

LENT  
..... IN .....  
PLAIN SIGHT\*

*Seeking the presence of the sacred in the everyday*

SECOND PRESBYTERIAN CHURCH



\* Based on the book by Jill Duffield

---

A Welcoming Community of Faith where Jesus Christ Transforms Lives

---

The *Spire* is published seasonally by



**SECOND  
PRESBYTERIAN  
CHURCH**

7700 North Meridian Street  
Indianapolis, IN 46260

**Editors:** Sarah Illingworth  
Director of Marketing and Strategic  
Communications

Celia Booher, Communications Coordinator

**Designer:** Jamison Coler  
Director of Production and Technology

**SUNDAY MORNING  
WORSHIP HOURS**  
(Holiday Event Hours Vary)

8:15 a.m.—Chapel

9:30 a.m.—Sanctuary

11 a.m.—Sanctuary

**LIVE STREAM**

9:30 a.m.—[SecondChurch.org/Live](https://SecondChurch.org/Live)

**CONNECT WITH US**

[Facebook.com/SecondChurch](https://Facebook.com/SecondChurch)

Instagram: [@SecondPresIndy](https://Instagram.com/SecondPresIndy)

Church Office  
(317) 253-6461

Children's Circle Preschool  
(317) 252-5517

CenterPoint Counseling  
(317) 252-5518

Inspiring Messages  
[SecondChurch.org/Media](https://SecondChurch.org/Media)

Child Care Reservations  
[SecondChurch.org/ChildCare](https://SecondChurch.org/ChildCare)

**OFFICE HOURS**

Monday through Friday  
8:30 a.m. to 4:30 p.m.

# LENT IN PLAIN SIGHT\*

*Seeking the presence of the sacred in the everyday*

[SecondChurch.org/Lent](https://SecondChurch.org/Lent)

Wednesday, March 2

## Ash Wednesday

Sunday, March 6

## Daily Bread

Sunday, March 13

## Cling to the Cross

Sunday, March 20

## Two Copper Coins

Sunday, March 27

## A New Pair of Shoes

Sunday, April 3

## Table Manners

Sunday, April 10 - Palm Sunday

## Stones that Shout

Thursday, April 14

## Maundy Thursday

Friday, April 15

## Good Friday

Sunday, April 17 - EASTER SUNDAY

## Easter Changes Everything

\* Based on the book by Jill Duffield

Dear Friends,

It's a story we know well. A story that reaches through generations and transcends time. A story of unstoppable grace and unflagging hope. It is the story of our faith – the foundation on which the church stands – the sacred truth that conquered our chaos through the relentless, redeeming love of God.

*It's the story of Easter. And it is on the horizon.*

As followers of Jesus Christ, we stand in faith – anchored in hope – as we journey through Lent and walk toward that glorious Easter morning. We know the road reveals brokenness and burial. We know the road reveals loss and lament. And. We know – *we believe* – the road reveals the presence of God at every turn.

*The presence of God at every turn...*

In this season of Lent, I invite you to ask yourself: what might God be revealing in your own walk of faith as you journey to the cross? In your everyday, listen for God's whispers. In your everyday, let the waters and waves of reflection wash over you. In your everyday, look for what God might be illuminating. In the people, the provision, the ordinary, and the essential, seek the holy. Cast your gaze through God's lens – leaning *into* the present and presence – and let the season of Lent hold you.

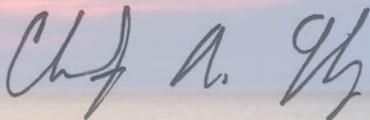
Day by day, for the next six weeks, draw near to the light ready to break forth and breathe in the sacred.

Come rest at the edge of a miracle waiting in our midst.

For the story of Easter is set to soar.

With peace and grace,

Chris



Rev. Christopher A. Henry



# Spiritual Practices • • • • for Lent • • • •

## A Half-Day Retreat

**MARCH 5, 9 AM-12 PM, MCFARLAND HALL**

Lent is a time of contemplation in which we are invited to take stock of ourselves and our lives, to welcome in the calm waters of rest and reflection. We do this in order to grow closer to God and to be formed into the people God has called us to be. In this half-day retreat, local leaders in the work of spiritual formation Beth and David Booram, will lead us deeper into the relationship between action and contemplation as they help us draw closer to God so that we can be better equipped for the work God has called us to do.

The retreat will focus on unpacking the 3 R's of a contemplative life: recognizing, reflecting on, and responding to God's presence within and all around you. It will include presentation, discussion, and periods of personal reflection and silence.

Beth and David are the leaders of Fall Creek Abbey, an urban retreat house here in Indianapolis, and experienced leaders in the disciplines of spiritual direction and formation. They are the authors of *Prayers at Twilight* and *When Faith Becomes Sight*. Plan to join us for a morning of contemplation and spiritual growth as we enter the Lenten season, inviting and seeking the sacred in the everyday.

Registration is available at [SecondChurch.org/Events](https://SecondChurch.org/Events). Childcare is provided; please reserve at [SecondChurch.org/Childcare](https://SecondChurch.org/Childcare).

Questions? Contact Dr. John Franke, [JFranke@SecondChurch.org](mailto:JFranke@SecondChurch.org).



## Sunday Evening Worship • • • in Lent • • •

MILNER CHAPEL, 6 PM, MARCH 6 — APRIL 10

*“Be still and know that I am God.”*

PSALM 46:10

**Rev. Mike Samson, Rev. Lex Allum,  
and Rev. Gracie Payne**

As the sun sets on your weekend, draw near to God in this special worship service held in Milner Chapel. Each Sunday evening we will experience inspiring words and music, echoing the tradition of Sunday mornings, while sharing God’s presence together through Holy Communion and the peace found through embodying the Psalms. Come on your own, as a couple, with a friend, or as a family and be filled with the Spirit as you prepare for the week ahead. We welcome you into Sunday evenings at Second!

## Lent in Plain Sight: • • • • Daily Bread • • • •

Rev. Chris Henry

“When you are praying, do not heap up empty phrases as the Gentiles do; for they think that they will be heard because of their many words. Do not be like them, for your Father knows what you need before you ask him.

“Pray then in this way:

Our Father in heaven,

hallowed be your name.

Your kingdom come.

Your will be done,

on earth as it is in heaven.

Give us this day our daily bread.

