

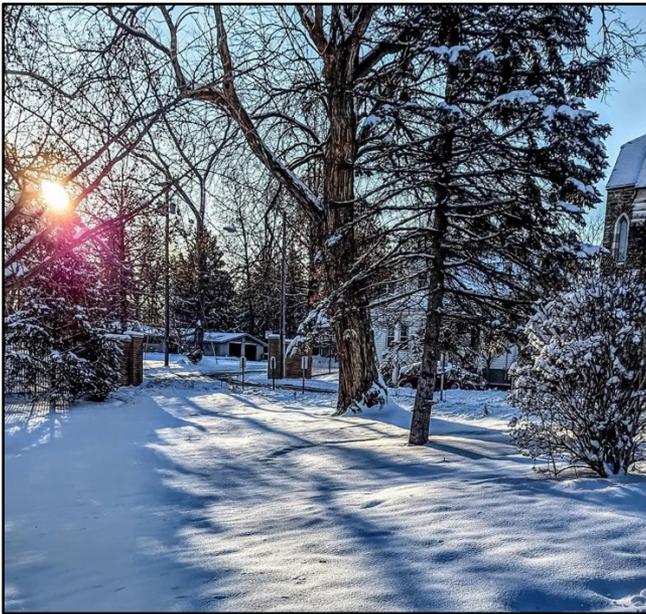


The
Transfiguration
Quarterly

Vol. 78 No. 4

Winter 2025

Benignitas—Simplicitas—Hilaritas
Kindness—Simplicity—Joy



Our Mission

Inspired by our enduring faith in the love of Jesus Christ,
we improve the lives of youth and adults in our
community by nourishing the body, mind, and soul.

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Letter from our Sister Superior, Sister Diana Doncaster

Dear friends and companions on the way,



It is morning. Soon, we will make our individual ways to the Oratory where we will join together in the first part of the Divine Office – Lauds, followed by Morning Prayer. The word office comes from Latin *opificium*, literally “to do work”. As our *Rule* says: “The object of our Community as a whole and of each

member is the praise, the glory, and the love of God manifested in a life wholly dedicated to prayer and service.” That is our work, our profession, our sacred commitment.

Lauds, meaning praise, begins our day with five Psalms and canticles, along with a seasonal hymn and that glorious song of Zechariah, known as the *Benedictus* (Luke 1:68-79) which should be proclaimed joyously from the rooftops. After Morning Prayer from the *Book of Common Prayer*, we have breakfast and go to our other work. Throughout the day, we come back together– Noon Office followed by Holy Eucharist, Evening Prayer, and ending the day quietly with Compline.

One theme that emerged in a recent conversation is that many Sisters appreciate how the Divine Office gives shape and structure to our day. Whatever else happens, whatever commitments, surprises, emergencies arise, the Office undergirds our day with the consistent call back to the work of praise and worship. Over time, the Psalms and prayers shape not just our days, but our very selves as we seek to become people of praise and service. As the *Rule of Taizé* says, “In the regularity of the Office the love of Jesus springs up within us, we know not how.”

*The fruit of silence is prayer. The fruit of prayer is faith.
The fruit of faith is love. The fruit of love is service.
The fruit of service is peace. — Mother Teresa*

One gift cited by many is that of growing familiarity with the Psalms and the way they can still surprise us. We’ve all had the experience of coming to a verse we’ve said hundreds of times and

having it speak to us in a new way that we really need in that moment. “Has that been there all this time?” Yes, it has, but as it says in the book of Lamentations (3:22-23), “the mercies of the Lord are . . . new every morning.”

Another gift of the Divine Office is how it connects us to people across time and space. No matter what time it is, some community, somewhere on the planet, is offering praise together. The stream of praise flows around the world as it has for millennia. One Sister commented, “I imagine all the joy that gives in heaven”.

A Sister talked about the joy the reciprocal nature of the Office gives her as we offer the Psalms antiphonally – alternating the verses side to side. It reminds her of playing badminton with her father as a child. Rather than competing, they focused on seeing how long they could keep going without letting the birdie fall. It's such a gentle, loving image of what we are doing as we give and receive the verses.

