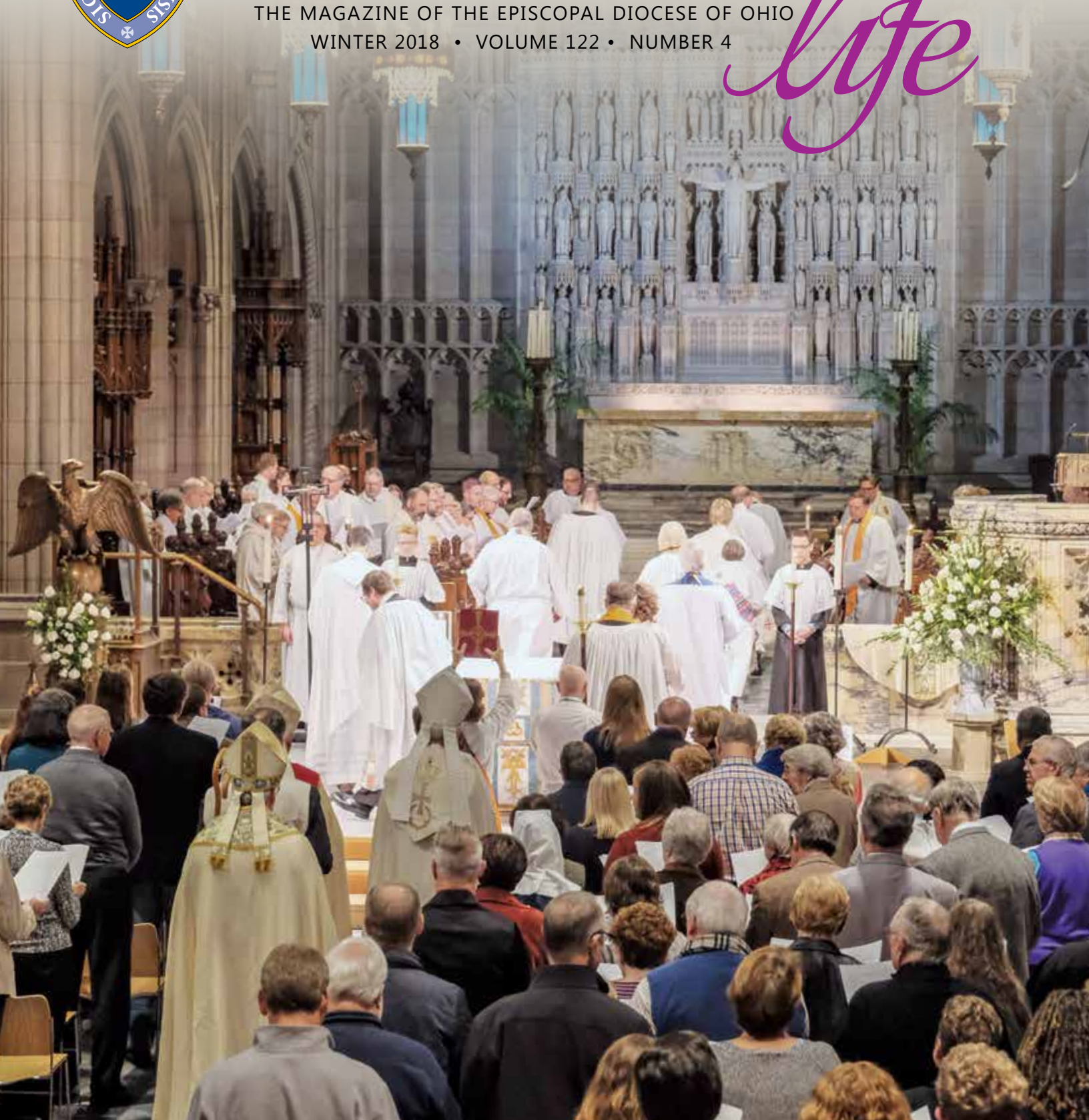


# CHURCH

THE MAGAZINE OF THE EPISCOPAL DIOCESE OF OHIO  
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*Life*



CONVENTION ISSUE

"...the world is desperate for models of living together with difference in ways that make us more whole and more holy. God is ceaselessly calling us to be such a model, to show forth, by our patient, generous, honest, and humble work, the way of love. That is the vocation of the church, it is the answer to Jesus's prayer, and it begins with each of us and in each of our congregations."

-page 7

## THE EPISCOPAL CHURCH

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### CHURCH LIFE MAGAZINE

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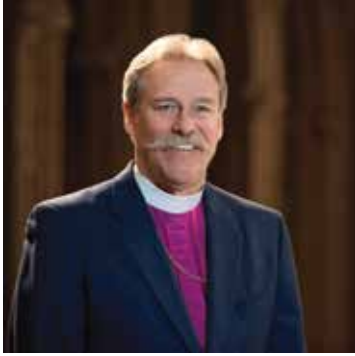
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# A MESSAGE FROM THE BISHOP

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## 202nd Convention of the Diocese of Ohio November 9, 2018 Convention Address and Sermon (Isaiah 55:1-13 and John 17:6a, 15-23)

It is heartening to be with all of you this evening as we open the 202nd Convention of the Diocese of Ohio with this celebration of the Holy Eucharist. I am grateful to the staff and communicants of the Cathedral for their hospitality and caring welcome. Thank you. I want to express particular thanks this evening to Paul Gaston, who has served the Cathedral and the Diocese so generously as Acting Dean for going on two years. With the Cathedral wardens' announcement this week of the election of a new Dean, Paul will begin handing on the responsibilities he has so ably and patiently carried out during this time of transition. Thank you, Paul, for your generous companionship and steady hand. We are all very grateful.

+ + +

After the last two diocesan conventions that served as the bookends to our bicentennial commemoration, it is good to have, this year, a simpler, perhaps more intimate time together. As well, given the violent and hate-inspired events of the last three weeks – in Jeffersontown, Pittsburgh, Thousand Oaks, and elsewhere across the country – and the emotionally and spiritually exhausting acrimony and negativity of the mid-term election cycle, it feels particularly important to be with one another tonight in our cathedral church, this space that manifests both our aspiration and Jesus's prayer that we as a diocese are one in him.

We are gathered predominately in the nave, a word that comes from the Latin word for ship, *navis*, from which also come navy and navigate. This part of the church is so named because it resembles the inverted hull of a boat. We come to this cathedral church tonight, as we come to our home churches every week, to be reminded that indeed we are all in the same boat, given to one another by God, each of us a holy gift whom God intends both to bear and to receive God's own love, to and from one another, to and from the whole world. We come together to hear the Word of the God who loves all without exception; to give thanks for the continually incarnating love that God relentlessly provides through the Christ we seek and serve in all others; and to join anew in Jesus's sacrifice, surrendering to that love again and again and again.

Presiding Bishop Curry articulated this in NPR's 1A interview on Election Day, in which he also gave a shout-out to the Diocese of Ohio and our *Love God. Love your neighbor. Change the world.*® tagline. He spoke of the essential responsibility to teach the mature Jesus of Nazareth, not just the Christmas Jesus, and referencing the familiar spiritual, to tell the love of Jesus, how he died to save us all. Then he continued explaining the hymn, proclaiming that there *is* a balm in Gilead, and it is the way of love. We come together tonight, even and perhaps particularly in the midst of these divisive and acrimonious times, to tell the love of Jesus, not



just the soft, sweet love of the crèche scene, but the love that leads to the Cross, the love that costs us something, perhaps everything, to “tell the love of Jesus, and say he died for all.”