And forgive us our debts,

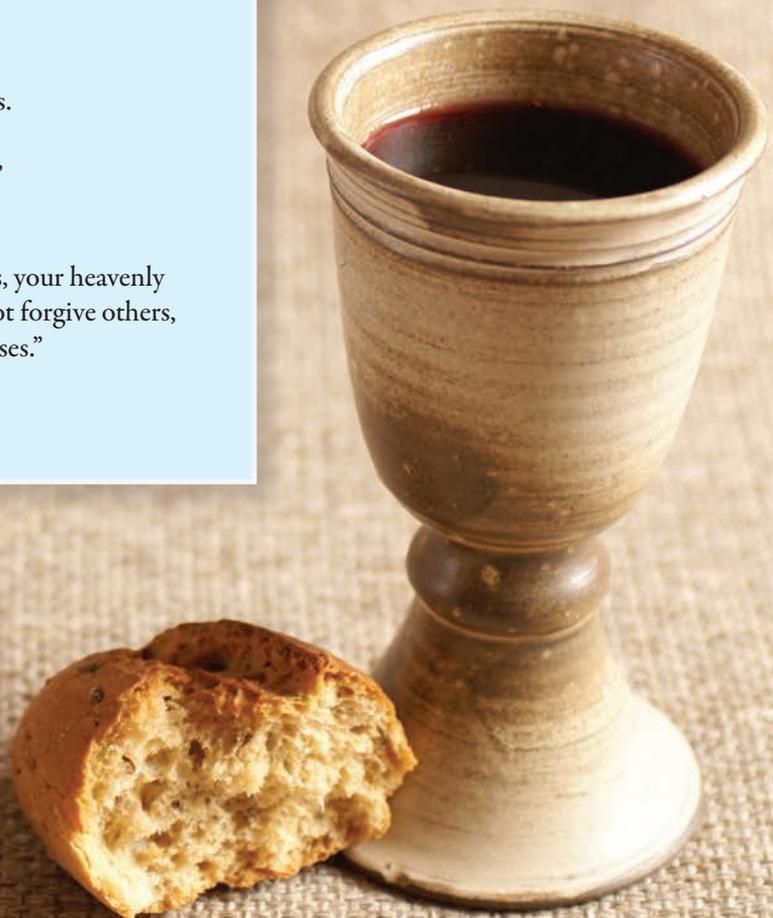
as we also have forgiven our debtors.

And do not bring us to the time of trial,

but rescue us from the evil one.

For if you forgive others their trespasses, your heavenly Father will also forgive you; but if you do not forgive others, neither will your Father forgive your trespasses.”

MATTHEW 6:7-15



# Daily Bread

BY REV. KAREN LANG, EXECUTIVE PASTOR

Recently I was reminded of the abundance of daily bread in our lives. I had called a friend to see what she needed. Her husband had had an accident and was laid up for a few weeks. “Perhaps a meal or transportation for your children,” I asked. After a long pause, she responded: “We have our daily bread. For now, we will just wait and trust that Gerry will heal and be back to normal again soon.” We talked for a few moments, laughing about the craziness of family life, with all its demands – schedules, sports, homework, sickness, work, to name a few. There was concern in my friend’s voice, but there was also a certainty and trust in God and God’s providential care. I could hear the gratitude in her voice in spite of it all. We agreed to be in touch and said our goodbyes.



Daily bread, I repeated those words over and over that afternoon and found myself smiling. I had lost sight of daily bread in the midst of my own life. I knew God had provided in the past and so I challenged myself to notice daily bread in my everyday life. I challenged myself to notice the longing for connection and nourishment that a meal and the presence of others offers.

God does provide our daily bread and how often we lose sight of this simple gift. The gift of a meal shared with others. The warmth found in a friend’s home as supper is prepared and shared. The gift of conversation over a cup of coffee with a friend. God is present in these moments. We need not only the physical nourishment of bread but the connection and love that a meal provides.

I invite you in this season of Lent to notice the simple gift of daily bread in your life. Notice the abundance of the bread, of your meals. Notice the faces of those you share a table with. Expect God to be present with you at each meal. Expect God’s love to be reflected in the lives of those that surround you. Simply notice the holy in the everyday gift of bread and give thanks. Share your table and the good news of being fed by our Lord. In this Lent journey, celebrate the life we have been given.

May we all be mindful of Christ’s encouragement to seek our daily bread and the prayer he taught his disciples to pray:

Our Father who art in heaven, hallowed be thy name.

Thy kingdom come, thy will be done, on earth as it is in heaven.

Give us this day our daily bread;

and forgive us our debts, as we forgive our debtors;

and lead us not into temptation, but deliver us from evil.

For thine is the kingdom and the power and the glory, forever.

*Gracious God, We thank you for the way in which you feed us. We thank you for those that love, nourish, and care for us. Open our eyes to those around us who are hungry. Help us to be bold enough to share what we have – to share our bread and our lives, to share the love of your son, Jesus Christ. Amen.*

## Music in Worship

*He who sings prays twice.*  
— attributed to St. Augustine

### CONGREGATIONAL SONG

While the quote above is most likely not by St. Augustine, as there is no verifiable reference in his collected works, it continues to widely circulate, in part, because of the truth that resonates therein. When we sing, we experience God's presence in a distinctive way that integrates body, mind, and heart. The physical breath necessary for singing activates the whole body and animates the words it carries.

In his preface to the 1543 Genevan Psalter, theologian and Protestant Reformer John Calvin writes,

*“Now among the other things which are proper for recreating man and giving him pleasure, music is either the first, or one of the principal; and it is necessary for us to think that it is a gift of God deputed for that use...we find by experience that it has a sacred and almost incredible power to move hearts in one way or another..”*

The Second Vatican Council adds that the liturgy in song is only accomplished “with the assistance of sacred ministers and the active participation of the people.”

Sung prayer reaches its high point in the sacred liturgy, the public worship of the Church. To this end, we sing together these ancient words of confession throughout the season of Lent:

*Kyrie eleison.                      Christe eleison.                      Kyrie eleison.*

Lord, have mercy.      Christ, have mercy.      Lord, have mercy.

### SERVICE MUSIC

The choral, instrumental, and solo music in today's service was written by the French Romantic composer, Gabriel Fauré. A consummate church musician and teacher, as well as a gifted composer, Fauré was a master of tuneful melody, rich harmony, and nuanced text-setting.

The Kyrie from his *Requiem*, op. 48, is excerpted for our congregational confession.

# Children and Families

## BREAD



You and your family are invited to consider *everyday things in plain sight* and to wonder about God's BIG Love. Each week begins with a reminder and a question. Your "everyday thing" for that week will be either **bread, cross, coins, sandals, table, or stones**. This thing can be found or made.

Let this short wondering-guide help your family consider how each everyday thing can remind us of God's love that is so big it can cover us all and hold us together. Then, make a plan to do one thing together as a family to help someone each week. YOU can be a helper that puts God's love out there in plain sight!

Close with a prayer that is both blessing and promise. Enjoy this time to reflect and to gather around the everyday things that can put God's BIG love in plain sight.

Peace,

Kathryn "Kat." Green,  
Certified Christian Educator  
and Coordinator of Children's  
Ministries

*When your family gathers, remind yourselves:*

**Everyday things**

**For Everyday people**

**Can be BIG reminders**

**Of God's BIG LOVE!**

*Ask: What is our "everyday thing" this week?*

*Answer: Bread*

*Put your everyday thing of the week on the table in plain sight of everyone.*

*Ask: What does it remind us about God's BIG Love?*

*Answer: Everyone gives their own answer.*

*Trusted Adults, guide the conversation around bread.*

**What does our bread look like?**

**What are other kinds of bread? I wonder how many different kinds of bread we can eat this week? Biscuits, tortillas, donuts... We can think about the people who eat different types of bread. We can think of the people who do not have any bread. I wonder how we can help people this week?**

*Make a plan to help someone this week. Will you donate or volunteer at the food pantry?*

*Write your family plan here:*

*Then, pray together:*

**God loves me.**

**God loves you.**

**Let's show God's love in all we do!**

*Scan this QR code to learn more about making bread.*



## Lent in Plain Sight: • • • • • Cling to the Cross • • • • •

Rev. Chris Henry

For the message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written,

“I will destroy the wisdom of the wise, and the discernment of the discerning I will thwart.”

Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, God decided, through the foolishness of our proclamation, to save those who believe. For Jews demand signs and Greeks desire wisdom, but we proclaim Christ crucified, a stumbling block to Jews and foolishness to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. For God’s foolishness is wiser than human wisdom, and God’s weakness is stronger than human strength.

