



CHURCH

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Life



Bishop Arthur B. Williams, Jr. receives the Chapter Certificate of Appreciation from the Wilma Ruth Combs Chapter of the Union of Black Episcopalians at the annual Absalom Jones Service

"My recitation of the Lord's Prayer had revealed my own plea of personal surrender. Your will, God, not mine. In an entirely unexpected way, it echoed Jesus's prayer of surrender on the Mount of Olives, following the Last Supper."

-page 4

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The Rt. Rev. Mark Hollingsworth, Jr.

CHURCH LIFE MAGAZINE

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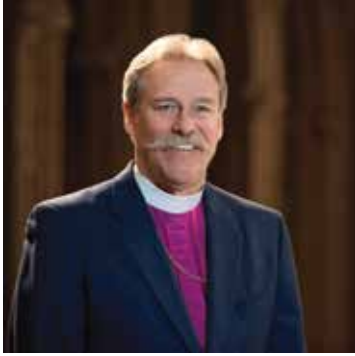
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A MESSAGE FROM THE BISHOP

Non nobis, Domine

Like many of you, no doubt, my sisters and I were taught to pray by our parents who said our bedtime intercessions with us when tucking us in. We learned to say by rote “Now I lay me down to sleep...” and the Lord’s Prayer, and to sing “Jesus, tender shepherd, hear us.” I don’t remember a time before the practice of saying nightly prayers, sometimes kneeling at the bedside, other, colder nights bundled under extra blankets with Yeller, my Labrador Retriever, at my side for warmth.

As a result of learning those prayers before I could read, I began my spiritual formation believing God’s last name to be Hallowell. The Hallowells were friends of our family; their daughter, Sarah, was a classmate of one of my younger sisters. “Hallowell be thy name.” I was caught somewhere between the modest pride of knowing personally the divine family and dismay that God was not a Hollingsworth.

Learning prayers by rote, there was a fixed sequence to the names recited in our general intercessions, beginning with my parents, then my four sisters and me in chronological order, our nanny and the other women who cared for us, our grandparents and various other relatives, and of course the dogs. “God bless Mummy and Daddy, Carrie, Markie, Louie, Annie, and Jennie” and so forth. I can still recite the whole list.

Because they were said night after night for years, and continued to be long after I learned the meaning of

hallowed and that God’s surname was in fact Almighty (and sometimes damnit), there was a rhythm to their repetition and a sing-song quality to their recitation. This was true of the prayers that were actually poems or hymn texts, as well as those that were prose. Certain words or names received emphasis, not because of their relative import, but to keep the cadence going. For example, in the second sentence of the Lord’s Prayer, emphasis fell on the words kingdom, will, earth, and heaven. “Thy kingdom come, thy will be done, on earth as it is in heaven.”

For the first three decades of my life, that was the way I prayed the prayer Jesus taught us. In my early thirties, however, shortly after facing addiction and with nowhere left to turn but to God, an interesting thing happened in my prayer. I noticed that the way I recited the Lord’s Prayer had changed. An unconscious, spiritual shift had occurred. The emphasis had relocated from the nouns to the possessive pronouns. The focus had moved from the possession to the possessor. “Thy kingdom come, thy will be done.”

My recitation of the Lord’s Prayer had revealed my own plea of personal surrender. Your will, God, not mine. In an entirely unexpected way, it echoed Jesus’ prayer of surrender on the Mount of Olives, following the Last Supper. “Not my will but thine be done.” It manifested the deep yearning we all share, and for which Jesus prays on our behalf, that we might give ourselves fully to the God who loves each of us more than anything in all creation. That, of course, is the

mystery of God's love, that at the same time God loves each of us more than anything else. The divine economy of love is not a zero-sum game.

During this season of Lent, you may find it helpful to pay attention to the pronouns, possessive and otherwise, in our prayers, both the prayers we say together and the ones we utter in the quiet confidence of our own hearts. As we once again make the journey with Jesus back to Jerusalem and, finally, through the events of Holy Week to the Mount of Olives and on to Golgotha, the place of the skull, you may find both challenge and comfort in the many prayers and scriptural passages that lead us to join in Jesus' sacrifice, particularly when we are attentive to the pronouns that both differentiate us from God and, at the same time, draw us deeper into God's heart. Perhaps even familiar passages, like this from I Chronicles 29, will take on new or deeper meaning. "Yours, O Lord is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is yours." Even my own will, when I am yours.

Non nobis, Domine, non nobis, sed nomini tuo da gloriam.
Not to us, O Lord, not to us, but to *your* name give glory.
(Psalm 115:1)

Gratefully,



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

Bishops' Visitations

March

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

April

- 7 Christ Church, Warren - Hollingsworth
- 14 Grace, Sandusky - Hollingsworth
- 28 Christ Church, Shaker Heights - Persell
- 28 Grace, Willoughby - Hollingsworth
- 28 St. Paul's, Put-in-Bay - Williams

May

- 5 St. Paul's, Cleveland Heights - Hollingsworth
- 5 Trinity, Coshocton - Persell
- 12 St. Patrick's, Brunswick - Hollingsworth
- 12 St. Paul's, Akron - Williams
- 12 St. Paul's, Steubenville - Persell
- 19 Grace, Ravenna - Hollingsworth



Bishop Hollingsworth as an acolyte.