We begin our Diocesan Convention tonight, on the 80th anniversary of Kristallnacht, by coming together to proclaim the way of love to one another and, through our life and ministry, to the world. We gather here to rededicate ourselves to bringing the way of love to life in all that we do. That is the vocation of the body of Christ, and it begins with us.

Look at us. Look around you and see who we are. Beneath the surface of faces, some familiar and some new, are these truths. We do not all think alike. We do not all experience the world in the same way. We do not all hold the exact same values and priorities. And I am certain that we did not all vote the same. On issues about which Jesus spoke with passion and clarity, we often hold opposing views and are led by those views to very different actions. We read and hear the same Gospel stories about money and immigration and power and oppression, about honesty and accountability and forgiveness and compassion, about neighbors and strangers and children and those in need. But we hear them in different ways, because we are so different. As a result, our actions, although informed by a faith we share, may differ widely. The results of this week’s elections reflect this in race after race and ballot issue after ballot issue. We, across the country and in this very room, are divided on countless aspects of our common life, often right down the middle. The minority and majority are frequently only a few percentage points apart, but their perspectives may be miles from one another. Yet we come here tonight, as we do in our parishes week in and week out, to eat from the same plate and drink from the same cup, to offer each other what God gives us to share in the scripture and at this table, a taste of heaven and a sip of salvation.

There are many people in this room whom I admire and love, people whom I am certain God loves, yet I cannot, for the life of me, understand how they can hold views and convictions so different from my own. I suspect that, whatever your politics and moral perspectives, you may have similar feelings. On my bad days, it irks me that God loves them as much as God loves me. And on my really bad days, I pray that God might nonetheless love me as much as I know God loves them. As passionate as I am about particular issues, sometimes I hope the topics just don’t come up. I know I’m not alone in this. I get letters from communicants of our parishes who don’t believe that politics has a place in church. I don’t think this is so much a theological argument as it is a yearning for some peace, for a place where our differences don’t separate us from each other. I can understand that. And in plenty of Christian churches across our country that is accomplished by expecting everyone in the congregation to share the same political views. Rarely could you find that in an Episcopal church, for which I am grateful. For if we make our church a place of peace by avoiding our differences, a place where we check at the door what differentiates us from one another, we create a fantasy that serves only to *keep* us apart. That is not what God intends for us; nor is it what Jesus taught.

The Gospel reading for this evening’s service comes from the propers for the Unity of the Church. We have come to refer to this passage from the 17th chapter of John’s Gospel as Jesus’s “high priestly prayer,” as it recounts his petition to God on behalf of the church and what it should be. In his prayer, Jesus tells God, “I have made your name known to those whom you gave me from the world.” In Jesus’s culture and time, the name of any person or thing was a living expression of its very nature. A remnant of this understanding we still use when we talk about damaging a person’s good name, referring to demeaning her very being. This claim, “I have made your name known,” means that Jesus has revealed God’s true being, both by what he has taught and by how



do not refer to this as *alternative language*, but *expansive language*. The implication is that this is not an either/or proposition, but a both/and one. The expansive intention is not to divide, but to include, to make bigger, more whole, more complete. These new liturgical options, added to those in the Book of Common Prayer and Enriching our Worship, broaden our worship. They make more comprehensive our expressions of gratitude, sacrifice, and commitment when we gather in common devotion. With the addition of these liturgies, we expand the language of praise and thanksgiving, the language of our theological expression and spiritual worship.

Understanding that liturgy is practice, a model and guide for how we live, I can't help wondering what

he has lived. In his prayer, Jesus makes clear his expectation that those to whom he has revealed God's true nature will become one with it, as he has. Practically, that means relating to the world God loves in the way Jesus does, with humility and openness to others, yet without avoiding or denying the realities and diversity of every human being.

As his conversation with God continues, Jesus explains what the church needs to be, using the relationship between himself and God as the model. He expects us to maintain the integrity of our own experience and identity, and at the same time make room within ourselves for one another and our rich differences. He expects this of us to the end that we might be changed, be made more whole, just as he is differentiated from the first person of the Trinity and at the same time one with it – united but not uniform. "As you are in me and I am in you, may they also be in us."

The unity of the coming church which Jesus invokes in this prayer, which he calls into being, is not something he expects us to find in the sweet by-and-by, but *today*, in *this* life, amidst all the complexity and diversity which the power of evil will relentlessly use to turn us against one another and divide us. Jesus understands that the church is that community where we find unity not by subtraction, but by addition, not by avoiding our differences, but by gathering them up and by struggling with them together. That holy struggle, Jesus knows, will bring us to a clearer understanding of God's dream of justice and reconciliation and peace. That is what Jesus means when he prays that we may be sanctified in *truth*. Not my truth or your truth, but God's truth.

Tonight we celebrate the Holy Eucharist, the Great Thanksgiving, using one of the Expansive Language liturgies accepted for use beginning the first of the year by Resolution D078 of last summer's General Convention. I will speak more about these liturgies tomorrow. But for now, I want to recognize that we



might be the expansive language of our politics. How do we practice talking together about our differences, at home and at church, in ways that are not intended to divide and separate us, but to bring us together, to bring us to a new and more productive, perhaps a more godly understanding? And what is the expansive language of the heart that allows us both to speak more inclusively and to hear more inclusively? Can we trust God enough to speak our truths together in love, not expecting that one will prevail over another, rather that together we may come closer to God's truth? Can we tell our own truth with humility, in the knowledge that it is very likely not *the* truth, not *God's* truth? "For my thoughts are not your thoughts, nor are your ways my ways," says the Lord. "For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts." (Isaiah 55:8-9)

Can we share Jesus's confidence in the faithful, in us, that allowed him to pray, "I am not asking you to take them out of the world," not asking God to separate us from the challenges of living. Neither, surely, is Jesus asking us to distance the needs

and concerns of the world from of our life as the church: poverty, gun violence, opioid addiction, racial oppression, health care, education, immigration, and social polarization. Of course, each of these has political implications; they form and inform how we live together as a society. That is why they belong in our prayers and parish forums, our formation programs and service to others. Jesus knew this when he prayed for the vocation of the church, just before he was crucified for the political issues that were at the heart of his ministry.

Can we believe, as Jesus does, that we all may be one, not in spite of our differences, but indeed as a consequence of them?

Sisters and brothers in Christ, the world is desperate for models of living together with difference in ways that make us more whole and more holy. God is ceaselessly calling us to be such a model, to show forth, by our patient, generous, honest, and humble work, the way of love. That is the vocation of the church, it is the answer to Jesus's prayer, and it begins with each of us and in each of our congregations. It begins with the expansive understanding that through our diversity and differences we are not divided, but become more whole, more complete, more fully in the image of God.

Jesus prayed, "The glory that you have given me I have given them, so that they may be one, as we are one, I in them and you in me, that they may become completely one, so that the world may know that you have sent me and have loved them even as you have loved me."

Amen.