There are challenges associated with the Offices. They require concentration; and none of us is free of monkey mind. Some of us keep paper and pen nearby so we can jot down a reminder that pops into our heads and let it go in order to return our focus to the prayer.

Another struggle is found in some of the language of the Psalms. Some are violent, and we have a hard time making that our prayer. It has been suggested that we can offer the violent Psalms as intercession for those who authorize and commit acts of violence, but it is hard work.

Some parts of the Psalms do not reflect our personal experience of God or what we deeply believe. This can lead us to wrestling with what we really do believe and why. “I just can't say that with integrity” is a legitimate part of the life of offering the Divine Office with our best selves. What we can believe and offer with integrity may change over the years, surprising us, calling us deeper into understanding and prayer if we are willing for that to happen. It takes a lot of work to become that vulnerable to internal change.

Some Psalms challenge us to research what was going on at the time they were written to help with understanding what we are saying, which can be fun and interesting. Were the leaping mountains actually earthquakes? Who were the enemies and what happened? Some tickle our funny bones at inconvenient times and can send us to look for other translations.

Then there is boredom. There are days when it's all we can do to show up, to keep our focus, to say those same words yet again, to let them slip under our guard. It happens. Some of us struggle with the rhythm, the speed, the vocal expression. We each have our opinion of how it should be done. In addition, many of us have hearing difficulties, which leads to creative diversity in our offerings.

Regardless of the challenges, the gift of the Divine Office is that it is core to our life together and forms us in essential ways. It is a privilege to be part of the unending, worldwide stream of praise and thanksgiving which is part of holding God's light in a time of fearful darkness. We invite you to join us in that great offering of praise; in person, via Zoom or in praying the Divine Office in your own way.

Schedule (all times listed are Eastern Standard)

Monday through Friday

7:30 a.m. – Lauds and Morning Prayer
12:00 – Noon Office and Holy Eucharist
5:00 p.m. Evening Prayer
7:00 p.m. Compline (not on Zoom as we
gather in the Community Room)

Sunday

7:30 a.m. Lauds and Holy Eucharist
12:30 p.m. Noon Office
5:00 p.m. Evening Prayer
7:00 Compline

Zoom Link:

<https://us02web.zoom.us/j/5211899859?pwd=ZzI2Ky9qdHlkMWw1ZTGsrVndQU1dmUT09> (Please keep your microphone on mute. Thanks.)

Many blessings, **Sr. Diana**

Celebrating Religious Life Sunday: January 25

Did you know that the Episcopal Church has nuns and monks living in 19 different convents, monasteries, and religious communities? Unfortunately, this one of the best kept secrets. So,

The General Convention of The Episcopal Church approved the establishment of Religious Life Sunday to be held annually on the third Sunday of Epiphany. This observance is intended to help Episcopalians and Anglicans learn about Episcopal and Anglican monastic and Christian Communities and what they offer the church and wider community.

The monks and nuns, sisters and brothers in religious life, are trained and formed by traditions and practices that foster spiritual growth and discernment. Their members embrace a life dedicated to daily prayer. They offer hospitality in Christ's name, offer retreats and quiet days, as well as serve as retreat leaders. They serve as spiritual directors/companions and support others in their spiritual journey and living a rule of life.

The Community of the Transfiguration is one of the 19 canonically recognized Christian communities in the Episcopal Church and one of the 20 religious orders that are part of the worldwide Anglican Communion. Although each community follows a somewhat different path, they are each centered in Christ and live by a Rule of Life and obedience to their community. Many Episcopal clergy and laypersons are members of these Christian communities. You can learn more at this link: <https://www.religiouslifesunday.net/>.



The sisters of the Community of the Transfiguration will gather on Sunday, January 25 at 3 p.m. followed by Holy Eucharist at 4:30 p.m. to celebrate Religious Life Sunday together with Bishop Bavi Edna "Nedi" Rivera, Companion TSSF. She was the first Hispanic woman to become a bishop in the Episcopal Church. She served as the Bishop Protector of the Community of St. Francis (Province of the Americas), part of an international community of women in the Anglican Communion, who seek to live the Gospel life fervently in the Church and the world, after the example of St Francis of Assisi. Rivera also serves as an assisting bishop in the [Episcopal Diocese of Southern Ohio](#).