Winter Convocation

Nearly 300 people from 53 of our parishes gathered together for Winter Convocation at Kalahari Resorts & Convention Center on February 1-2.

The Rev. Kit Carlson, rector of All Saints Episcopal Church in East Lansing, Michigan, was the keynote speaker for this year's event.

Kit talked about steps we can take to begin speaking about our faith - how to put words to our own experiences of God and our personal beliefs and begin to have compassionate, caring conversations with other people about spirituality, belief, and Jesus Christ.

All registrants received a copy of Kit's leader guide to her new book *Speaking Our Faith*.

On Saturday morning, participants gathered to celebrate Holy Eucharist as a community. Heidi Carter, guest presenter and Lay Associate for Ministry at St. Timothy's Episcopal Church in Creve Coeur, Missouri, preached.

Everyone then moved onto the morning workshops that focused on topics such as youth ministry, "playing with the Psalms," lay leadership in the church, and mission outreach.

During this time, youth and children had the opportunity to engage in activities about the basics of the Gospel story and how to tell it in different way.

Lunch followed the morning workshops which allowed for time for community and conversation. During the break,

many individuals also visited the exhibitor tables.

Convocation then resumed with afternoon workshops that included presentations about connecting communities, singable hymns, stewardship, collaborative art programming, and much more.

It was a great opportunity for people to come together from across the diocese and become engaged and inspired with ideas and information to help us move forward into the future together.

Photos can be found on our social media pages as well as on our website, dohio.org.

Save the dates for next year: February 7-8, 2020. We look forward to celebrating with you again next year!



A Timeline in Celebration of the 200th Anniversary of the Consecration of Philander Chase as the First Bishop of Ohio

Compiled by the Rev. Dr. Brian K. Wilbert, Diocesan Archivist

On February 11, 2019 we observed the 200th anniversary of the consecration of Philander Chase as the first Bishop of Ohio. Here is a timeline to commemorate one who was a pioneer, prophet, teacher, evangelist, and even though at times irascible, was a child of God who loved God, loved his neighbors, and changed the world as a “chosen vessel of grace and light” in his generation.

1775 December 14 Born in Cornish, NH to Dudley Chase and Allace Corbett, the youngest of fourteen children, and ultimately survived all his siblings.

1791 Enrolled at Dartmouth College. As a student, Chase became acquainted with the Book of Common Prayer and with a lay reader in the Episcopal Church. After graduating in 1795, he worked as a lay reader in various New England towns while studying for ordination. He studied with the Rev. Thomas Ellison, rector of St. Peter's Church in Albany, NY, while supporting himself teaching at the newly organized city school.

1796 July 19 Married Mary Fay (1779 - 1818) in Albany, NY.

1798 May 10 Ordained deacon by Bishop Samuel Provoost at St. George's Chapel on Long Island, NY.

1799 November 10 Ordained priest by Bishop Samuel Provoost at St. Paul's Church in New York City. Took charge of Christ Church in Poughkeepsie, NY.

1805 Accepted an invitation to help establish the first Episcopal parish in New Orleans, LA - Christ Church.

1811 Returned to New England to become Rector of Christ Church in Hartford, CT.

1817 March 16 Arrives at Conneaut Creek, OH and holds his first worship service “although there was not an Episcopalian in the place.”

1817 Moved to Worthington, OH, purchased a tract of land for a farm and was appointed principal of Worthington Academy.

1818 March 5 Mary Fay Chase dies in Worthington, OH and is buried in the churchyard of St. John's Church.

1818 June 3 & 4 Worthington - Unanimously elected bishop after discussion that he could, should and would be the first Bishop of Ohio. Chase was elected Bishop without a salary and supported himself by farming and teaching.

1819 February 11 Consecrated Bishop of Ohio at

St. James Church, Philadelphia by the Presiding Bishop and 1st Bishop of Pennsylvania William White assisted by John Henry Hobart, 3rd Bishop of New York; John Croes 1st Bishop of New Jersey; and James Kemp, 2nd Bishop of Maryland. Philander Chase was the 18th bishop consecrated in The Episcopal Church.

1819 July 4 Married Sophia May Ingraham (1782 - 1864) in Worthington, OH.

1820 June - 1821 June Logs 1279 miles on horseback traveling around the Diocese of Ohio. During this time frame Bishop Chase preached 200 times, baptized fifty people, and confirmed another 175. “Bishop Chase was so much on horseback that it would not have been unsuitable to erect an equestrian statue of him...”

1823 October Sets sail to England to raise money for the Theological Seminary of the Diocese of Ohio. By July 1824 he had raised nearly \$30,000. Donors included the Lords Gambier, Bexley, and Kenyon, Lady Rosse, and Hannah More.

1824 December The Ohio legislature incorporated Chase's theological seminary, which he would name Kenyon College after one of its chief benefactors.

1825 Classes held at Kenyon College located at Bishop Chase's farm in Worthington. The school opened with one student but by the end of the year had twenty-five pupils including five Indian boys. Chase determines that he needs to move the seminary and with the help of Henry Curtis, a young Mount Vernon lawyer, Chase purchased eight thousand acres of land in Knox County, northeast of Worthington, which Chase named Gambier.