Consider your own call, brothers and sisters: not many of you were wise by human standards, not many were powerful, not many were of noble birth. But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong; God chose what is low and despised in the world, things that are not, to reduce to nothing things that are, so that no one might boast in the presence of God. He is the source of your life in Christ Jesus, who became for us wisdom from God, and righteousness and sanctification and redemption, in order that, as it is written, “Let the one who boasts, boast in the Lord.”

I CORINTHIANS 1:18-31



# Cling to the Cross

BY REV. MADISON VANVEELEN, ASSOCIATE PASTOR OF CARE

A 'plain' or an 'ordinary' cross – is there such a thing?

Whether fashioned out of sticks, purchased off the shelf at a home décor store, or intricately crafted by hand, I find it difficult to imagine an object that is more suffused with meaning.

When we look at the cross, we see what was, and what could have been: the greatest loss imaginable, the death of Jesus, God's own Son. A shameful, painful death - the depths of God's foolishness and defeat - the death of hope.

And we see what is, looking especially for what is not there: No body remaining on the cross, nor in the tomb. In the words of the angel who appeared to the women at the tomb, "He is not here; for he has been raised" (Matthew 28:6). A "stumbling block" (Mark 8:23) for some, the empty cross becomes a proclamation of God's greatest victory: goodness stronger than evil, love stronger than hate, light stronger than darkness, and life stronger than death.

There are no ordinary crosses, but some may be especially meaningful to us. I think of two in particular, both found in my office:

The first cross is made from plain wood. Simple and unadorned, yet resplendent with the memory of two beloved children of God: Robert\*, a member of a previous congregation, and his sister, Diane.\* Diane, Robert's only living relative, would visit several times a year to help manage her brother's care. Robert died after several years of decline, a progressive illness that never had hope of a 'cure.' Diane found this cross among Robert's belongings and wanted me to have it, a sign of gratitude for the many years of love and care Robert had received from his church.

The second cross is a little showier than the first, sparkling in the light and resting in a heavy black frame. A gift from Valerie,\* the mother of my long-time best friend, on the occasion of my ordination to pastoral ministry. The cross had belonged to Valerie's mother, who had died several months prior. Valerie's mother was the lone Christian in her family, and no one really knew what to do with an object that meant so much to her but didn't have significance for the rest of them. Valerie thought it belonged with someone who would treasure it as much as her mother had.

I would be willing to guess that you have one or more crosses that are made all the more meaningful by their connection to a particular person or place, a memory still present in your everyday. For many of us, these crosses bring the message of the new life and reconciliation accomplished in Christ's death and resurrection from the universal to the particular, from all-encompassing to laser-focused: the unfathomable hope of the resurrection made real for *this individual person*, or for *this* particular region or city where we experienced God's presence and beauty, or where loved ones remain.

Take some time to reflect, alone or with a friend or family member, and to pray. What meaning does the cross hold for you? Is there a specific cross that is especially meaningful to you? Why?

*Loving God, in the cross you bring us together with Christ and with all of your people and creation. Joined to our Savior, we know the hope of life eternal with you, and we wait for the redemption and reconciliation of all things. Continue to amaze and perplex us with the wisdom and foolishness of the cross. Make its hope real in our lives, and use our lives to point others toward that hope. Amen.*

*\*Names changed to honor privacy.*



## Music in Worship

### CONGREGATIONAL SONG

The hymn *Lift High the Cross* is one of the great processional hymns in the Anglican tradition that has become one of Second Church's most beloved hymns. While we only sing four verses with the repeating refrain, the original version had ELEVEN verses! This length allowed the crucifer (the one carrying the cross) to lead the procession of acolytes, liturgists, element-bearers, and pastors down the long nave of grand English cathedrals. As United Methodist Professor of Sacred Music Michael Hawn (Perkins Seminary) states,

"This ritual use of the cross is a sign of the victory of the resurrection and finds a biblical basis in John 12:32, 'And I, when I be lifted up from the earth, will draw all men to myself.'"

The hymn is set to the stirring music of Sir Sydney Nicholson who expertly contrasts the exuberant exhortation of the refrain with the more subdued verses that invite us to follow in the sacrificial life of Christ in obedience to God.

### SERVICE MUSIC

Will Todd's stunning choral anthem *The Call of Wisdom* was commissioned by St Paul's Cathedral for the Diamond Jubilee of Queen Elizabeth II in 2012. The text reminds us that while humanity's wisdom is limited and flawed, God's assurance and unceasing call upon our lives is eternal.

#### The Call of Wisdom

Lord of wisdom, Lord of truth, Lord of justice, Lord of mercy;

Walk beside us down the years till we see you in your glory.

Striving to attain the heights, turning in a new direction,

Entering a lonely place, welcoming a friend or stranger.

I am here, I am with you. I have called: do you hear me?

I am here, I am here. I am with you.

Silver is of passing worth, gold is not of constant value,

Jewels sparkle for a while; what you long for is not lasting.

I am here, I am with you. I have called: do you hear me?

I am here, I am here. I am with you.

Rulers govern under me with my insight and my wisdom.

Those who know me know my love, those who seek me find their answer.

I am here, I am with you. I have called: do you hear me?

I am here, I am here. I am with you.

God the Father and the Son, Holy Spirit coeternal.

Glory be ascribed to you, now and to the end of ages.

– Text: Michael Hampel (based on Proverbs 8)

### Create Holy Space through Prayer:

Dear God, help me to understand Wisdom. Guide me in her limitless paths. Strengthen me to live out Christ's call to love God and neighbor. Amen.

# Children and Families

## CROSS

*When your family gathers, remind yourselves:*

**Everyday things**

**For Everyday people**

**Can be BIG reminders**

**Of God's BIG LOVE!**

*Ask: What is our "everyday thing" this week?*

*Answer: Cross*

*Put your everyday thing of the week on the table in plain sight of everyone.*

*Ask: What does it remind us about God's BIG love?*

*Answer: Everyone gives their own answer.*

*Trusted Adults, guide the conversation around the cross.*

**What does our cross look like?**

Do we have a cross in our house? A cross reminds us that Jesus lived just like us, and Jesus died even though he didn't do anything wrong. The cross is blank because we know that a cross couldn't stop Jesus. Nothing could. All of those wonderful things Jesus did...what are some of them? *Allow for answers such as heal, feed, visit, help people.* Nothing could stop Jesus, and this cross is a reminder that if we are doing something that Jesus did – and we do it because we are people who love Jesus and follow him – then nothing can stop us either! What is something we can do that Jesus did or would like? *Allow for answers.* If we wear a cross when we do those things, do you think it would remind other people that we are friends of Jesus? It might also remind ourselves that nothing can stop Jesus, and that Jesus is with us!

**How do we follow the ways of Jesus this week?**

*Make a plan to help someone because you are a follower of Jesus.*

*Write your family plan here:*

*Then, pray together:*

God loves me.

God loves you.

Let's show God's love in all we do!

*Scan this QR code to see a video of making crosses and other resources on the website.*



Cross: TheMuddyFork.org

Week  
3

## Lent in Plain Sight: • • • • Two Copper Coins • • • •

Rev. Chris Henry

He looked up and saw rich people putting their gifts into the treasury; he also saw a poor widow put in two small copper coins. He said, "Truly I tell you, this poor widow has put in more than all of them; for all of them have contributed out of their abundance, but she out of her poverty has put in all she had to live on."