# Bishops' Visitations

## December

- 2 St. Paul's, Norwalk - Persell
- 2 Trinity, Toledo - Hollingsworth
- 9 Christ Church, Kent - Hollingsworth
- 9 St. John the Evangelists', Napoleon - Williams
- 16 All Saints', Toledo - Hollingsworth
- 16 Grace, Mansfield - Williams
- 23 St. Andrew's, Toledo - Hollingsworth

## January

- 13 Christ Church, Hudson - Hollingsworth
- 20 St. John's, Youngstown - Hollingsworth

## February

- 3 Our Saviour, Akron - Hollingsworth
- 10 St. Andrew's, Cleveland - Hollingsworth
- 10 St. Luke's, Cleveland - Williams
- 24 All Saints, Parma - Williams
- 24 Trinity Cathedral - Hollingsworth

## March

- 3 St. Paul's, Oregon - Hollingsworth
- 10 Christ Church, Oberlin - Persell
- 10 Grace, Defiance - Hollingsworth
- 10 St. James, Wooster - Williams
- 31 St. James, Boardman - Persell
- 31 Holy Trinity, Lisbon - Hollingsworth
- 31 St. Timothy's, Massillon - Williams



The Rt. Rev. Mark Hollingsworth, Jr.  
Bishop of Ohio

November 9, 2018  
Trinity Cathedral



# Convention Recap



The Diocese held its 202nd Annual Convention on November 10 at the Cleveland Marriott East in Warrensville Heights. While much was accomplished throughout the day, some highlights include a Bishop's Medal presentation, canonical amendments, and resolutions passed. The Bishop awarded the 19th Bishop's Medal to Jim Baker of Grace Church, Sandusky. The Bishop noted the many years of service Jim has given on both the parish and the diocesan level.

There were five canonical amendments presented to the convention this year. All amendments were passed. To read the canonical amendments, visit <https://dohio.org/our-diocese/about/convention-2018>. Three resolutions were also presented at Convention. R1: On Clergy Compensation is presented annually. R2: Resolution in Support of Increased Young Adult Outreach and Involvement was also presented. This resolution focused on increasing the involvement of those aged 18-30 in the church. The rationale centered on this being the in-between stage of youth and adulthood. Eva Warren, who presented the resolution, believes this resolution will help keep this demographic in the church. R3: Special Resolution submitted by the Committee on Constitution and Canons voted to formally close two parishes: St. Augustine's, Youngstown and St. Paul's, Marion.

The convention also went paperless this year, eliminating folders, flyers, and other printed materials, and implemented a mobile app for participants to use.

## Clergy Changes

### CLERGY RETIRED:

The Rev. David Bargetzi is retiring as Rector of St. Luke's, Cleveland as of January 1, 2019.

The Rev. Dr. C. Eric Funston is retiring as Rector of St. Paul's, Medina as of January 1, 2019.

The Rev. M. Kathryn Rackley has retired as Canon for Spiritual Formation of Trinity Cathedral, Cleveland.

The Rev. Richard C. Israel has retired as Associate Rector at St. Paul's, Cleveland Heights.

### NEW CLERGY:

The Rev. Dr. Beverly A. Collinsworth is serving as Priest-in-Charge at St. Thomas, Port Clinton.

The Rev. Jessie G. Dodson is serving as Assistant Rector at St. Paul's, Cleveland Heights.

The Rev. Nancy E. Kin is serving as Priest-in-Charge at St. Matthew's, Toledo.

The Rev. Alexander D. Martin is serving as Priest-in-Charge at St. Barnabas, Bay Village.

The Rev. Sharon E. Williams is serving as Priest-in-Charge at St. Andrew's, Cleveland.

### CLERGY TRANSITIONS:

The Rev. Shawn E. Dickerson has resigned as Priest-in-Charge at St. James, Boardman.

The Rev. David Kendall-Sperry has resigned as Rector at St. Paul's, Mount Vernon.

The Rev. Philip F. Kunder has resigned as interim rector of New Life, Uniontown.

The Rev. Sarah J. Shofstall has resigned as rector of St. Barnabas, Bay Village and is serving as the priest associate of Trinity Cathedral, Cleveland.

# Connecting Communities

by the Rev. Brad Purdom

*Do you want to know where to find Jesus today? Have you ever wondered how to go about figuring out what God is up to in the world? Are you wondering about how to shape local churches that aren't boring or merely a poor substitute for the self-help programs on TV? The response to each is the same: join with Jesus and move back into the neighborhood because that's where we'll connect with what God is up to. There, in the ordinariness and humanness of a neighborhood, we will discover what it means to be Christian and, in so doing, start to get what it's like to be more fully human. – Alan Roxburgh; Moving Back into the Neighborhood.*

Many of the ways we used to be the church don't connect with people as they once did. And most of us are willing to change. We want to develop relationships with people outside of our congregations. We want to meet God in them and perhaps have them meet God in us. But beyond social outreach, we aren't always sure exactly how to do that.

We know how to have a food pantry or a community lunch. We know how to join with Habitat for Humanity, collect clothing or money for a good cause, or send our youth somewhere on a mission trip. But how do we build actual relationships with those same people? And sometimes even more difficult, how do we make meaningful connections with those not in need of our good works?

Connecting Communities is a practical process that helps us do those very things. Through it we will learn to be with God, each other, and our communities not through books or lectures, but by engaging in simple exercises together and then reflecting upon our experiences.

The Rev. Dwight Zscheile, the Rev. Michael Binder, and the Innovation team at Luther Seminary have been fine-tuning this process for a number of years with Episcopal dioceses and Lutheran synods across the United States, and have trained a team from the Diocese of Ohio to bring it here in 2019.

Your congregation is encouraged to join with us in what we are calling Connecting Communities – a group of congregations who commit to one another in a nine-month learning experience. Participating congregations send a team of 4-6 people who come together for three Saturday workshops and, in the months between them, invite members of their own congregations into fun, simple experiential exercises.

The learning and spiritual growth happens when as many people as are willing try the exercises in their congregation, and then reflect with each other on their experiences. This action-reflection approach is the way adults learn best.

Connecting Communities is about connecting more deeply with God, each other, and your neighborhood; we believe it will help put legs on some things you've likely been wanting and studying for the last several years. More detailed information has already been sent to all clergy, wardens, and congregations and is also available through the Rev. Brad Purdom at [bpurdom@dohio.org](mailto:bpurdom@dohio.org) and Antoinette Taylor at [ataylor@dohio.org](mailto:ataylor@dohio.org), or ask any member of our Diocesan Connecting Communities team: Kate Gillooly, St. Luke's, Cleveland; Alex Barton, Church of the Redeemer, Lorain; and Michelle Killin-Keith, St. Peter's, Lakewood.



# WHY DO WE DO THAT?

## [ Liturgy ] by the Rev. Peter Faass

The Episcopal Church is a liturgical church. The use of the term liturgy has come to mean many things over the years, but in a nutshell, it essentially means two things: that all the people – clergy, liturgical ministers, choir, congregation – are participants in the worship service; and that everything we use, do, and wear in the liturgy has meaning.

Silence in church is – in my experience – a waning practice. It used to be that when we entered a church we entered into a place and time of silence as we, through prayer and contemplation, prepared for worship. Silence allows us to still the mind and our racing thoughts. It calms our hearts so we may allow room there for God to meet us. All too often silence before worship has been replaced by social time and small talk. Silence in our worship – between scripture readings, after the sermon, at the invitation to confession – is meant to allow time for reflection and contemplation. Yet these silences are discomforting to many people, so the clergy tend to minimize silence, or eliminate it altogether. I think this discomfort reflects our societal need for noise at all times to distract us from the inner thoughts of our hearts and minds. Yet silence is a vehicle to God. Its practice as a Christian discipline needs to be encouraged and nurtured.