1826 Consecrates St. James Church in Cross Creek, OH as the first dedicated church building in Ohio.

1828 Kenyon moves from Worthington to Gambier and in 1829 takes up residence in “Old Kenyon” the college's first permanent building.

1830 *The Gambier Observer* is first published “devoted to the interest of Religion in The Episcopal Church.” Being the editor and publisher of *The Gambier Observer* was only one in the list of

things which would have labeled the first Bishop of Ohio as having “control issues.” In addition to serving as Bishop of Ohio and President of Kenyon College, he was also the Postmaster and Fire Chief of Gambier, OH.

1831 September The Convention of the Diocese of Ohio demanded that the Bishop relinquish some control. Chase, both frustrated and exhausted, instead resigned the presidency of Kenyon College and the episcopacy of Ohio on September 9, 1831.

1831 September 10 Left Gambier with his family and settled on a small farm twenty miles away (near Millersburg) which he aptly named the Valley of Peace. The next spring Chase moved his family to Gilead, MI, where he returned to the life of a simple farmer and itinerant minister.

1835 Elected first Bishop of The Episcopal Diocese of Illinois. Chase returns to England and goes on a fundraising tour of the southern United States. The cornerstone of Jubilee College is dedicated in 1839.

1841 Publishes his two volume autobiography simply titled *Bishop Chase's Reminiscences*

1843 February 15 Becomes the sixth Presiding Bishop of the Episcopal Church by virtue of his seniority as the oldest bishop in the church.

1844 October 2 - 22 Presides over the 21st General Convention meeting in Philadelphia, PA. At this convention Philander and Sophia each had a portrait snapped and they also had a portrait of themselves taken together.

1847 October 6 - 28 Presides over the 22nd General Convention meeting in New York, NY.

1850 October 2 - 16 Returns to Ohio for the first and only time since 1831 to preside over the General Convention meeting at Christ Church. At this General Convention he has a portrait snapped by famed photographer Matthew Brady.

1852 September 20 At the age of 76 dies at Jubilee College, IL after being thrown and trampled by his horse. He and Sophia are buried in the Jubilee Churchyard Cemetery—now part of the Jubilee College State Park near Peoria, IL.



Welcoming the 12th Dean of Trinity Cathedral

The Episcopal Diocese of Ohio welcomes the Rev. Bernard J. (BJ) Owens, IV as the 12th Dean of Trinity Cathedral.

The Vestry unanimously elected Owens as the Dean of Trinity Cathedral on October 25, 2018 after a thorough and in-depth search process, emerging out of the thoughtful input of both Trinity's congregation and the diocesan community. Owens is joined by his wife, Jo, and their two children, Amelia and Graham.

Dean Owens attended seminary at Berkeley Divinity School from 2001-04. He then served as Chaplain at UNC Medical Center from 2005-06 and worked in Children & Family Ministries at St. Paul's in Cary, NC from 2005-10. During that time, Owens was ordained by Bishop Michael Curry at St. Paul's (2006). He served as rector at St. Andrew's in Greensboro, NC from 2010-18.

"I went into a period of discernment after my sabbatical [in 2016]. I wasn't sure if I wanted to pursue diocesan ministry or continue in parish ministry. Trinity Cathedral was a great opportunity to do both," stated Owens.

Based on his previous work with the Standing Committee and the Missionary Resource Support Team in the Diocese of North Carolina (2008-18) and his time and experience serving in a mid-size church, Owens is particularly excited about being a part of a cathedral that is "a resource and connection point for people across the Diocese."

"The arrival of Dean Owens and his family marks a new season in the life and ministry of our cathedral church and, thereby, our Diocese, building on the strong foundation of the past to serve an ever-changing world. The response of the Cathedral congregation to his devotion to the church, his thoughtful engagement with young and old alike, and his collegial companionship with all, has been echoed by clergy and lay leaders across the Diocese. I am very grateful to the Wardens and Vestry of Trinity Cathedral and to the members of the Search Committee. They have provided patient, collaborative, and committed leadership as we have navigated together this important transition. Likewise, of course, am I thankful to BJ, Jo, Amelia, and Graham for the generosity and enthusiasm with which they join all of us in the Diocese of Ohio as we grow in our vocation to be the very body of Christ," stated Bishop Mark Hollingsworth.

Please join us at the Installation of the Very Reverend Bernard J. Owens, IV as the twelfth Dean of Trinity Cathedral at a Choral Evensong on Sunday, March 24 at 4:00 p.m. Clergy are invited to vest and process in Choir dress and tippet. A reception will follow immediately thereafter.

A Conversation Between Farmer and Chef

by Kyle Mitchell

As a farmer, I have a passion for food. Each day I wake up and call on the help of sunlight, rain, and soil to help grow food that I hope will one day nourish people's bodies and spirits. But once I see someone walk away from the farm with one of my tomatoes, carrots, or kohlrabi, all I can do is smile and hope for the best. It's kind of like sending your grown kids out into the world. You raise them right and prepare them to reach their full potential. Now their life is out of your hands. That's how I feel when I watch my vegetables fly off the table at markets. A lot of love and care has gone into each one and now they're gone, out into the big wide world to hopefully be prepared well and enjoyed, to bring life, joy, and nourishment to someone's family. And honestly, that's ok with me. I'm more than happy to send my kids, I mean my vegetables, out into the world. But how amazing would it be to work directly with someone who's just as passionate about preparing and preserving food as I am about growing it?