# Two Copper Coins

BY NANCY FRICK, DIRECTOR OF STEWARDSHIP AND ENDOWMENT

It is the final era of the penny. Who might have imagined that the staple of every piggy bank would disappear one day?!

This April begins the last year that pennies will be minted by the U.S. Treasury. The penny is disappearing because it has lost its value – it now costs more to make a penny than it is worth. Perhaps that is a lesson in the transience of what we all work so hard to achieve in our lifetimes – money. It has a habit of disappearing.

But in Luke’s story of the widow contributing two coins of the very smallest denomination, pennies seem to have great value—at least to God.

The widow’s pennies represent something far greater than their actual worth. The pennies, perhaps all the money she had, tell us of the poverty of the widow, and about the state of her heart and mind. It cost her to give them away – perhaps letting go of a trip to the grocery, turning back the thermostat despite the cold, being behind in her rent – but whatever her sacrifice, she considered it of lesser value than that to which she contributed.

This story would have astounded people in Jesus’ time, when it was common to understand great wealth as an indication of God’s blessing. The wealthy gave generously and were honored for their contributions, so why was Jesus’ attention focused instead on the widow?

Jesus notices the widow’s condition, her contribution, and the sacrifice it entailed, and also notices the fact that the widow and her astounding poverty and generosity receive no recognition at all from anyone else.

In both cases, Jesus directs us to consider the hearts of both types of givers. Then and now, Jesus makes a lot of people uncomfortable with his money talk! In this society, we are taught that “what’s mine is mine because I earned it.” In God’s kingdom, all we have belongs to God. Our possessions, our money, are gifts of God’s grace—we are just their temporary stewards. The happiest people I know are generous with what they have. They hold what they own “loosely,” as Corrie ten Boom said.

Our willingness to share and sacrifice our own gifts reveals the status of our hearts, and the ability of our eyes to see and have compassion upon the poor of today, whose needs still go unmet.

Jesus notices. That should give us pause, but also comfort. He notices the widow, but he also notices us, understands our struggles, has compassion, gives grace, and loves us. He left a manual of instruction, a roadmap in scripture, of how to grow in our faith, be better stewards, and journey with faith and focus through life.

This Lenten season is a perfect time to take stock of our giving habits, and of our probably-too-many possessions. One is a window into our spiritual condition, the other a window into what we hold dear. It is up to us whether or not to open those windows and let the breezes of faith blow through. It takes courage. It takes trust. Because those breezes will surely change us, ruffle our habits, stir up our hearts, and also bring us great joy. Invite the breeze in, and find peace in the winds of God’s word.



## Music in Worship

### CONGREGATIONAL SONG

The two scripture lessons for today are stories about gifts given and how these gifts bless others. In the first lesson, Ezra 2:64-69, the Jewish people have just returned to their devastated homeland after seventy years in Babylonian captivity. The Temple that Solomon had built no longer stood on the mount and the Jewish people were without a place to fully practice their religious rituals and liturgies. Upon their return, the head members of the Jewish families made freewill offerings of gold, silver, and priestly robes in order that God's house be erected once again and that the rituals of the Jewish people would resume.

In the second scripture lesson, Luke 21:1-4, we are reminded of the poor widow who gave two small, copper coins to the temple treasury. Jesus explains that the woman has given everything to the glory of God.

Frances Havergal's text *Take My Life and Let It Be Consecrated* is a "catalog" hymn that reminds us that all that we have been given – our lives, our moments, our hands and feet, our voices, our financial resources, our intellect, our will, our heart – comes from God. In faithful discipleship, we give thanks for these gifts and dedicate them in service to God.

### SERVICE MUSIC: Children's Choir

Children's Choir is a place where our youngest members use the gifts that they have been given and are developing to glorify God and to bless our entire congregation. While full of play, laughter, and fun, choir is also a time where they learn about God and faith through song, have fellowship with friends, and learn how to cooperate and collaborate with others. When the children stand in the chancel to sing during services, they are not only praising God, but also blessing the entire congregation with song that is always the result of multiple weeks of hard and diligent preparation.

Like the widow in Luke's gospel and the Jewish exiles described in Ezra, there is a sacrifice that must be made in order to glorify God. For the woman and the Jewish exiles, the sacrifice is monetary; for our kids in Children's Choir, it is their (and their parents') time each Sunday morning.

May the Children's Choirs musical offering of *A Lenten Prayer* bless you and set your eyes, ears, and hearts towards Easter.



## A Lenten Concert: Songs of Loss and Life

SUNDAY, MARCH 20, 4 P.M.

Featuring *Requiem, Op. 48*  
by Gabriel Fauré

Sanctuary Choir  
and Festival Orchestra

Join us in the sanctuary for this free concert. The voices of our Sanctuary Choir, accompanied by the Festival Orchestra, guide us through the Lenten themes of loss and life. Join us as we journey from shadow into light!

# Children and Families

## COINS

*When your family gathers, remind yourselves:*

**Everyday things**

**For Everyday people**

**Can be BIG reminders**

**Of God's BIG LOVE!**

*Ask: What is our "everyday thing" this week?*

*Answer: Coins*

*Put your everyday thing of the week on the table in plain sight of everyone.*

*Ask: What does it remind us about God's BIG love?*

*Answer: Everyone gives their own answer.*

*Trusted Adults, guide the conversation around coins.*

The widow in our story (that is a woman whose husband has died) probably didn't have a job or a lot of money, but she gave what she had. I wonder if God thought that was an important thing for her to do? *Allow for answers.* It may not be as much money as what someone else can give, but a little bit counts. What is a BIG problem you have heard about? *Allow for answers.* I wonder what one small thing we can do to help? *Example: For climate change, they can recycle. For water conservation, they can use a reusable water bottle. For victims of a big disaster, children can gather small coins.*

**What is one small thing we can do to make a BIG DIFFERENCE this week?**

**Make a plan to help someone this week.**

**Write your family plan here:**

*Then, pray together:*

**God loves me.**

**God loves you.**

**Let's show God's love in all we do!**

*Scan this QR code to see a video of a game you can play and other resources on the website.*



## Lent in Plain Sight:

### • • • A New Pair of Shoes • • •

Rev. Chris Henry

Then Jesus said, “There was a man who had two sons. The younger of them said to his father, ‘Father, give me the share of the property that will belong to me.’ So he divided his property between them. A few days later the younger son gathered all he had and traveled to a distant country, and there he squandered his property in dissolute living. When he had spent everything, a severe famine took place throughout that country, and he began to be in need. So he went and hired himself out to one of the citizens of that country, who sent him to his fields to feed the pigs. He would gladly have filled himself with the pods that the pigs were eating; and no one gave him anything. But when he came to himself he said, ‘How many of my father’s hired hands have bread enough and to spare, but here I am dying of hunger! I will get up and go to my father, and I will say to him, “Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me like one of your hired hands.”’ So he set off and went to his father. But while he was still far off, his father saw him and was filled with compassion; he ran and put his arms around him and kissed him. Then the son said to him, ‘Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.’ But the father said to his slaves, ‘Quickly, bring out a robe—the best one—and put it on him; put a ring on his finger and sandals on his feet. And get the fatted calf and kill it, and let us eat and celebrate; for this son of mine was dead and is alive again; he was lost and is found!’ And they began to celebrate.