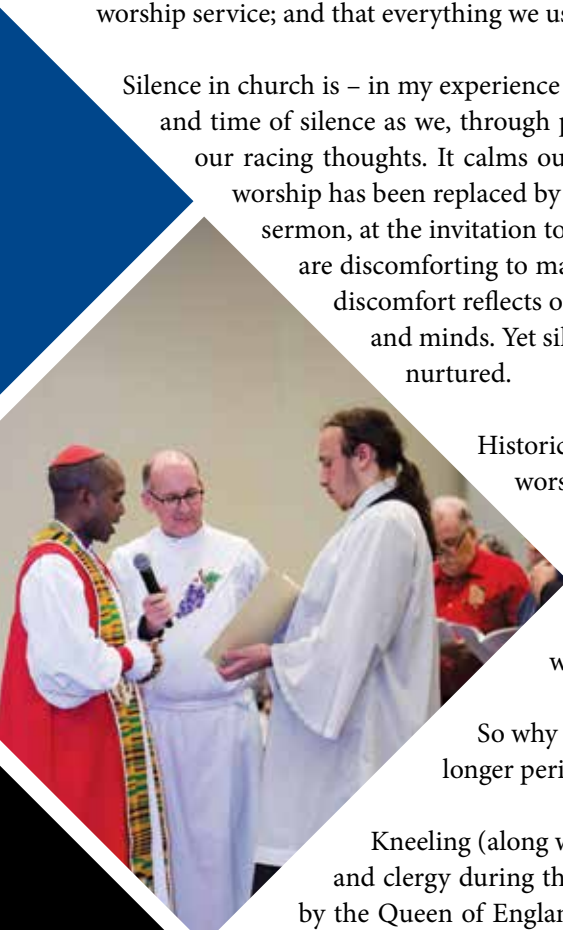
Historically, we Episcopalians have engaged in a lot of personal physical movement in our worship. We stand, sit, kneel, and are all over the nave during the passing of the Peace.

In a now famous HBO special, the late Robin Williams listed the ten top reasons to be an Episcopalian. Number 6 was “pew aerobics.” This tongue-in-cheek joke meant that instead of going to a gym on Sunday morning, you could go to an Episcopal church where you could worship and get a workout simultaneously!

So why do we move so much? Well, to begin with, sitting is a comfortable position, especially for longer periods of time. It is a practical position.

Kneeling (along with being prostrate; generally, only done by some priests and bishops at their ordination, and clergy during the Good Friday liturgy) is a penitential body position. Just like someone being knighted by the Queen of England, kneeling shows reverence and deference to a higher power. In the case of Christian worship, this is God, not the Queen.

In our Celebration of New Ministry service, at the induction, the priest is given the option of kneeling in the midst of the congregation they are called to serve. The priest then says a prayer asking God’s guidance in leading the congregation, a portion of which reads, “Make me an instrument of your salvation for the people entrusted to my care, and grant that I may faithfully administer your holy sacraments, and by my life and teaching set forth your true and living Word.” This position of humility and reverence is both before God, who rules over all, and the congregation. It reminds the priest that they, like Christ, are called to be a humble servant of all.



We tend to kneel during the Confession and Absolution, the Eucharistic prayer (after the Sanctus), and for the post-Communion prayer. Many people also kneel when they return to their pew after reception of the sacrament. These are all moments of humility and reverence in our worship; many people feel that kneeling is an appropriate form of physical piety at such moments.

We stand to show honor and respect. Back in the day, when new people entered a room, the people in that room stood to be introduced, say hello, shake hands, or kiss. Doing so shows respect and honors the new person joining the group. So, when we stand in the liturgy, we do so to show respect to God. The most noticeable moment we do this is for the proclamation of the gospel. Traditionally the gospeler stands in the midst of the gathered community to proclaim the Good News. We Christians emulate this movement from the synagogue service where the Torah is touched (actually the velvet cover, not the scrolls) by the standing congregation as it is carried with great joy, singing, and dancing into their midst.

We also stand when the procession enters for a service or when, in the absence of a procession, the celebrant enters the sanctuary to begin worship. Our standing shows respect for the clergy who are Christ's representative in worship.

Some folks also bow, either just their heads or sometimes a full, from the waist bow, at various points in worship. Common times for this are when a processional cross, the gospel book, and the bishop process. Each of these items or persons are understood to be imbued with holiness, worthy of our reverence. Ergo, the bow.

Other places we may bow are when the names of the Trinity are mentioned in the liturgy. We do this to offer homage and reverence. In Philippians (2:9-11) we are called to such piety. "Therefore, God also highly exalted [Jesus] and gave him the name that is above every name so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Standing seems to be overtaking kneeling in many congregations, something that many people rue. Standers sometimes upset kneelers for a couple of reasons. Kneelers sometimes see standers as being less respectful to God. But they may also be irritated because when they kneel and the person in the pew in front of them stands, their view is of someone's behind, not the celebrant, or the altar.

I am both a stander and a kneeler during various parts of the liturgy. But when it comes to the Eucharistic prayer, I am reminded that in form B we pray, "In him, you have delivered us from evil, and made us worthy to stand before you." That seems pretty unambiguous to me as we determine our physical position at this juncture of worship.

Many Anglicans make the sign of the cross and many do not. Making the sign has long been a distinguishing mark between low church adherents (who do not) and high church adherents (who do). For some it has been seen as being "too Catholic," by which they mean the Roman variety. But making the sign of the cross is a meaningful way to do several things: sanctify ourselves, (by which I mean setting ourselves apart and reminding us we belong to Christ); to be a marker of our belief in the Triune God; and to receive God's blessing from the clergy. Some see making the sign of the cross as a prayer in itself.

Roman Catholics make the sign using the four points of the two bars of the cross; the main beam and the cross bar. The pattern would be head, heart, left shoulder, and right shoulder. Anglicans almost always add a fifth point back at the heart, which can mean many things, but for me reminds me that Christ dwells in my heart and that's where I always want to end up with him.

The sign of the cross is made whenever we recite or hear the Trinitarian formula (Father, Son, and Holy Spirit), at the pronouncement of Absolution after Confession, and either before or after receiving the sacrament of bread and wine. You may see some folks also making tiny signs of the cross on their forehead, mouth, and heart at the announcement of the gospel. And many also make the sign of the cross during the Sanctus et Benedictus when we say, "Blessed is he who comes in the name of the Lord."

All these various physical postures and motions have meaning and remind us that worship of God should be a full sensory and body experience. Trying new ways of using our bodies to give praise and thanksgiving to God is a good thing for all of us. So, try it. You may like it. And in the process, you may experience God in new ways.

# DIOCESAN YOUTH

by Amy Campbell



# EVENT



As a senior in high school, this DYE marked the beginning of the last year of youth events for me, but the first of many youth events for Bellwether Farm. During a previous visit to the farm during the Spring Youth Gathering, we placed our handprints on the concrete floor of the Worship Barn. Walking into the Worship Barn at DYE and seeing the changes, namely the wood floor, was overwhelming. The wood we were contra dancing on Friday evening was laid on top of our prayers. It felt like God's love was rising from the floor and gathering within us. Saturday morning brought about the scavenger hunt where we all got soaked in the rain, but that didn't faze us too much! We simply changed our clothes and hung them to dry over the banister. Bellwether truly became another home.