Enter Chef Will Skinner. Chef Will was hired to be the chef at Bellwether Farm in the fall of 2018. If you've had the chance to be at Bellwether and eat some of his food, you know that having him here is a really good thing!

I recently had the chance to sit down and talk with Chef Will and talk about his story with food and what he hopes to bring to the table at Bellwether Farm.

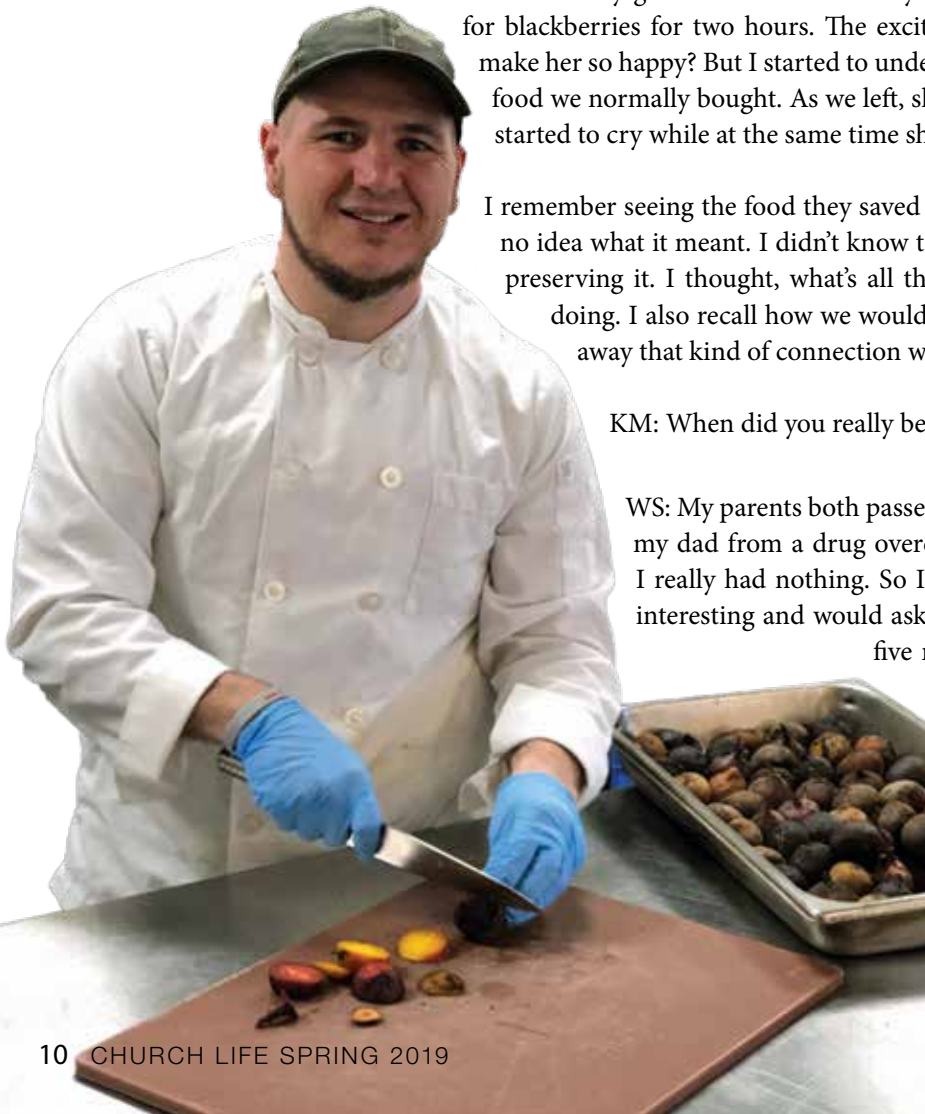
Farmer Kyle Mitchell (KM): What is one of your first memories about food that stuck with you?

Chef Will Skinner (WS): I mainly ate a lot of unhealthy foods growing up, but my first real memory about the joy and power of food was with my grandma when I was 9 years old. We went to my uncle's house and foraged for blackberries for two hours. The excitement it brought her confused me. Why did this make her so happy? But I started to understand that this was a different connection than the food we normally bought. As we left, she fell and spilled all the blackberries everywhere. I started to cry while at the same time she started to laugh at the hilarity of it all.

I remember seeing the food they saved and canned on the wall in the basement, but I had no idea what it meant. I didn't know they were actually taking food from the garden and preserving it. I thought, what's all this weird stuff? Now I understand what they were doing. I also recall how we would shuck beans and chat for hours. When she passed away that kind of connection with food was gone for me.

KM: When did you really begin to have a passion for food?