Father Tom Fehr, Chaplain, CT

Light and Darkness

“The light shines in the darkness, and the darkness did not overcome it.” (John 1:5) This verse echoes both from the late Christmas Day service and the First Sunday after Christmas. I’ve been reflecting on it a lot lately.



Years ago, I remember being on a guided tour of Mammoth Cave. As the group on the Historic Tour gathered into the Star Chamber, we sat down on benches and the guide (with notice) turned out the lights. We sat for a few moments in utter darkness. I mean pitch black. There was no light at all. Then the guide turned the lights back on.

I’ve been in rural Kenya in the dark of night where there was no electricity or firelight, but it wasn’t as dark as the cave. There were countless stars in the sky. I then realized how much of the night sky is hidden by the artificial light we create on the surface of the planet. Of course, John is using light as a metaphor for Christ. Except for on the mountaintop when Jesus was transfigured, Jesus did not “light up” the space where he was.

“All things came into being through him, and without him not one thing came into being.” (John 1:3) The Son incarnate is the Word through whom everything came into being. This Son, this Word, is the One who is the Light that darkness cannot overcome. If everything exists through the Word and therefore stands within the Light that is the Son, in a theological sense, could we say there really is no such thing as darkness? What we perceive as darkness is really just a degree of illumination. There is a continuum of brightness and dimness, but there is actually no darkness because everything exists within the Light.

To rephrase the age-old question, “Is the glass half full or half empty?”, we could ask instead, “Is the room half bright or half dark?” The question is meant for us to identify that on which we focus our vision. Do we concentrate on the positive or the negative?

No matter how difficult or dark things seem to be, there is a ray of light, a candle aglow, or at least a smoldering ember giving off light. If we focus on that, we can find our way. Remember Jesus tells us, “I am the light of the world. Whoever follows me will never walk in darkness but will have the light of life.” (John 8:12)

This has become helpful to me in navigating and living in our current times.



Jesus also says, “You are the light of the world.” (Matthew 5:14) Being baptized into the Body of Christ, being members of his body, being the branches coming forth from the vine, we become also the light of Christ! We are called to go be with people in the dark places of their lives, to cast light into those dark places, so that they can discover that darkness cannot overcome light. The definitive proof of this is Jesus’ resurrection. For a period of three days, it appeared that the light had been extinguished, but on the third day, Light stood outside of the tomb with the stone rolled away. Christ overcame death and the grave.

And so, as it was at the beginning of time, as it was at his birth, so it was in his resurrection. As it was in the beginning, is now, and will be forever. “The light shines in the darkness, and the darkness did not overcome it.” (John 1:5)

A Prayer by George Maclead, Iona Community

Almighty God ...
Sun behind all suns,
soul within all souls ...
Show to us in everything we touch and in everyone we meet
the continued assurance of thy presence round us,
lest ever we should think thee absent.
In all created things thou art there.
In every friend we have
the sunshine of thy presence is shown forth.
In every enemy that seems to cross our path,
thou art there within the cloud
to challenge us to love.
Show to us the glory in the grey.
Awake for us thy presence in the very storm
till all our joys are seen as thee
and all our trivial tasks emerge as priestly sacraments
in the universal temple of thy love.

George MacLeod, *The Whole Earth Shall Cry Glory: Iona Prayers* (Wild Goose Publications: Glasgow), New edition 2007, pp. 13–14

Letter to the Associates

Dear Associates,

In 2026, all associates and other interested persons are invited to join the monthly meeting of associates on Zoom on the fourth Thursday of each month (unless there is a conflict with a civic holiday such as Thanksgiving Day). If you want to join these monthly meetings, please let me know. I hope other regional groups of associates could also join together to meet in person or visit on Zoom. Let me know if you would be willing to try to form a group and I will give you information.