Bellwether Farm is great because you get to experience God in so many different ways, not just on the page, not just in the sanctuary on Sunday mornings, but in the sun coming in through the windows as you wake up in the morning, the wagging tails and kisses from the beautiful dogs, the unobscured night sky, free from light pollution, the camaraderie between members of teams during activities, the joy in your heart as you call the goats and sheep to come eat and seeing them run to you, and when the honey bees land on you and just roam freely on your arms. God is everywhere, constantly with us, no matter who we are or what we believe, and this is especially true at Bellwether. He's in the mud after the rain. He's in the growing plants. Yes, He's even present in those bugs that distract us. Bellwether is growing with us. It's feeling the rhythm of life, just as we are. Every time we do something new there, Bellwether is experiencing it for the first time too. Just as God is building us piece by piece, just as we build ourselves, Bellwether Farm is being built by other people for you. Each day is new at Bellwether, bringing with it new challenges, new experiences, just new in general. This is the same for us.

My first experience with youth events was at Happening 2016. I was young, struggling with anxiety, and for some reason, I found a family amongst people I barely knew. These past couple of years have provided me with experiences and memories I will hold close for the rest of my life. You never really know who you'll meet at events, and the hugs of people you haven't seen in months who love you, being able to pick up right where you left off as if no time has gone by – priceless. The people who you didn't even know on Friday, you're probably going to exchange numbers and talk with frequently after.



My faith has always been one of the biggest parts of my life, and being able to share in it with so many of you has allowed me to grow. Thank you Father Zeke for introducing me to youth events. Thank you Father Vincent, Canon for Christian Formation, for continuing to love and help us find ourselves at youth events. Thank you Mary Anthony, for being inclusive, caring, and providing transportation for so many of us. And thank you to Bishop Mark, for the continuous support of us and for bringing the dream of Bellwether to life. A big thank you to the team at Bellwether who made it possible for this to happen with their continuous hard work and dedication. I hope and pray that all the people who come after me will find the love of God and the love of others, and go in peace to love and serve one another.

# Bellwether Farm Updates

by Brandon Gooch



Bellwether Farm is continuing to fulfill its mission of promoting physical and spiritual wellness by providing hospitality to nearly 30 different groups and organizations since September 2018. We have hosted family camps, leadership conferences, confirmation retreats, deacon formation retreats, the Diocesan Youth Event, parish retreats, and many others. I encourage you and your parishes to consider hosting an event at Bellwether.



We are growing! We recently hired a full-time chef, Will Skinner, who has a passion for farm-to-table cuisine. Will is eager to teach others about creative ways to prepare fresh foods. I look forward to all of you getting to know Will. His passion is exciting and contagious.



The farm is also increasing in numbers. In the month of November, five new kids and twin lambs were born within a few days time. We also purchased 70 chicks to raise over the winter. Needless to say, there is never a dull moment here on the farm!



I am also pleased to report that we collected at least 480 dozen eggs from our chickens and 6,000+ pounds of produce from the farm this year. We successfully preserved a lot of the produce by freezing, canning, dehydrating, and fermenting!



The plans for Summer Camp 2019 are well underway and the dates have been set. Registration for camp will open in January. Please be on the lookout for more information on our website and social media. A large part of the camp experience depends on fun, energetic, and exciting camp counselors. If you know a college student who possesses these qualities, please have them contact Brandon Gooch by email at [bgooch@bellwetherfarm.com](mailto:bgooch@bellwetherfarm.com) or by phone at 662.832.5696.

# Summer Camp at Bellwether Farm

Bellwether Farm offers a traditional overnight summer camp where school-age children can immerse themselves in fun, engaging activities. These programs will seek to teach healthy social, nutritional, and environmental practices, while providing a safe context in which to encounter God's beautiful creation. All campers will have an opportunity to learn about organic gardening, animal care, and creative cooking. They will also participate in traditional camp activities including swimming, canoeing, arts and crafts, fishing, field games, and archery. The Bellwether Farm staff is invested in the life of every camper, seeking to inspire future generations to become passionate leaders in the world around them.

## Summer Camp Dates:

### Week 1: June 17 - 22

Options for children who have completed grades 1-12

### Week 2: June 24 - 29

Options for children who have completed grades 2-12

### Week 3: July 1 - 6

Options for children who have completed grades K-12

### Week 4: July 8 - 13

Options for children who have completed grades K-12

### Week 5: July 15 - 20

Options for children who have completed grades K-12

## Activities Include:



NATURE HIKES



GARDENING



COOKING



CANOEING



SWIMMING



ARTS & CRAFTS



FIELD GAMES



ARCHERY



CAMPFIRES



FISHING



ANIMAL CARE



# Philander Chase and the General Convention of the Episcopal Church

by the Rev. Dr. Brian Wilbert



Philander Chase was elected the first Bishop of Ohio on June 3, 1818, less than a month after the death of his beloved spouse, Mary. It took eight months and nine days before he was consecrated to that office. The why and wherefore of this is an important story and fodder for another article. To whet your appetite, there were some in the church who tried to malign Philander's character by stating that he had been a slaveowner while serving as the rector of Christ Church in New Orleans, Louisiana. For more information about this attempt to refute his election (and indeed his worthiness), see Smythe's *History of the Diocese of Ohio*. Happily, for Philander and the fledgling church in Ohio, the issues were resolved beyond reproach and on February 11, 1819 the Right Reverend Philander Chase was consecrated a Bishop in God's church by William White, assisted by John H. Hobart, James Kemp, and John Croes. The very next day, he mounted a horse and headed back to his diocese.

Philander served in the ministry of the episcopacy with absolutely no salary or benefits. He supported his family and ministry by farming and by teaching at an academy in Worthington, Ohio. There were no consecrated churches in Ohio. There wasn't a network of roadways or railroads connecting the "urban" areas of the diocese. No telephones. No such thing as instantaneous communication.

This may explain why Philander Chase did not attend the General Convention of 1820 (which officially recorded his consecration). He was busy with organizing parishes in Ohio, getting married to his second wife (Sophia), farming, teaching, and devising what would become Kenyon College. Bishop Chase did send a letter giving a report about the status of the church in Ohio which was entered into the Journal of the General Convention. In his report he recorded that since his consecration he had confirmed 234 persons and that the clergy resident in his diocese numbered six. Chase also did not attend the General Convention of 1823. (He was off in England raising money to build Kenyon.) He again sent a letter giving the state of the church in Ohio. However, he did not include a list of clergy in the diocese. For the purpose of the General Convention Journal, a list was put together from the publication "Sword's Almanac for 1823" which indicates that in addition to the bishop, one deacon and five priests were resident in the diocese and that occasionally "the Rev. Joseph Doddridge, canonically resident in Viginia, officiates at services in the diocese."