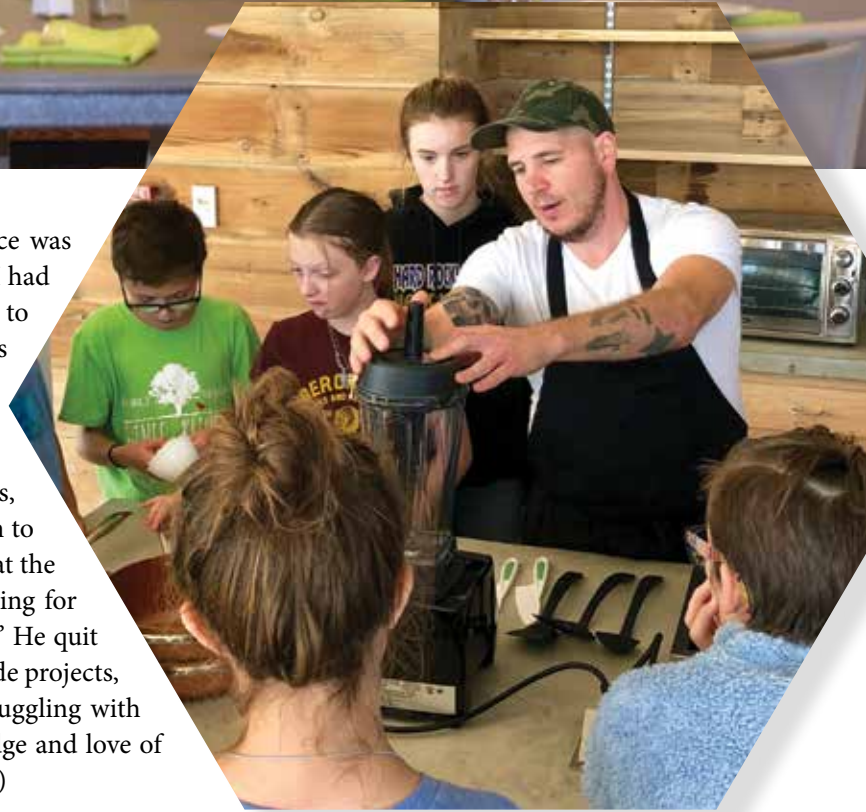
WS: My parents both passed away when I was 20, my mom from leukemia and my dad from a drug overdose. I wanted to get more training as a cook, but I really had nothing. So I started calling up restaurants that I thought were interesting and would ask if I could work in the back for free. I spent about five months working and learning different techniques at different restaurants. Times were tough. I didn't always know where I would sleep. Eventually, I connected with a chef who really took me under his wing. One day he took me to a farmer's market where I met people who grew food and heard them talk about their passion for how they grew it. We bought some food and went back to the restaurant. The chef set out a can of tomatoes and a fresh tomato and made me try them. "Which one is better?," he asked. Then we





tried corn and herbs and all kinds of things. The difference was incredible! I finally got the power of fresh, whole food, but I had no idea how to prepare it! From there I began learning how to prepare fresh food and how to work directly with the farmers who grew it. It changed my life.

(As Will learned new skills, he thrived in his career, gaining a following and eventually helping to open a few new restaurants, most recently in Vermillion. After a while, though, he began to question why he was doing what he was doing. He thought at the time, “I’m making an impact for myself, but what am I doing for others? How can I translate what I’m doing to help others?” He quit the restaurant business for a few years and did a variety of side projects, including cooking demos with the homeless and those struggling with drug addiction in Lorain. His passion to share his knowledge and love of food with others eventually led him to the job at Bellwether.)



KM: What are you looking forward to the most at Bellwether?

WS: Food is something that brings us together. It’s all about connection. When we connect with food, we connect with each other and we connect with the earth. People should be able to leave here with a much different perspective about the power of food. I’ve never had this kind of connection with a farmer before. There’s a deeper education and transformation when you’re actually cooking at the farm. The good food starts in the field. This food is only as good as the quality of food that comes from the farm and the taste speaks for itself. There are days here that the food is so fresh it won’t even go into the walk-in cooler. That’s a special thing. I also love the opportunity of using the teaching kitchen to teach youth and adults alike about our connection with growing, preparing, and preserving food.

My overall goal is to serve fresh, amazing food in an approachable, affordable way. When people come to Bellwether, come with an open mind. Forgive your grandma for overcooking those green beans and forget that you don’t like green beans! Give us the opportunity to paint a new picture with food.

Food was the thing that I became good at and it transformed my life. Food is the source of life and when it’s grown with love, prepared with love, and shared with love, it’s a powerful thing. I’m excited to share that passion with everyone who comes out to spend time at Bellwether.

WHY DO WE DO THAT?

[Eucharistic Ministers & Eucharistic Visitors]

by the Rev. Mary Staley

In The Episcopal Church, we talk about “the ministry of all baptized persons” which rests on our conviction that all baptized persons are ministers. We see many ways to serve one another and the world as ministers of Christ. Those known as ministers in The Episcopal Church are all the baptized. In other denominations, the term may apply exclusively to members of the clergy. We are a denomination of ministers, caring for the people God loves.