Please mark your calendars for the two associates' retreats scheduled for May 1-3, 2026 and October 2-4, 2026. The spring retreat will be led by **Bishop Melissa Skelton**. She is an



American Anglican bishop who has served in the Anglican Church of Canada and the Episcopal Church. She was the 9th Bishop of the Anglican Diocese of New Westminster and the 12th Metropolitan of the Ecclesiastical Province of British Columbia and Yukon (2018–2021). She was the first woman to be elected a metropolitan and archbishop in Anglican Church of Canada. Most recently she served as Bishop Provisional of the Episcopal Diocese of Olympia (2023–2024). Be sure to

join us for this engaging retreat led by Bishop Skelton. Additional information and a link to register online for the retreat will be sent out by the staff of the Transfiguration Spirituality Center.

Let me know if you have any questions about annual dues or other concerns. We value you and you are a vital part of our community. God bless you. **Sr. Jacqueline**

Advent Quiet Day at Christ Church Eureka, California

An Advent Quiet Day was held by the associates and oblates of the Community of the Transfiguration on Saturday, December 6, 2025. It was our desire to renew this wonderful tradition the sisters created when once a month they would open Transfiguration House for rest and renewal for women in the community. The Quiet Day gathering was held for more than 30 years and was attended by Christians, Buddhists, Quakers, agnostics or those of no religious affiliation at all. This year men were encouraged to attend as well.



In the tradition of the format the sisters created, the day began with hospitality and an overview of the day, including a guided meditation, poetry and a reflection on Advent. We then went into silence, which created a very beautiful way of being together in a rich and deeper knowing of one another.

There were many activities one could partake in, if desired. There was a labyrinth available to walk, a table with art supplies, and associates brought their favorite books to display on a table made available for the day. Participants could come and go as they wished. Some comfy couches were available for reading and dosing. Some brought their own craft projects, reading, and journals. The Nave, Chapel and Fr. Doug Thompson Library were made available.

A simple soup lunch was enjoyed in silence. At the end of the day, the group came together in a circle the same way it began. Participants were encouraged to reflect on their experience of the day. Nan Merrill, who founded the Friends of Silence newsletter, wisely said: "Silence is not always our friend. She can be demanding, unpredictable. She draws us through surrender, through the ache of letting go, until all that remains is what is real and true. To stretch out one's hand to Silence is to consent to be changed."

Everyone agreed that it had been a day of renewal with insights found and much needed time to pause, reflect and listen for the voice of silence in a too noisy world. It was decided we would have another Quiet Day in the spring and would invite more

participation from the larger community to share the peace, and beauty of our church environment. Thanks to all who made this a day to remember. **Stephanie Schultz, Oblate, CT**

Ministry at Bat Cave, North Carolina: “Into the Deep”

Hemlock, pine, oak and beech, birch and sassafras, poplar, rhododendron...all my good neighbors here, witnesses to snowflakes and wind, silence and stillness.



The sky is clear now but an hour ago snow poured down from all directions as it can, here in the mountains, all unpredicted. We are into the “deep” of winter now, and this season has brought so many treasures and often surprises. One arrived at midnight.

Thanks to my neighbor up on Shumont Mountain, who had gone out to gather firewood and discovered the Northern Lights, we have this photo taken by Sarah Jackson!

Sitting at my desk this week facing out toward the mountain, I noticed a slow movement and saw a very large bobcat slowly sauntering right along the outside of the deck. I resisted the urge to get my phone and take a photo and remained still. I simply watched this enormous wild, beautiful cat moving in front of me, so relaxed and unaware of me.

My greatest surprise and gift this season arrived as I was sorting a stack from my bookcase: *“CAUGHT BY GLORY: Some Contemplative Dimensions in the Mystery of the Transfiguration”* by Sister Hilary Mary written in 1971. When I opened it and sat down to begin reading, the best surprise was how beautifully it’s written—almost as in conversation with the reader—and how relevant I found it to our world right now. If you’ve not read it or haven’t lately, I recommend it. Throughout the chapters, she poses active questions, like invitations to ponder, such as:

“Why is this event which stands as a peak event in the Gospel story, perhaps symbolically heightened by the

description of its occurrence on the mountain, important, and why is it particularly important today?