The 1826 General Convention met at St. Peter's Church, Philadelphia. Bishop Chase did attend this convention, along with two priests. No lay deputies from Ohio were in attendance. The General Convention Journal records that printed diocesan convention journals from 1823 through 1826 were received from the Diocese of Ohio at the 1826 Convention. The



State of the Church report for the Diocese of Ohio recorded the deaths of the Rev. Philander Chase, Jr. and the Rev. Roger Searle. This report also announced "a Diocesan Theological Seminary, having the power of conferring degrees in the Arts and Sciences, under the name and style of 'The President and Professors of Kenyon College in the State of Ohio,' has been established by the ecclesiastical authority, and recognized civil legislature, since the meeting of the last General Convention. A landed estate, giving great promise of its future enhancement in value, has been purchased in a healthy and central part of the State (Gambier near Mount Vernon). The present number of students is 30 and candidates for holy orders numbers three." The 1826 General Convention Journal records, in addition to Bishop Chase, Ohio had seven priests and one deacon.

The 1829 General Convention met at St. James Church, Philadelphia. Chase did not attend. Two diocesan presbyters were in attendance. No lay deputies from Ohio attended. The state of the church report for Ohio reports the number of clergy in the diocese, besides the Bishop included 13 Presbyters and one Deacon. The following appeal was also included: "In casting our eyes over this extensive Diocese, where the hand of God has lavished its bounties, we grieve to see the moral waste that spreads around. Multitudes there are without a Sabbath, without a preacher, without a sanctuary, without ordinances, living without hope and without God in the world. Our hope is in God to bless Kenyon College. Under him that institution may furnish missionaries to the wandering and unsettled, and pastors to organized congregations. The center building (Old Kenyon) has been completed but much remains to be done and all is lost if the effort be relaxed..."

By the 1832 General Convention in New York City, Bishop Chase had already resigned his position as Bishop of Ohio and President of Kenyon College (which happened on September 9, 1831 over "control issues" between Kenyon, the bishop, and the clergy of the Diocese) and moved to a farm in Michigan. Bishop McIlvaine had already been elected to replace him. Two

clerical deputies accompanied Bishop McIlvaine to General Convention at which there was considerable debate about whether Philander Chase had actually resigned as bishop. This matter alone and ratification of Bishop McIlvaine's election took up quite a bit of time and consumed much of the work between the House of Deputies and the House of Bishops during this triennial meeting of The Episcopal Church. When all was said and done, the Convention found that Bishop

Chase had indeed resigned and Bishop McIlvaine had in fact been duly elected and the testimonials of the election were duly certified. Charles P. McIlvaine was consecrated on the final day of the Convention on October 31 at St. Paul's Chapel, New York City, along with John H. Hopkins (Bishop of Vermont), Benjamin B. Smith (Bishop of Kentucky), and George W. Doane (Bishop of New Jersey).



This, however, was not the end of Bishop Chase's relationship with the General Convention. Chase went on to be elected first bishop of the Diocese of Illinois in 1835, just ahead of the General Convention that year which he did attend. He was also present at the General Conventions of 1838 and 1841. Eventually he became the senior bishop in The Episcopal Church by virtue of his age and the fact that he had outlived all of his peers. As such, he assumed the role of Presiding Bishop on February 15, 1843 and presided over the House of Bishops at the General Conventions of: 1844, held in St. Andrew, Philadelphia, PA; 1847, held in St. John's Chapel, New York, New York; 1850, meeting at Christ Church, Cincinnati, Ohio. The General Convention of 1850 was the first and only time Bishop Chase returned to Ohio after he departed in 1831. During his tenure as Presiding Bishop he consecrated 8 bishops including William Jones Boone as Bishop of Shanghai for Missionary Work in China (1844); George Washington Freeman bishop of Arkansas and the Indian Territory (1844); Horatio Southgate as missionary bishop "for the dominions and dependencies of the Sultan" (the Ottoman Empire). Chase also had the difficult task of pronouncing presentments of suspension against two brothers in the episcopacy: Henry U. Onderdonk (1844) on allegations of intemperance (later revoked in 1856) and Benjamin T. Onderdonk (1845) on allegations of misconduct. Chase left the office of Presiding Bishop on September 20, 1852 on the day of his death, after having been thrown from a carriage by his horse at the age of 77. He served as Presiding Bishop for nine years and 218 days.

In a memorial minute some years later, Benjamin Smith wrote of Bishop Chase: "in after years, when as Presiding Bishop... he appeared, on public occasions...in full canonicals, all were impressed with the idea that a great branch of the Church co-extensive with the limits of a Continent, could have found in no human form, not even in that of Daniel Webster, a more fit representative, as its Patriarch."



# snapshots:

stories of inspiration & ministry from the diocese



**St. Mark's, Canton** has invited their youth to participate in the "Puppet Gang" for the past 21 years. The group performs two shows per year, one in May and one around Christmas. Currently, the group has six teens consistently involved, and will occasionally ask for the help of the Sunday School children. The program started using brooms and mops with changeable facial features as puppets. As the "Puppet Gang" grew, members of St. Mark's began to make the puppets and props. The group now performs under blacklights using fluorescent props and puppets that are ordered. The participants meet to practice twice a month to prepare. The scripts are ordered along with the puppets. As the shows begin to develop, the teens are encouraged to add their own twist to the show through lighting, props, or other possible changes.



**The West Mission Area Commission for Racial Understanding (CRU)** held their second storytelling day at **St. Paul's, Maumee**. "Children's Storytelling Day: Peace-Making Across Cultures" was intended to build bridges and show how both differences and similarities make everyone who they are. Each presenter was from a different culture and were allotted approximately 15 minutes to share a story, host an activity, or share a snack with the participants, who could then stamp their passport at each station. While the event was geared towards children, the invitation was open to participants of all ages. This year's event welcomed 88 participants to hear stories from different cultures.



**Harcourt Parish, Gambier** has been working with Kenyon College students through Canterbury Kenyon. Canterbury Kenyon offers many different opportunities to Kenyon students including Canterbury "Dinner Church," Bible study, burritos and board games, a welcome back BBQ, Canterbury Easter breakfast, a community Easter dinner, and a finals week study and prayer mini-retreat. Through the various aspects of this program, more than 40 students from Kenyon have become regularly involved with Harcourt Parish. Canterbury Kenyon also allows for members of the parish to act as "host families" for students. The program also currently has students that act as Peer Ministers. The students help assist the priest-chaplain in overseeing the Canterbury programs. Harcourt Parish hopes to be able to grow this program to include more Peer Ministers as well as further develop different aspects of Canterbury Kenyon.

# PROFILES

Eva Warren  
Harcourt Parish, Gambier



To many, it will come as no surprise that the Episcopal Church is a fundamentally important part of my life. I am the third generation of my family to serve the church in a structured capacity, with a priest, a vestry member, and lay leaders galore within my family tree. My first parish was St. Bartholomew's Church in NYC and I have been lucky to attend Episcopal schools for most of my life. In Ohio, I have come to count Harcourt Parish and Kenyon College as my spiritual homes. I consider myself a bit of a church governance nerd and have enjoyed attending Diocesan Convention as a delegate for Harcourt Parish! As I look towards my future, I hope that after Kenyon I will be able to find as warm a welcome in my new church home as I have found here in the Diocese of Ohio.