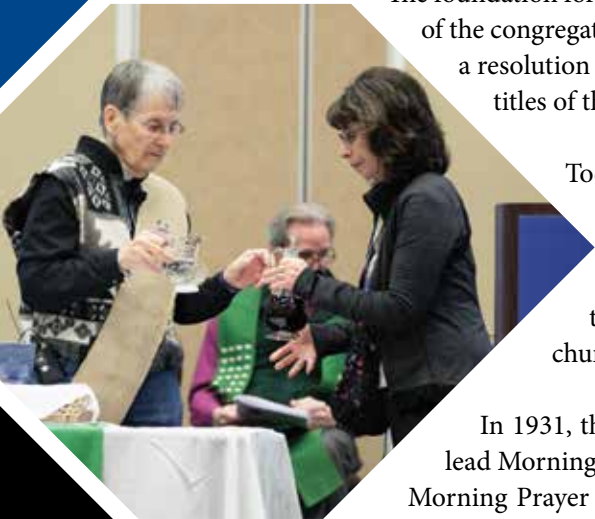
As Episcopal ministers, we may be called to many types of service which reflect our gifts and abilities. Some churches have members who are known as music ministers, youth ministers, liturgical ministers, or communications ministers. We are all ministers as we carry out our baptismal vows to share the Gospel.

Some parishioners in our parishes are called to serve as Eucharistic Ministers and Eucharistic Visitors. The foundation for this ministry has stayed the same since it began. This practice, of inviting members of the congregation to help the parish priest with the distribution of Eucharist, formally began with a resolution of General Convention in 1931. Over time, the roles, responsibilities, and even the titles of those who administer communion changed many times.

Today, our Eucharistic Ministers are selected and prepared for the ministry by the parish priest before being recommended to the bishop to receive a license. The reverence for the Eucharistic elements of bread and wine has not diminished and we continue to hold high expectations of those who serve the congregation this way. The evolution of the Eucharistic Ministers parallels other changes in the church.

In 1931, the General Convention formally established the position of lay reader. Men could lead Morning Prayer and read the scripture in worship. Today the person responsible for leading Morning Prayer is called a worship leader. In the 1930s, Morning Prayer was the normal service on Sunday and could be led by a lay reader licensed by the bishop. This was very helpful to smaller congregations which did not have the luxury of a full-time priest. Even though the General Convention established the office of lay reader in 1931, some congregations had parishioners lead Morning Prayer in the absence of a priest for decades. Holy Communion only took place when a priest was available; this is still our practice today.

Thirty years later, in 1967, General Convention changed the Canon to allow the lay readers to assist with the distribution of the chalice for the first time. These men were called chalice bearers, although it was part of their role as lay reader. It was several more years before women became equal partners in ministry at the altar, although churches were finally starting to allow women to read the lessons in the late 1960s when our current 1979 Book of Common Prayer was in draft.



The Episcopal Church uses a democratic process through General Convention, fueled by the Holy Spirit, to evolve in ways in which members of our church are involved in leading and participating in worship.

In 1976, General Convention took a step toward our current Eucharistic ministry in Title III, Canon 25.5 stating “under special circumstances” a lay person other than a licensed lay reader could carry the cup at communion but the permission of the bishop was required. Worship leaders today do not automatically receive a license to assist with communion as a Eucharistic Minister and need to obtain a license as a Eucharistic Minister to serve as one.

Over the past 30 years, the ministers of the church have taken on greater responsibility during worship. We established the distinct ministry known as Lay Eucharistic Minister in 1985 (fondly called LEMs in most places). Initially, the LEMs were dual hatted since the license from the bishop allowed them to carry the chalice during communion and to take communion to the homebound directly after the service if clergy were not available. Three years later, the expectation the LEMs could only serve if there was not clergy present was removed. Retired clergy who had been pulled out of the pews to offer the chalice when a LEM was available appreciated this change.

As the LEMs carried out their responsibilities, churches came to realize they were being licensed for two different responsibilities. The preparation for each responsibility was very unique to each one. The roles were divided by General Convention in 1997 making two distinct ministries of Eucharistic Minister and Eucharistic Visitor. Today, a Eucharistic Visitor is a lay person authorized to take the consecrated elements in a timely manner following a Celebration of Holy Eucharist to members of the congregation who, by reason of illness or infirmity, were unable to be present at the Celebration.

The theology behind what it means to be a minister of the church has evolved over time. We acknowledge we all become ministers at baptism. We began to question the need for the word “lay” in front of “Eucharistic Minister”. Was the term “lay” necessary?

In 2003, General convention removed the term “lay” from all licensed ministries including the Eucharistic Ministers and Eucharistic Visitors leaving us with the unpronounceable “EM and “EV” as abbreviations for these ministries. Some parishes kept the terms LEM and LEV in their vocabulary, others held on to the ancient terms of chalice bearer and lay reader even though they were long gone. This occasionally leads to confusion when a lector tells others they are a lay reader since they remember grandpa said he was a lay reader. Our Eucharistic Ministers are licensed by the bishop so if we use it, LEM could mean licensed Eucharist Minister. We hope it never means late Eucharistic Minister since we encourage them to be early to worship services.

The most recent change to the ministry of the LEMs is the 2000 convention allowing any person who is confirmed, even if they are under 16, to administer bread or wine.