In the quietude of Christmastide, I found this book a beautiful contemplation. Certainly, this past year in the Hickory Nut Gorge has been very much a “dress rehearsal” for all of us here of what is to come, midst the resilience and ongoing work in the devastation. Slowly.... slowly... everything is being transfigured! Sister Hilary’s words, and clear scholarship with scripture has inspired and helped me remember:

“Through learning to accept pain and suffering rather than spending our energies in finding ways of escaping or mitigating it, we find joy.” (p. 81)

I’ve actually wondered if it might be republished and widely available, although with some editing of pronouns. I find the whole of this work instructive and encouraging.

Quiet and blessed, during the 12 holy nights, through December and into this deep winter season, I’m drawn again into the ancient practices of silence and stillness, especially rereading “*Enduring Lives: Living Portraits of Seven Women Mystics*” by Carol Flinders. This is also a time of endings as our church family has had a regular passage of deaths and funerals this season, and



I’ve been able to assist with some of these. It’s surely a time for going “inside” to pause.

Everything in nature is always pausing.... birds, insects, a cloud, a tree branch wildly moving, stops and then begins again.

While I miss being able to offer events here, I did lead a retreat on the Winter Solstice with

Conserving Carolina at nearby Laughing Waters Retreat Center. There were people from all over the region present and included Mindfulness Meditation and Forest Therapy walks, as well as time inside by the fire. There were three newly certified Forest Bathing Guides present who were introduced to the Association of Nature and Forest Therapy (ANFT) here with me at Transfiguration Preserve during the past. What a joy!

I’m deeply grateful to be part of the maintenance of this pristine land of Transfiguration Preserve and for its protection with Conserving Carolina. The ongoing construction of roads continues to limit use to residents only; however, any of you who

feel drawn to have a private retreat here are warmly welcome. Please contact **Liz Keuffer** or **Faith Lang** at Transfiguration Spirituality Center to book a retreat here and I will make all the necessary arrangements, if there is availability. Information to book a retreat is found at this link:

<https://ctsisters.org/ministries/transfiguration-spirituality-center/>

Mattie Decker, Oblate CT, Director of the Bat Cave ministry, Mindfulness Instructor and a Nature and Forest Therapy Guide.

St. Monica's Recreation Center: A Ministry for God's Children

Located on three acres in the Village of Lincoln Heights located close to the convent, St. Monica's Recreation Center primarily serves children ages 6–16. Its staff provide a variety of programs and activities throughout the year, serving 75–100 youth daily. St. Monica's was founded more than 50 years ago by the Sisters of the Transfiguration. Their mission is to serve God by providing a safe haven for the community's youth.



The Resource Room at St. Monica's is a small library that is open to children between the ages of six and 12. Students are able to come in for help with homework. Some students come in to have a quieter space where they can read or use personal devices. Students can also sign up for time on St. Monica's

computers to play games. However, to use a St. Monica's computer students must read for fifteen minutes before they are allowed screen time. It is here that I help on Tuesdays and Fridays to be with the children. Usually, I will manage the computer sign-up list and remind students when to begin reading before their turn at the computers. While I do this, another group of students who want to try knitting or crochet comes in.

The interest in knitting and crochet began a few years ago when together with Sr. Marian Therese, Deacon Ellen Duel, and I held a summer class at St. Monica's. Several students tried, but many lost interest. Having more extended time with regular intervals seems to be helping the students more. Several students

may come in and knit a row and move onto another activity, but they usually return the next day to try again. Slow and steady might win this race.



One seven-year-old student took to knitting very quickly. She might be the first student to graduate from the course. An older student needed help while I was starting a project for another student, and the 7-year-old immediately took on the role of teacher's aide!

Another employee who comes to St. Monica's for special programs is visiting the Resource Room to pick up knitting again and enjoying a refreshment course.

Jesus said, 'Let the little children come to me and do not hinder them, for to such belongs the kingdom of heaven.'