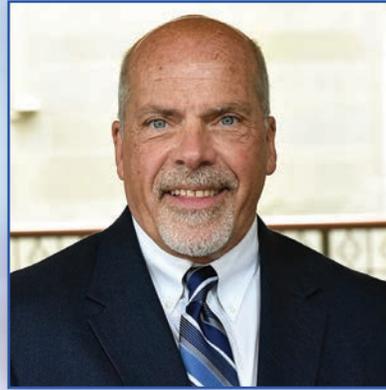
LUKE 15:11-24



## A New Pair of Shoes

BY DR. DAVID CHADDOCK, DIRECTOR OF  
CENTERPOINT COUNSELING

Cinderella wore her glass party shoes that marked her identity. Dorothy wore a ruby red pair, and Elvis wanted us to put on our blue suede shoes. Shoes have a way of saying something about us. Athletes have a special shoe for every sport. Professionals complete their attire by putting on their best footwear. Workers wear their steel-toed shoes and teens look for just the right shoe to help achieve “the cool look.” Shoes say a lot about our identity, work, style, and status in our community.



Shoes are steeped in customs and symbolic meaning. For example, removing one's shoes can be a sign of respect and reverence, especially when entering a sacred space. Moses was instructed to remove his shoes when he encountered the “Burning bush”. In other cultures, shoes are seen as dirty, as they touch the ground and occupy the lowest part of the human body. Arab cultural tradition regards it as a grave insult to show the sole of one's shoe to someone.

Throughout history, how we understand the meaning of shoes in each culture helps us make sense of their cultural stories. To increase understanding of each other, we are encouraged to “walk a mile in a neighbor's shoes.”

Here, we turn to the story often called “The Prodigal Son”. In telling this story, we get a glimpse of how Jesus and the culture viewed the role of shoes or, in this case, sandals. Jesus tells of a son who enjoyed a loving father, a comfortable home, plenty of provisions, and a secure future, but traded them all to pursue the pleasures and lures of life. Soon he had squandered the fruits his father had given as his inheritance and fell on desperate times. In his difficult days, he “joined himself to a citizen in that country.” The meaning of this phrase is to enter a state of slavery. In such a state, one's sandals are removed, and the slave must remain barefoot to prevent a slave from running away.

In his preaching, Jesus often speaks of the slavery of sin and how we are often bound by sin, the way a slave was bound in the ancient world and still today. In his telling of the Prodigal's return, Jesus tells how the loving father restores his son to his full standing in his home. In addition to a robe, a ring, and a party, the father gives his son sandals that conveyed to the community that my son is no longer a slave but a member of my household.

Like the Prodigal, we can “Come to our senses” and draw near to the loving father. Rumor has it, the shoes are heavenly.

## Music in Worship

### CONGREGATIONAL SONG

The Processional Hymn for today, *God of Compassion, in Mercy Befriend Us*, expresses trust and confidence that the God who created and sustains the universe also cares for and guides us. This merciful God not only created us but has sought out and reclaimed us whenever we have strayed. God offers grace and forgiveness to all who are willing to receive it. This acceptance of our whole selves is not contingent upon anything we have done or can do. It is the magnanimous gift of God's love that teaches us how to treat all human beings – with love, grace, mercy, and compassion.

### SERVICE MUSIC

The Gospel-inspired spiritual by American composer Kyle Pederson, *How Sweet the Sound*, illustrates the liberating freedom of God's grace through sonic rhythm. The soloist and choir affirm that no trouble, no shame, no valley is too deep for the healing gift and power of grace. The text pairs the core message of John Newton's *Amazing Grace* with elements of the Gospel of John, and brings them to life in a thrilling musical setting.

I found myself in trouble  
I could not sing, oh I was wallowing  
when I found myself in trouble.  
I got no one left to blame  
How could I sing when I was wallowing?

I got no one left to blame.  
I hung my head in shame  
How could I sing, oh I was wallowing  
As I hung my head in shame.

Grace on grace we have all received  
when the Son sets you free  
you are free indeed.

Rise and walk,  
hang your head no more  
when the Son sets you free  
you are free indeed.

Amazing grace, how sweet the sound—  
saved a soul like me.

I am covered by His grace.  
How sweet the sound.

### Create Holy Space through Reflection:

How does it feel to receive grace? What does it mean to offer grace?  
This week, with each breath, remember that you are covered by God's grace.

“Grace means that all of your mistakes now serve a purpose instead of serving shame.” – Brené Brown

# Children and Families

## SANDALS

*When your family gathers, remind yourselves:*

### Everyday things

**For Everyday people**

**Can be BIG reminders**

**Of God's BIG LOVE!**

*Ask: What is our "everyday thing" this week?*

*Answer: Sandals*

*Put your everyday thing of the week on the table in plain sight of everyone.*

*Ask: What does it remind us about God's BIG love?*

*Answer: Everyone gives their own answer.*

*Trusted Adults, guide the conversation around sandals.*

**When do you take off your shoes? Allow for answers. They might be dirty, and you don't want to track in mud or slush. They might need to be cleaned. Some people take their shoes off in the house. I wonder why? Allow for answers. What if it is cold out and the floor is warm? Wouldn't that feel good? All close and toasty and (sigh) just lovely. In the Bible, sometimes people take off their shoes when they are standing on holy ground. "Holy" means set apart for a special reason, usually because it helps us feel God near us. Sometimes the most ordinary things feel "holy." Sometimes places, or events, or people help us feel God's presence and can give us that close and toasty and (sigh) just lovely feeling. Can you think of a time like that? Allow for answers. It could be a hug. A visit. Christmas Eve looking at the tree lights in the dark.**

**Is there a place in our house that feels "holy?" If not, how can we make a place that is set apart for a special reason, to feel God's presence, with a close, toasty, (sigh) lovely feeling?**

*Make a plan to identify and enjoy a holy place in your home.*

*Write your family plan here:*

*Then, pray together:*

**God loves me.**

**God loves you.**

**Let's show God's love in all we do!**

*Scan this QR code to see ideas for making close, toasty, lovely spaces and other resources on the website.*



## Lent in Plain Sight: • • • • Table Manners • • • •

Rev. Chris Henry

The Passover of the Jews was near, and Jesus went up to Jerusalem. In the temple he found people selling cattle, sheep, and doves, and the money changers seated at their tables. Making a whip of cords, he drove all of them out of the temple, both the sheep and the cattle. He also poured out the coins of the money changers and overturned their tables. He told those who were selling the doves, "Take these things out of here! Stop making my Father's house a marketplace!" His disciples remembered that it was written, "Zeal for your house will consume me." The Jews then said to him, "What sign can you show us for doing this?" Jesus answered them, "Destroy this temple, and in three days I will raise it up." The Jews then said, "This temple has been under construction for forty-six years, and will you raise it up in three days?" But he was speaking of the temple of his body. After he was raised from the dead, his disciples remembered that he had said this; and they believed the scripture and the word that Jesus had spoken.

John 2:13-22



# Table Manners

BY LISA ENRIGHT, COORDINATOR OF NORTHSIDE MISSION MINISTRIES

Can you think back on when or who first taught you about table manners? As a child, I don't remember an exact time, but I remember my mother had specific rules about setting a table and how we were to behave at the table. When I went away to college, I joined a sorority and still vividly remember having a class on table manners and the importance placed on those table manners. We were to place the fork on the left side of the plate on top of the cloth napkin, place the knife on the right side of the plate with the blade facing inward, and place the spoon to the outside of the knife. The drink glass was to go above the knife and spoon. But the most important thing we learned about table manners was to welcome our guests to the table and show them hospitality. At the table in my sorority, we were to introduce our guests and welcome them with clapping and cheering. When the meal was served, family style at each table, our guests always received the offerings first.