Eucharistic Ministers today are:

- Confirmed or received by the bishop
- Active in the parish they serve
- Selected and trained by the clergy, led by a deacon if there is one
- Licensed by the bishop. In the Diocese of Ohio, they are granted for a three year period

All ministries are important to the body of Christ.

Grant, Almighty God, that those who minister the Bread of Life and cup of blessing may live in love and holiness according to your commandment, and at the last come to the joy of your heavenly feast with all your saints in light; through Jesus Christ our Lord. Amen.

Ohio's Pioneer Priest to the Deaf

by the Rev. Dr. Brian K. Wilbert

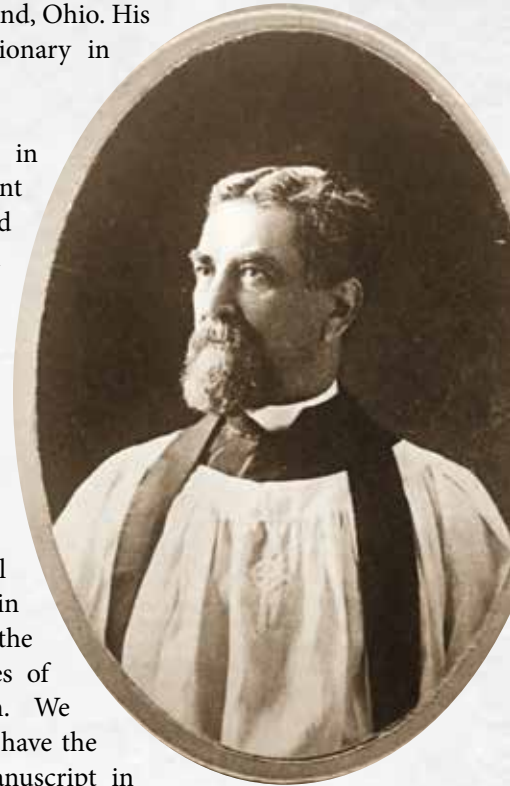
In 2017, when we celebrated the Bicentennial of our Diocese with a timeline, a glaring error was the omission of any mention of Ohio's history of ministry to the Deaf community. That summer, Archive Intern Grace Comley and I sat down for a visit with Patricia Cangelosi-Williams and Charles Williams at St. Paul's, Cleveland Heights and were given a gracious introduction about Ohio's connection to this important ministry. Our ears were opened to the story of some amazing pioneer priests and people. I am grateful to Pat and Charles for their generosity of spirit, their stories, and the loan of a history of ministry to the Deaf in The Episcopal Church which led me to the discovery of several important holdings in our own diocesan archives.

Of particular note for us in Ohio is the life and ministry of the Rev. Austin Ward Mann born on December 16, 1841 in Pendleton, IN. He was a true pioneer growing up in a log cabin and assisting his parents with farming. At the age of five, an attack of scarlet fever left him deaf and quite lame. At the age of nine, he entered the Indiana School for Deaf-Mutes and graduated eight years later. In 1867, he became a teacher at the Michigan State School for the Deaf. In 1872, the same year the Episcopal Society known as the Church Mission for Deaf-Mutes was incorporated, Mann acquired a lay reader's license to work with the graduates of the Michigan School. By his own admission, it was the Book of Common Prayer which brought him into The Episcopal Church. He was so successful in this endeavor that in 1875 he was convinced to devote himself wholly to church work. On January 24, 1877, Mann was ordained a deacon by Bishop Gregory Bedell at Grace Church, Cleveland. On October 14 of the same year, Bishop Bedell ordained Mann to the sacred order of priests at the Church of the Covenant in Philadelphia, PA. He was ordained alongside of another deaf man, Henry Winter Syles, who was ordained to the priesthood by Bishop William B. Stevens. Their ordinations took place exactly halfway through the General Convention meeting in Boston, MA. It must be noted that this was a time when a number of bishops, clergy, and laity disagreed with the actions of Bishops Bedell and Stevens believing "the ancient and worn-out rabbinical doctrine respecting the physical perfection of those who minister at the altar." But the qualifications of Mann and Syles for ordained ministry and the sufficiency of sign language to convey the intent of the words of Christ in the act of consecration changed minds and hearts over the next season or two in the church.

In the Diocese of Ohio Archives we are blessed to have the pastoral/liturgical journals from Mann's almost 40 year vocation as an itinerant missionary priest to the deaf. Mann

served as the only priest for the Mid-Western District of the Church Missions to Deaf-Mutes which was headquartered at Cleveland, Ohio. His title was General Missionary in Charge.

On October 7, 1910, in an address to the Joint Houses of the 43rd General Convention meeting at the Music Hall in Cincinnati, Ohio, "The Rev. A. W. Mann presented his report on the work among Deaf Mutes." A notation of this can be found in the Journal of the 1910 General Convention available in electronic form on the website for the Archives of The Episcopal Church. We are so very fortunate to have the original typewritten manuscript in our Diocesan Archives.



Mann was received by Presiding Bishop Daniel Tuttle and sat with his hands crossed on his cane and his eyes lowered while his report was read "by the strong tones of the Reverend Thomas Irving Reese of Columbus."