Rick Balog  
St. Peter's, Ashtabula



I was introduced to the Episcopal Church when I attended a service at St. Peter Church in 1973 with my future wife, Ann, and her parents. Coming from a Congregationalist background, the service was different from my previous experience at church, and I quickly came to embrace the formality and the feeling of God's presence immediately after entering the sanctuary and while receiving the Holy Communion. I was convinced this was where we should worship. As we raised our three children, St. Peter Church was there with us baptizing and educating our children in Sunday school, youth groups, and camp. Then came the blessings of marriages, and, yes, funerals too. We soon realized what 'parish family' means. I am a former Ashtabula firefighter, fire chief, and Ashtabula councilman, and currently am privileged to serve as senior warden, acolyte, chalice bearer, and lay reader at St. Peter Church, Ashtabula.

Carolyn Beears  
Church of the Epiphany, Euclid



I grew up being a preacher's kid. My dad was a Methodist Church licensed local preacher. My favorite church was Centenary Methodist in Beachwood. Church activities and church family were an important part of my growing up. When I married Dan Beears, we became members of St. Paul's, East Cleveland. As a young couple, it was important for us to find a church home to share with each other and with our children. It took some time for me to learn new ways. The most important learning was that though different denominations do things in different ways, the love of God and following our Lord are most important. Our parish home – Church of the Epiphany – offers many opportunities to serve in different ways that use and grow my skills and talents, including reader, chalice bearer, choir member, and Clerk of the Vestry. Best of all, as the Epiphany Fellowship chairperson, I also get to coordinate many events including last year's Bicentennial Celebration. I know that God is not finished with me yet and I look forward to the blessings that God has planned for me.

# Being in Belize

by Rachel Harrison

Anyone who has committed themselves to following Jesus for any amount of time has learned that he seems to revel in pulling us out of our comfort zones. I am not a seasoned traveler and yet I found myself spending six weeks of my summer break from Seminary of the Southwest in our companion diocese, the Diocese of Belize.

My unlikely journey began on a trip back to Ohio for Convention in 2017 when I met the Bishop of Belize, the Rt. Rev. Philip Wright. Bishop Wright spoke about an English-speaking country with a young population and a church which needs more priests and deacons. He passionately outlined his desire for more female priests and hope that more female seminarians would visit so that girls in Belize's Anglican schools could see more women in ministry. I had to restrain myself from shouting "Me, Me! Send me!" Having grown up around the all-male priesthood of the Roman Catholic Church, I have a potent understanding of the need for girls to see themselves in their religious leaders. Bishop Hollingsworth has voiced a desire to see all seminarians travel to one of our companion dioceses abroad. Without kindness and faith from both of these men, I would not have gone to Belize, and I give them my greatest thanks.

I spent the bulk of my time in Belize shadowing the Rev. Barbara Rosado McBride. The Rev. Barbara is probably the hardest working priest I have ever met. She is in charge of four parishes and three schools, while simultaneously serving as chair of the board at another school. The Rev. Barbara is always going, always working for her church and her hometown, while dreaming of finding ways to do more. While I was in Dangriga, her primary church, Christ the King, had new windows installed. We spent an afternoon joyfully taking in the sight of workers improving the space. We often wandered the old Christ the King building and dreamed about where it would be in one year, two years, a decade. There are plenty of reasons to be discouraged. Yet, there is still hope to be found across the mountains, barren stretches, beaches and barrier reefs that comprise Belize. Everywhere I went someone was trying to feed me and they were always eager to tell me about their country. What I remember best about living in Belize is the kindness of the people.

# 2019 Winter Co

## MORNING WORKSHOPS

**Exploring Lay Leadership** Examine the purpose, roles, and responsibilities of lay leadership in The Episcopal Church with Bishop Hollingsworth. How does our structure reflect our theology? And how do we understand and build the connections we have with each other? – The Rt. Rev. Mark Hollingsworth, Bishop of the Diocese of Ohio

**Speaking our Faith** Building upon her Friday keynote presentation, the Rev. Kit Carlson will offer practical help in learning to have compassionate, caring conversations with other people about spirituality, belief, and Jesus Christ. This workshop will help you personally and begin to equip you to bring this important work to your parish. This workshop will be repeated in the afternoon workshop session. – The Rev. Kit Carlson, Winter Convocation Keynote Presenter

**Youth Ministry in Smaller Churches** Youth Ministry at its heart is relational. It is holding young persons in the woods of adolescence and assuring them that they will make it through, loved, and not alone. No matter what size your congregation, it is so easy to fall into the trap of measuring success in numbers and calendar events. Of believing that more is, well, more. We will spend 90 minutes exploring practical aspects of ministry like marketing, recruiting, parent support; the balance of study, prayer, fellowship, service, and worship. And we will do so while also discerning specific goals for the variety of opportunities to engage, and be engaged by, the youth in our parishes, and those who seek to serve Christ in them. This workshop will be repeated in the afternoon workshop session. – Ms. Heidi Carter, Winter Convocation Guest Presenter

**Playing with the Psalms** Not all prayer looks or feels the same! Join with an artist and a musician in praying, singing, and reflecting on a Psalm through your own artistic expression. No special abilities or training are needed. This is a hands-on and unique spiritual experience. – Ms. Denise Stewart, Church of the Good Shepherd, Lyndhurst and Michelle Gaw, St. John's, Ohio City.

**Mission: Going Global (and local) with God** Mission and outreach efforts often turn into "us" doing for "them." How do we break out of that pattern and develop relationships that transform all of our lives? We'll reflect on the work the Commission on Global and Domestic Mission (CGDM) has done with its partners in Tanga and Belize, and consider what questions we all need to ask about our local and global mission work to help us move from "doing for" to "sharing with."



# Convocation Workshops

We'll also explore resources CGDM offers to help imagine what such mission can look like in your parish. – The Rev. Margaret D'Anieri, Canon for Mission, Diocese of Ohio; Ms. Lisa Roth, Trinity Cathedral; The Rev. Beth Frank, St. Mark's, Canton; and Members of CGDM

## AFTERNOON WORKSHOPS

**Speaking our Faith** Building upon her Friday keynote presentation, the Rev. Kit Carlson will offer practical help in learning to have compassionate, caring conversations with other people about spirituality, belief, and Jesus Christ. This workshop will help you personally and begin to equip you to bring this important work to your parish. This workshop is repeated from the morning workshop session. – The Rev. Kit Carlson, Winter Convocation Keynote Presenter

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**Connecting Communities** This workshop will give you a taste of our diocese's new nine month process to help your congregation grow closer to God, each other, and your community. Our diocesan team has been trained by the Rev. Dr. Dwight Zscheile and members of his team from Luther Seminary. – Ms. Kate Gillooly, St. Luke's, Cleveland; The Rev. Alex Barton, Redeemer, Lorain; Ms. Michelle Killin-Keith, St. Peter's, Lakewood

**Dinner Church** At Dinner Church, liturgy becomes informal, sermons become dialogues, and Holy Communion is placed in the context of a family meal. It is a fresh way to nurture members and invite friends. Join three parishes in our diocese in a discussion about dinner church. The challenges and our successes experienced in these three different contexts will be shared as well as resources to get you started. – The Rev. Aaron Gerlach, Old Trinity, Tiffin; The Rev. Rachel Kessler, Harcourt Parish, Gambier; and The Rev. Matt Wahlgren, St. Paul's, Fremont