The table was central to the ministry of Jesus. Fellowship with his disciples, culminating with the Last Supper. Dining with Levi the tax collector, garnering questions from his followers and Jesus' rebuke of them that tables are inclusive. And, of course, turning over the tables at the temple when the tables were being used improperly. Jesus definitely had excellent table manners.

Tables can come to us in many forms throughout our week and in our lives. It can be sitting around a physical table with family or friends. It can be at the table whenever you come in contact with a stranger at Starbucks. We are at the table when we provide food to our neighbors several days a week. When I think about Jesus and the inclusive nature of his tables, it reminds me of the work being done at Northside Food Pantry and the importance of table manners.

Those that volunteer in the pantry spend a lot of time setting the right table for our neighbors. Every day we are purchasing and gathering donated food and making sure it is fresh. We gather milk, eggs, produce, and meat so our clients can make nutritious meals for their families. And the most important thing we do when setting our table is to welcome all who enter our doors and treat them as friends. We are intentional about our hospitality; we build relationships with our neighbors and love all that come through our doors.

As you start this week and you sit at the table with your family or friends, think about your table manners. How have you set your table? Do your table manners include welcoming your neighbor, the stranger, to love even the hard to love that come in contact with your table? How can we at Second improve our table manners this season of Lent?



## Music in Worship

### CONGREGATIONAL SONG

*Let Us Break Bread Together On Our Knees* has its roots in coastal South Carolina in a stretch of the U.S. east coast known as the Gullah Geechee Cultural Heritage Corridor. The text of the version that is commonly sung in the United States was first published in *The Journal of American Folklore* (1925), which included spirituals, as well as African-American folk tales and proverbs that were collected by students at the Penn School on Saint Helena Island, South Carolina.

We are called together to kneel in humility and reverence as we gather at God's table and partake of the bread and wine which represents Christ's body.

We are called together to focus on "the rising sun" which represents the light of Christ in our world each new day.

We are called together to seek God's mercy.

### SERVICE MUSIC

The Stabat Mater is one of 18th century Italian composer Giovanni Battista Pergolesi's most celebrated sacred works. A complete performance consists of twelve movements opens with a poignant description of Mary, the Mother of Jesus, weeping at the foot of the cross as her son hangs suffering an excruciating death. Her aching sadness is dramatically depicted in the dissonant interplay of the melodic lines in the first movement. The second movement provides an aural depiction of the tip of the sword that pierced Jesus' side also pierces Mary's heart. From austerity to anger, lament to hope, the expressivity contained within this ancient poetic text is made present tangible in this setting for two soloists and Baroque orchestra.

### Create Holy Space through Imagination:

Take a moment to imagine yourself at Christ's table. Which disciple might you be? To whom do you pass the bread and cup - a friend? A stranger? An enemy?

# Children and Families

## TABLE

When your family gathers, remind yourselves:

Everyday things

For Everyday people

Can be BIG reminders

Of God's BIG LOVE!

*Ask:* What is our "everyday thing" this week?

*Answer:* Table

*Put your everyday thing of the week on the table in plain sight of everyone.*

*Ask:* What does it remind us about God's BIG love?

*Answer:* Everyone gives their own answer.

*Trusted Adults, guide the conversation around the table.*

How many tables do we have in our house? Count the tables in your house or in the part of the house where you are. Why are some tall and some short? Allow for answers. Did you know that some people eat at tables sitting on the floor, or on cushions on the floor? We sit in chairs, usually. The Bible tells us about Jesus feeding people or eating with people a lot. It isn't just friends or people he knows. Some people are cheaters and liars and thieves. We usually try to stay away from those kind of people, don't we? Allow for answers. Jesus didn't just hang out with the good kids, the rich kids, or the "right" kids. Jesus reminded us that we are all God's kids, and that makes us the "right" kids. It isn't because of who we know, how we dress, or the number of toys we have. It is just that God loves us. That makes us "the right kids." What do you think of that? Allow answers.

Do you think that some people might not know that they are the right kids? How could we tell them or remind them that God loves them, and we are all God's kids?

*Make a plan to remind someone that they are one of God's kids, one of the right kids this week.*

*Write your family plan here:*

*Then, pray together:*

God loves me.

God loves you.

Let's show God's love in all we do!

*Scan this QR code to see a video of a placemat you can make to help set the table and other resources on the website.*



## Lent in Plain Sight: • • • Stones That Shout • • •

### PALM SUNDAY

Rev. Chris Henry

After he had said this, he went on ahead, going up to Jerusalem.

When he had come near Bethphage and Bethany, at the place called the Mount of Olives, he sent two of the disciples, saying, "Go into the village ahead of you, and as you enter it you will find tied there a colt that has never been ridden. Untie it and bring it here. If anyone asks you, 'Why are you untying it?' just say this, 'The Lord needs it.'" So those who were sent departed and found it as he had told them. As they were untying the colt, its owners asked them, "Why are you untying the colt?" They said, "The Lord needs it." Then they brought it to Jesus; and after throwing their cloaks on the colt, they set Jesus on it. As he rode along, people kept spreading their cloaks on the road. As he was now approaching the path down from the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen, saying,

"Blessed is the king

who comes in the name of the Lord!

Peace in heaven,

and glory in the highest heaven!"

Some of the Pharisees in the crowd said to him, "Teacher, order your disciples to stop." He answered, "I tell you, if these were silent, the stones would shout out."

LUKE 19:28-40

# Stones That Shout

BY REV. GRACIE PAYNE, DIRECTOR OF YOUNG ADULT ENGAGEMENT

*Blessed is the one who comes in the name of the Lord.*

PSALM 118: 26

Palm Sunday doesn't often focus on the owners of the colt; after all, a donkey is far cuter to discuss. But Jesus focused on the colt's owners as he anticipated their questions and equipped the disciples to respond with this answer, "The Lord needs it." I guess that settled it. "The Lord needs it." Scripture gives no account of a fight that ensued or money that changed hands. "The Lord needs it" was a sufficient reason to prompt the owners to share.



This story of sharing doesn't stop with the owners, the disciples get in on it too. They know the Lord needs something between him and the colt, so they throw their cloaks on the animal. But the story of sharing doesn't stop with the disciples, the people in the streets get in on it too. Seeing the "king who comes in the name of the Lord," they too throw down their cloaks to share in the celebratory procession. And I believe that all this sharing points to one of the truest things about us: **we want to take part in that which God is doing.** We can't help it.

Which then reveals one of the truest things about God: **with or without our participation, God will be glorified.** If the owners, disciples, or people in the streets had participated or if they hadn't, the mission of God to redeem creation would have carried on. Jesus says it himself, "if these were silent, the stones would shout out."

At first blush, it seems sad. When we so deeply want to take part, is Jesus saying he doesn't need us? Exactly. But it's not sad news, it's good news. Jesus doesn't need us, which means Jesus is freed up to lovingly invite us to participate, to share, to shout, and to worship. If he needed us, he couldn't have saved us. And isn't that what our shouts are all about?

"Hosanna!" we shout. "Save us, King Jesus." Freed up from the pressure of being needed, we can joyfully answer Christ's invitation to take part and see how the story unfolds. We can journey into Holy Week shouting with the stones:

*You are my God, and I will give thanks to you; you are my God, I will extol you. O give thanks to the Lord, for he is good, for his steadfast love endures forever. (PSALM 118:28-29)*

## Music in Worship

### CONGREGATIONAL SONG

As we come to the end of Lent, the crucifixion begins to come into the collective focus of our spiritual gaze. Christ's identity and his call to his people to live as his disciples are at the forefront of our minds and hearts during this time.

