newest members of St. B's.