**Singable Hymns** (from the Hymnal!) The Rev. George Baum spent 30 years playing in a band and writing songs, which is how he learned that not every song is a "sing along." Come and learn how to spot the singable hymns in the Hymnal 1982 (and walk away with your own starter list). – The Rev. George Baum, St. Timothy's, Massillon

**Breathing Life into Your Stewardship: Learning Best Practices from Other Parishes** In this interactive workshop you will learn tips, techniques, and best practices that parishes in the diocese have used to enhance or revitalize their stewardship programs. Ms. Laura Hnat, Chief Development Office, Diocese of Ohio

**To Know the Artist, Study the Art! - Collaborative Ministry through the Arts** A collaborative production of PARADE – the Emmy-Award-winning Broadway musical – recently provided a tool to help St. Timothy's, Perrysburg exercise a powerful community awareness witness and ministry. The collaborators will tell the story of bringing together an Episcopal parish with a community theater organization and the Jewish Federation of Greater Toledo. This is one element of a multi-faceted approach to community ministry, utilizing the arts as a medium for multi-faith conversation (and evangelism). – The Rev. Jeff Bunke and friends of St. Timothy's, Perrysburg

**Making the Most of Your Photos and Social Media** Learn about best practices for taking and sending photos as well as some suggestions on how to store them. We will also go over some procedures for making the most out of your social media pages, focusing primarily on Facebook and Instagram. Q&A to follow. – Ms. Jessica Rocha, Director of Communication, Diocese of Ohio

**Fearless Finances** For parish treasurers, bookkeepers, and others similarly responsible, Sue Leishman will look at things that are new in that work, and answer any questions you bring. – Ms. Sue Leishman, Chief Financial Officer, Diocese of Ohio

**God is Calling! Can You hear It? The Creating a Culture of Calling Project** God never stops calling us individually and as parishes. Your calling is not just about your purpose or vocation, and it's certainly not limited to your job. Twenty-four churches across the country, funded by a Lilly Grant, are exploring the meaning of calling and designing ways to build a culture of calling in their congregations to assist people with hearing and responding to the voice of God in their lives each day. Participants will leave with a new way to think about God's call in their own lives and lots of ideas for how to bring the power of God's ceaseless calling alive in parishes. – The Rev. Gayle Catinella and Mr. Jim Merhaut, St. John's, Youngstown

**Becoming Beloved Community at Your Church** Last year at Convocation, our keynote speaker Heidi Kim gave an overview of The Episcopal Church's Becoming Beloved Community initiative for Racial Reconciliation. If you want to know more about creating a Becoming Beloved Community group at your church, this is for you! You'll hear how the Becoming Beloved Community group got started at Trinity Cathedral, how it has weathered challenges along the way, and how participants address some of the tough topics around racial reconciliation. – Ms. Allison Hauserman, Ms. Debbie Likins-Fowler, Trinity Cathedral

# Food for Thought

by Cecilia Payne

For many of us, there is nothing that brings back good memories like a peanut butter and jelly sandwich. Sadly for some, that same PB&J sandwich may be the only thing keeping them from going hungry. For more than ten years, Food for Thought, a Toledo-based grass roots organization, has been making PB&J sandwiches and delivering them to people in need each Saturday. The operation takes place at Trinity Episcopal Church in downtown Toledo. In addition to the



sandwiches, Food for Thought volunteers share conversation with the people that they meet, treating everyone with the

dignity and respect that they deserve.

Food for Thought also works to alleviate food insecurity by providing 10 mobile food pantries throughout Greater Toledo. Every second Tuesday of the month, St. Paul's, Oregon hosts one of these pantries. St. Paul's, which has been a partner since 2014, serves residents from the Oregon and East Toledo areas. As many as 90 people a month facing food insecurity come to the pantry for nutritious meal options, often including produce from local farmers. Interim Executive Director Scott Delaney says that Food for Thought looks for strong and invested partners that uphold the value and dignity of their service. St. Paul's, he says, is a perfect reflection of that mission.

In addition to hosting, 10-14 volunteers from St. Paul's and the surrounding community set-up the pantry, guide residents through the line, and carry food to cars. Volunteers share fellowship with the community members who come for food, strengthening the church's engagement with their neighbors. The parish also collects donations, including



in-kind gifts such as additional food and toiletries.

Kathleen Gaul, who coordinates the volunteers for St. Paul's pantry, says that residents are extremely appreciative of the service they provide and that the volunteers benefit emotionally and spiritually from participating in the program. A portion of the funds contributed to the Bishop's Annual Appeal help to support this collaborative effort. For more information about Episcopal Community Services or to make a gift to the Bishop's Annual Appeal, please visit [dohio.org/give-now](http://dohio.org/give-now) or contact Laura Hnat, Chief Development Officer, at [lhnat@dohio.org](mailto:lhnat@dohio.org).

## ECW Carlotta East Scholarship

In the Fall 2018 issue of *Church Life*, we shared this year's recipients of the Carlotta East Scholarship. If that inspired you to complete or update your education, now is the time to start thinking about applying for the 2019 scholarship. Applications may be obtained from Susan Little, the Carlotta East Scholarship Committee Chair ([susanlittle@neo.rr.com](mailto:susanlittle@neo.rr.com)) or online at the Diocese of Ohio ECW webpage: <https://www.dohio.org/offices/ministries/episcopal-church-women>.

Written references will be required from your rector and from two other persons who are familiar with your need and qualifications. If your parish has no rector currently, the reference should come from the Senior Warden. The deadline for applications and references is March 31, 2019.

The Carlotta East Scholarship Fund was established in 1945 to assist Episcopal women who need aid to complete

their education, upgrade skills before returning to the workforce, or complete religious training.

Interest and dividends, in addition to other donations, are used for the scholarships each year. The usual grant for scholarship aid is approximately \$1,000 per applicant. Exceptions in amounts granted may be made by the Carlotta East Scholarship Committee.



# UPCOMING EVENTS

## DECEMBER

### **December 24-31**

Diocesan Offices Closed

### **December 25**

Christmas Day

### **December 29**

The Boar's Head and Yule Log  
Festival

*Trinity Cathedral*

## JANUARY

### **January 26**

Lay Preaching College  
*Bellwether Farm*

## FEBRUARY

### **February 1-2**

Winter Convocation  
*Kalahari Resorts and  
Convention Center*

### **February 15-17**

Happening Staff Retreat  
*Bellwether Farm*

### **February 23**

Connecting Communities  
*Bellwether Farm*

## MARCH

### **March 2**

TrebleFest  
*Trinity Cathedral*

### **March 6**

Ash Wednesday

### **March 15-17**

Happening  
*Bellwether Farm*

### **March 30**

Lay Preaching College  
*Bellwether Farm*

## APRIL

### **April 8-10**

Becoming Beloved Community  
*Bellwether Farm*

### **April 14**

Palm Sunday

### **April 15**

Renewal of Vows, West  
*Trinity, Toledo*

### **April 16**

Renewal of Vows, East  
*Trinity Cathedral*

### **April 19**

Good Friday

### **April 21**

Easter

### **April 26-28**

Spring Youth Gathering (SYG)  
*Bellwether Farm*

Episcopal Diocese of Ohio  
2230 Euclid Avenue  
Cleveland, Ohio 44115-2499



# Winter Convocation 2019

## Speaking Our Faith

Equipping the Next Generations to Tell the Old, Old Story

February 1-2, 2019 at Kalahari Resorts and Convention Center