It was while imprisoned in a French monastery that the 9th century theologian, poet, and Archbishop of Orleans, Theodulph, wrote his great Latin hymn *All Glory, Laud, and Honor* that begins our Palm Sunday celebration each year. Palm Sunday marks the first event in Holy Week, as described in each of the gospels. The tradition of reenacting this event is an ancient practice that dates to the 8th century, when Christians would participate in an elaborate ceremony that involved processing between churches, singing, and a blessing performed over the palms.

Both *All Glory, Laud, and Honor* and Jenette Threlfall's *Hosanna, Loud Hosanna*, the second hymn traditionally sung on Palm Sunday, place children in the prime role of leading those gathered in singing "Hosanna! Blessed is the one who comes in the name of the Lord!"

### SERVICE MUSIC

Our musical offerings reflect both the joyousness of Christ's triumphant arrival into the city and the solemnity of the impending events of Holy week. Andrew Lloyd Weber's *Hosanna* (from *Requiem*) processes from a single soloist proclaiming Glory to God in the Highest! The soloist's declaration is infectious. The melody is passed between voice parts, as if each group becomes swept up in the good news and passes it on to the next. Contrapuntal writing, mixed meter, catchy, syncopated rhythm, and contemporary percussion instruments, all contribute to the movement's momentum and celebratory character.

The prelude at all morning worship services is the exquisite organ chorale prelude *O Mensch, Bewein Dein Sünde Gross, BWV 662* ("O Humankind, Mourn Your Great Sins") by J.S. Bach. The chorale tune is heavily ornamented and chromatic, which depicts the sorrow of Christ's Passion, and the way that God weaves into our hearts no matter the circumstance.

### Create Holy Space through Community:

"The greatness of a community is most accurately measured by the compassionate actions of its members." - Coretta Scott King.

How will you compassionately serve our Indianapolis community this week? Perhaps it is through prayer, or reflection, or imagining what is possible. Put those thoughts into action. To God be the Glory. Amen.

# Children and Families

## STONES

*When your family gathers, remind yourselves:*

**Everyday things**

**For Everyday people**

**Can be BIG reminders**

**Of God's BIG LOVE!**

*Ask: What is our "everyday thing" this week?*

*Answer: Stones*

*Put your everyday thing of the week on the table in plain sight of everyone.*

*Ask: What does it remind us about God's BIG love?*

*Answer: Everyone gives their own answer.*

*Trusted Adults, guide the conversation around stones.*

What is the difference between a "rock" and a "stone?" Maybe there isn't one. What do you think? *Allow for answers.* A "rock" might sound sharp and dangerous because of the "k" sound. A "stone" might be smooth and changed for a purpose. Sometimes people are changed for a purpose. That's what we call "transformation." Easter is a story about transformation and a stone. There was a big stone in front of the entrance to a cave. On Friday, Jesus' friends put his body in there. There wasn't a door, so they rolled a big heavy stone in front of the cave entrance. Sunday, the friends went to the cave, but the stone was moved. The cave was empty. Wait, what???? I wonder how the big heavy stone was moved? What do you think? *Allow for answers.* However it happened, the stone was moved, and the cave was empty. The people who expected to be very sad, were so surprised. They were amazed that Jesus was alive! Jesus was there! Jesus was with them! Wow. These very sad people were now so happy. Think about what it means to be "transformed" or changed for a purpose, for good. Who was transformed on Easter Morning? *Allow for answers.* I wonder how the people were different after that?

**Do we know anyone who is sad, who might need to know that Jesus is alive? Jesus is here! Jesus is with them! How can we tell them?**

*Make a plan to help someone this week.*

*Write your family plan here:*

*Then, pray together:*

**God loves me.**

**God loves you.**

**Let's show God's love in all we do!**

*Scan this QR code to see a video of a craft, a game, and other resources on the website.*



# Walk Through Holy Week

WEDNESDAY, APRIL 13, 6-7:30 PM



What happens between the donkey procession on Palm Sunday and the empty tomb on Easter morning? Bring the whole family to walk with Jesus through Holy Week. We'll meet the disciples in the upper room, share in the Last Supper, and pray together at the foot of the cross. Knowing Jesus' passionate and reconciling love for us, shown on the cross, makes Easter morning even more glorious. Join us for this meaningful time of story, prayer, and broken bread.



## Maundy Thursday

THURSDAY, APRIL 14, 8 PM

### Tenebrae Communion Service

At this service of shadows, we share the Last Supper and hear the story of the last hours of the life of Jesus. We encourage all to gather in the sanctuary for this service recalling Christ's love for his disciples and for the world.

Maundy Thursday begins the Three Days (or Triduum), remembering the new commandment that Christ gave us in word and deed as he taught us how to love one another, washing our feet as a servant. We also celebrate the Lord's Supper, remembering the meal Christ shared with his disciples before his death.

Historically, this was the traditional day in which those who had undergone a period of public penance under church discipline would be restored to full communion.



## Good Friday

FRIDAY, APRIL 15, 12-3 PM

Good Friday is the day we remember Jesus' crucifixion. The hours of noon to 3 p.m. are particularly significant as these commemorate the time Jesus hung on the cross. It is an especially important time to pray for the church and the world for whom Christ gave his life.

Throughout the afternoon, pastors will share meditations on the Seven Last Words of Christ. This service in Milner Chapel features hymns, as well as vocal and instrumental music interpreting each word.



# Easter Sunday

Sunday, April 17

## Sunrise Service

7 AM, OUTDOORS AT SECOND

Start Easter morning with the glory of the risen Son! Come celebrate in the light of Christ's resurrection with scripture, music, and Holy Communion.

## Traditional Services

9:30 & 11:15 AM, SANCTUARY

The festival of the Resurrection of the Lord (or Easter Sunday) is the center of the Christian year. We joyfully proclaim the good news that is at the very heart of the gospel: Jesus Christ is risen from the dead.

These services feature special music with the Sanctuary Choir, Festival Brass, organ, and percussion. Prelude begins 20 minutes prior to each service.

## Easter Changes Everything

Rev. Chris Henry

After the sabbath, as the first day of the week was dawning, Mary Magdalene and the other Mary went to see the tomb. And suddenly there was a great earthquake; for an angel of the Lord, descending from heaven, came and rolled back the stone and sat on it. His appearance was like lightning, and his clothing white as snow. For fear of him the guards shook and became like dead men. But the angel said to the women, "Do not be afraid; I know that you are looking for Jesus who was crucified. He is not here; for he has been raised, as he said. Come, see the place where he lay. Then go quickly and tell his disciples, 'He has been raised from the dead, and indeed he is going ahead of you to Galilee; there you will see him.' This is my message for you." So they

left the tomb quickly with fear and great joy, and ran to tell his disciples.

Suddenly Jesus met them and said, "Greetings!" And they came to him, took hold of his feet, and worshiped him. Then Jesus said to them, "Do not be afraid; go and tell my brothers to go to Galilee; there they will see me."