Matthew 19:14

There are many special one-on-one moments that happen in the Resource Room. Some students come in just for a greeting, a hug, or to share a current event or recent accomplishment in school. One student after completing his homework asked for help with cursive writing. Another student who signed up for the computer when asked to read for fifteen minutes confided that he couldn't read very well. I asked him to choose a book and we read together. St. Monica's is truly a safe space filled with love, learning and joy. Thanks be to God! **Sr. Carina**

You can learn more about this wonderful ministry by following **St. Monica's Facebook page** at <https://www.facebook.com/profile.php?id=100063481002860>.

Bethany School

In 1958 Bethany School began to admit boys and girls as day students, in addition to residential students at Bethany Home. In the following years, some of the sisters including **Sr. Mary Grace** and **Sr. Teresa Marie** served as principal or director of instruction. This legacy of providing outstanding education was continued when the Bethany School Board of Trustees recently announced the selection of its next Head of School.



Dr. Fabio A. Hurtado will lead Bethany School, effective July 1, 2026. He will bring more than 30 years of experience as an educator, having served as a teacher, curriculum leader, and administrator across all K-12 levels. More information can be found at this link: <https://bethanyschool.org/wp-content/uploads/2025/11/Introducing-Dr.-Fabio-A.-Hurtado.pdf>

Introducing Sister Susanna Isabella



We recently welcomed a new “Sister” to the Community: Sr. Susanna Isabella – aka Sister Suzy Belle. She has the vocation of helping us to remember and share our history. Thanks to the incredible sewing skills of a Franciscan Sister, Sr. Teresa, Sr. Suzy Belle has been outfitted with a copy of the original habit. She is part of our project of making our archives more usable, and of sharing our history more visibly. It is a bit startling to come across this tall, slender, silent Sister unexpectedly, but her presence is a reminder of how much we have for which to be grateful – including the fact that we don’t have to wear that multi-layered habit anymore.

The Heart Must Contend

Genesis 43



Angel Strong-in-Capacity-for-Righteousness-and-Upholder-of-Perfection-in-Everything sat grumbling and sighing – mind far from the things of heaven.

The sound of the Voice Who Sang Creation into being flowed gently, with a melody which would be given to a human at another time to challenge other consciences:

How many sighs must a sad angel sigh, before a prayer comes forth? Yes and how many times will that angel bemoan that actions of people on Earth? Yes and how many judgements will that angel pass, while not looking inward at all?

For answers, My friend, the heart must contend. For answers your heart must contend.¹ Scrupe looked up, startled. “Huh?”

“We are so glad to have your attention. You are struggling alone again without bringing your worries to Me. Do you enjoy self-inflicted suffering that much?”

Scrupe sighed again. “No, not really,”

“Then tell Me,” Divine Love invited.

“I’m really getting annoyed with Jacob. Honestly! It’s all about him and what he wants. He’s responsible for so many people. He knows what has to be done during the famine to get food to keep them from starvation, but he resists. I get it that he loves Benjamin and no parent wants to put a child at risk. But he treats his other sons as though they are nothing! And his son Simeon is being held prisoner in Egypt and he doesn’t even think about him!”

Scrupe paused, stubbornly angry.

“You still have more to say,” prompted the Teacher.

“How is it possible that someone whom You have talked to, guided, given so much to, could still be so self-centered and not see what his attitudes and actions do to others? He keeps acting for his own comfort and self-protection without concern even for family, let alone his other dependents. Even his favored sons are valued because Rachel bore them rather than for who they are.”

“You have very high standards for how My children should act.”

“Well of course I have high standards! You Created them in Your Image, out of Your very Substance. How can I not have the highest and holiest standards for them?”

“HMMMMMM.”

“What do You mean? Greed and selfishness and self-righteousness and judgementalism and ignoring the needs of others – it’s happening all over the Earth, all over humantime, which is bad enough. You have taught Your children to live together in love, with sacrifice. You have even encountered some personally – as You did with Jacob – in amazing ways which should fill them with such joy and wonder that they couldn’t possibly act selfishly – and yet they do. Even those You invite to live together with lives dedicated to You, do those things.” Scrupe was pacing, waving arms, tears flowing.”