MATTHEW 28:1-10

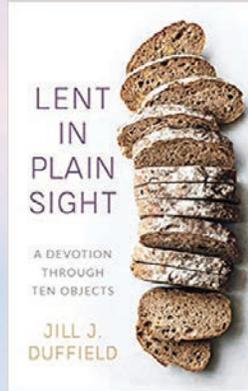
# Reading Recommendations for Lent

By DR. JOHN R. FRANKE, THEOLOGIAN IN RESIDENCE

## *Lent in Plain Sight*

by Jill Duffield

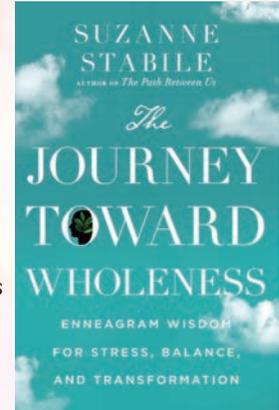
The editor of the *Presbyterian Outlook* takes readers on a journey through the Lenten season by considering the ordinary things Jesus would have encountered on his way to Jerusalem and the ways in which the grace of God is present in our everyday lives. This is the book that will guide Rev. Chris Henry's Lenten sermon series and an outstanding devotional guide for the season.



## *The Journey Toward Wholeness*

by Suzanne Stabile

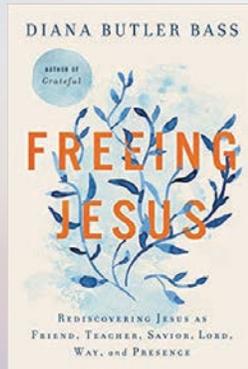
The latest book from the internationally renowned Enneagram teacher helps readers to understand themselves better in order to more effectively cope with the challenges and complexities of life and experience true transformation. If you are interested in learning more about the wisdom of the Enneagram, this book is a must read.



## *Freeing Jesus*

by Diana Butler Bass

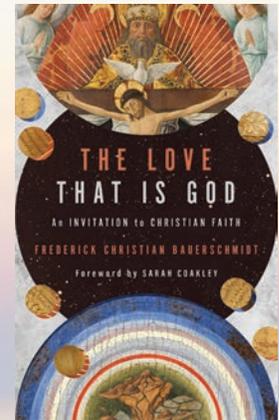
This book was the inspiration for Second's *Meeting Jesus Again* sermon series. The author reflects on the ways she has known Jesus and invites readers to know Jesus for themselves, not only through the teachings of the academy and the church, but through their own personal experience of him. Use this book to dig deeper into your understanding of who Jesus is for you.



## *The Love That Is God*

by Frederick Christian Bauerschmidt

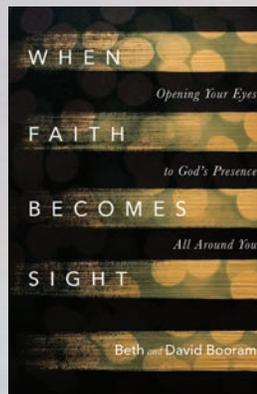
A beautiful meditation on the essentials of Christian faith, this book follows in the style of C. S. Lewis. Its focus on the relational side of Christian faith is inviting and provides a perfect entrée into a spiritual journey that leads to a deeper relationship with God.



## *When Faith Becomes Sight*

by Beth and David Booram

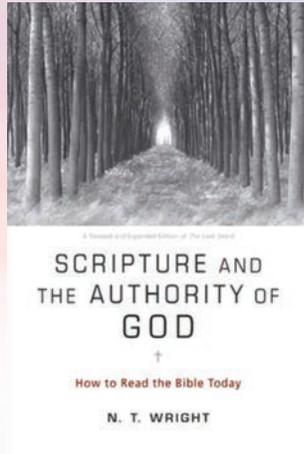
God is always with us, but we often fail to "see" that transforming presence. Local spiritual guides Beth and David Booram, who direct Fall Creek Abby here in Indianapolis, invite readers to open their eyes to the presence of God that surrounds us and is always near. Beth and David will be leading a half-day seminar at Second on March 5 to help us prepare for and make the most of the Lenten season.



### *Scripture and the Authority of God*

by N. T. Wright

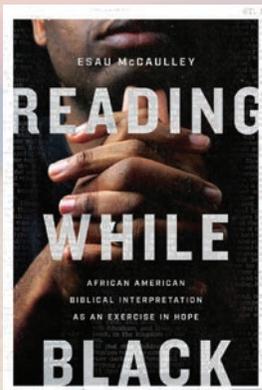
The Christian Century calls this “the best book of its kind available.” It explores the connection between the Bible and the authority of God in the life of the church and the world and moves us beyond the standard profiles of “liberal” and “conservative” approaches to reading the Bible. In so doing it provides readers with tangible practices that will help them hear the Word of God in the pages of scripture.



### *Reading While Black*

by Esau McCaulley

This volume, written by Wheaton College professor and regular New York Times op-ed columnist, reminds us that we always read the Bible with others whose lives and perspectives are different than ours. In this case, the author reflects on the experience of reading the Bible from an African-American perspective and displays the power, depth, and diversity of that tradition of interpretation.



## The Joy of Ringing Together

**SUNDAY, APRIL 24, 3 PM, SANCTUARY**

Celebrate the Resurrection and Easter season with a community handbell collaboration of over 200 handbells on Sunday, April 24 during 9:30 and 11 a.m. morning worship and a free concert at 3 p.m. Rebecca Holt, director of handbell ensembles at Second Presbyterian Church and St. Luke's United Methodist Church, and Michael Keller, director of the auditioned community ensemble Circle City Ringers, present a variety of selections, both secular and sacred. Each ensemble will play simultaneously as well as on their own to showcase the variety of talents that each ringer brings to their group.

Rebecca Holt states that “Handbell ensembles are like a family all their own. We all work together and share our gifts. We encourage one another. We learn from one another, and we see how we can improve ourselves. The worship services and concert give us a chance to show what is possible when we all come together with one common goal.”

Come and support collaborative music-making and the joy of being in community with a common purpose—giving to God the best that we have.



**Art Exhibit**

**MCFARLAND HALL**

# Again and Again

## An Exhibition of Christians in the Visual Arts

Come rest in the beauty and depth of this art. The photography exhibition invites recurring and fresh contemplation of the ordinary and extraordinary through the seasons of the Christian liturgical calendar.





**Art Exhibit**

**EAST GALLERY**

## **Moment by Moment**

**Drawings by Doris Brinkman**

For more information, visit [SecondChurch.org/FineArts](https://SecondChurch.org/FineArts).



7700 North Meridian Street  
Indianapolis, Indiana 46260-3699  
SecondChurch.org

ADDRESS SERVICE REQUESTED

Non-Profit Org.  
U.S. POSTAGE PAID  
**PERMIT NO. 1512**  
Indianapolis, Ind.

## Lilies and the Memorial Flower Fund

Order Online at  
[SecondChurch.org/Flowers](https://SecondChurch.org/Flowers)

Support the Memorial Flower Fund with donations in your loved one's name. The fund provides chancel flowers for the sanctuary every Sunday, poinsettias at Christmas, and lilies at Easter.

After worship, the Deacons distribute the chancel flowers to our members in hospitals and long-term care facilities. During the holidays, the fund also provides poinsettias and lilies to those in our community who may appreciate a reminder of the love and prayers of our church.

Names of those being remembered or honored will be published in the Easter Sunday bulletin. Deadline for submissions is Sunday, April 10. For more information, please contact Erica Hewitt at (317) 253- 6461, Ext. 367.

If you have recently changed your e-mail address, please contact the church office at (317) 253-6461 or [2church@SecondChurch.org](mailto:2church@SecondChurch.org) to update our records!