“Yes, My children live imperfectly, and some entrap themselves in themselves so completely that they cease caring for anyone else and cause immense harm. And it breaks My Heart. Still, We do not give up on them. But we are talking about you, Scrupe.”

“What about me?” Scrupe asked suspiciously.

“First of all, you might need glasses,” came a gently jocular, pedegogical response.

“Glasses?! Angels don’t need glasses!”

“They do when they stop seeing My Image and Likeness in My children and only look at those aspects of them which they want to criticize and judge.”

Scrupe tensed, ready to argue against that challenge. Hurt and resentment poured out, even from the angel’s very wingtips.

The Heavenly Host prayed gently, holding Scrupe’s pain with experienced empathy.

“I – I – I think you might be right,” Scrupe finally admitted. “It is hard for me to see You in Jacob when he acts the way he does.”

“Are you looking?”

“Of course I am. But look at what he is doing!” Scrupe demanded. “It is all wrong!”

“You can’t see because you look through your own standards, not their struggles. You have become a judge without compassion rather than a companion sharing the journey.”

Scrupe tried to look everywhere but at the loving, gentle Face of the Most High – a Heavenly impossibility.

After much pained thought, Scrupe asked, “How can I be a true companion when I see what is wrong so clearly? How am I supposed to help him grow? I’m not claiming to do everything perfectly, but my failures are different.”

“Are they?”

More difficult reflection followed that question. The Heavenly Host continued to pray.

“Yes, they are,” Scrupe finally said defensively. “I see how things ought to be done. Jacob and too many other humans seem to be blind to how they can do better.”

“Let’s look more thoughtfully at Jacob. He sees how things ought to be – all of his children safely at home with him. He is frustrated because his sons seem blind to his needs. It’s not the most rational attitude, but his grief over so many losses has turned him inward.”

Eons passed.

“Oh,” responded Scrupe. “So . . . oh.”

“Indeed.”

“Maybe I do need glasses,” Scrupe admitted sheepishly, so I can see You better in Your children, even when I don’t like their behavior.

“Or I can heal your eyes as much as you can bear for now,” offered the Great Physician.

“I’d really prefer that,” Scrupe said. I’m likely to lose glasses and lose sight of You in Jacob and the others again.

“The more you see Me in them, the more you will be free to love them gently toward healing. Even if they never listen to you as you want them to, your love, your prayers for them make a difference. I use your love and prayers for good.”

“Really?” Scrupe asked with hopeful humility.

“Really,” the Divine Lover promised.

“Wow! That is soooo cool.”

¹ With apologies to Bob Dylan whose “Blowin’ in the Wind” continues to be prophetic and needed.

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Calendar of Upcoming Events



Sunday, January 25: Religious Life Sunday at 3 p.m. followed by Holy Eucharist at 4:30 p.m.

May 1-3, 2026: Associates Retreat

October 2-4, 2026: Associates Retreat

Further Information and Resources

Community of the Transfiguration

495 Albion Avenue, Cincinnati, OH 45246
513-771-5291. Website: www.ctsisters.org



Transfiguration Spirituality Center

469 Albion Avenue, Cincinnati, OH 45246-4653
retreats@ctsisters.org (Also on Facebook)

Transfiguration North Carolina

P.O. Box 115, Bat Cave, NC 28710
513-771-2171
<https://ctsisters.org/ministries/transfiguration-north-carolina/>

Food for the Soul CT Ministry

469 Albion Avenue, Cincinnati, OH 45246-4653
www.foodforthesoul.org
Email: mknight@ctsisters.org

St. Monica's Recreation Center

10022 Chester Road, Cincinnati, OH 45215-1505
Phone: (513) 771-7806
Facebook: <https://www.facebook.com/p/St-Monicas-Recreation-Center-100063481002860/>

Bethany School

555 Albion Avenue, Cincinnati, OH 45246-4649
Website: www.bethanyschool.org
Facebook: <https://www.facebook.com/BethanySchoolOH>

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