The following excerpt from this report reveals a full, rich, and demanding ministry:

"My work has been that of a pioneer. For nearly forty years as a layreader, deacon, and priest to the deaf mutes I have represented the 'voiceless ministry' at general and diocesan conventions, of teachers and graduates, from one end of the United States to the other; and in Canada, Great Britain and Ireland—more than a hundred conventions in all. I have crossed the great Middle West in all directions hundreds of times... All the Missions in the Middle West have been founded by me. For years I labored alone...this field has been divided four times and still there is work for more. Years have been spent in day and night travel between missions hundreds of miles apart." [Most of this travel occurred by train and it is beyond belief to imagine that during these years of travel Mann was involved in no less than six train wrecks and escaped unscathed each

time.] “Only eight Sundays a year are spent at home. These are days of work at the Cleveland mission.” [The Cleveland Mission was St. Agnes which was named for Mann’s only daughter, Agnes, who died in infancy.] “A vacation has been taken only twice. Much time is given to the details of missionary tours, to correspondence with bishops, rectors, and others. Over 300 of my annual reports to bishops may be found in convention journals, from the Alleghenies to the Missouri River.”

The Rev. Otto Berg in his seminal work *A Missionary Chronicle: Being a History of the Ministry to the Deaf in the Episcopal Church (1850-1980)* offers these statistics based on Mann’s records: “His life was a constant journey, and he was tireless in his travels. He held over 6,000 mission services in 438 different parishes; baptized 1,062 persons, presented over 500 candidates for confirmation, solemnized 114 marriages; wrote 600 reports to various bishops; and carried on correspondence consisting of at least 75,000 letters and postcards.”

Berg offers a wonderful concluding “synopsis” of Mann’s ministry saying, “The essence of Mr. Mann’s work, however, cannot be summarized in statistical figures. He was an intensely spiritual man, never ashamed of the Gospel of Jesus Christ, and powerful in preaching the Word of God. The humble and heroic were blended in his nature.” He died at the age of 69 at the Union Railroad Station in Columbus, OH in the midst of his duties on January 21, 1911. At the time of his death, he was the senior priest with canonical residence in our diocese. His Requiem Eucharist was held at Grace Church, Cleveland where he had been ordained a deacon 34 years before on the Conversion of St. Paul (January 25). In the absence of Bishop Leonard, the Rt. Rev. Charles Williams, Bishop of the Diocese of Michigan (and former Dean of Trinity Cathedral), presided. Mann’s earthly remains were interred at Lakeview Cemetery in Cleveland, OH. His grave is marked by a marker on which is a simple life size cross with his name and the words “A Priest in the P. E. Church and a Minister to Deaf Mutes thirty six years.”

Among the missions which Mann founded in our diocese were St. Martin’s, Toledo; Emmanuel, Youngstown; Grace Church, Akron; Epiphany, Canton; and the aforementioned St. Agnes, Cleveland. Each of these congregations served the Deaf in their communities well for a season. For the purpose of this brief retrospective we will focus on St. Agnes.

In 1925, after serving in house churches and host churches since its founding in 1909, the Chapel of St. Agnes Mission for the Deaf was purchased for \$12,000. Several faithful clerics and scores of faithful lay persons served this congregation. In 1974, the Rev. Jay Croft, under the guidance of the Rt. Rev. John Burt, became responsible for St. Agnes while also having charge over the missions in Akron, Canton, and Toledo. Throughout the years, St. Agnes Mission for the Deaf was an active member of the Episcopal Conference of the Deaf. The members of St.

Agnes hosted the 1977 national conference at St. Thomas, Berea as well as at Baldwin Wallace College where participants were treated to a signed performance of the musical “My Fair Lady!”

Members of St. Agnes Mission were actively and fully involved in diocesan activities including Diocesan Convention, the Disabilities Outreach Network (D.O.N. - organized and supported by Penny Moodey), and the annual Boar’s Head Festival at Trinity Cathedral.

St. Agnes Mission for the Deaf took up residence with the congregation at St. Philip the Apostle in 1972. After a season in the wider church, spanning over 100 years, St. Agnes closed in 2002 and was feted at Diocesan Convention. That same year, the congregation from St. Agnes was invited to join St. Paul’s, Cleveland Heights, where they now worship on Sundays at 9:00 a.m. For special diocesan services and events at St. Paul’s, ASL interpreters are present in cooperation with Deaf Services of Cleveland, Inc. Long time St. Agnes member Charles Williams joined The Episcopal Church in 1952 because he wanted the benefit of a Deaf priest. He continues to worship with the congregation at St. Paul’s along with his spouse, Patricia Cangelosi-Williams, an ASL interpreter, who frequently signs for special services and events in our wider diocese. In addition to beloved clergy, the Deaf community, in recent memory, have worked with Bishops Tucker, Burroughs, Burt, Moodey, Grew, and Hollingsworth as well as assisting Bishops Davidson, Williams, Bowman, and Persell.

As we live into the next 200 years of God’s mission and ministry let us give thanks not only for those faithful laborers with the Deaf community who came before us but for those who currently travel the Way with us as bearers of the Gospel Good News that God loves us. “No Exceptions.”



Charles Williams with Bishop Hollingsworth at the dedication of Bellwether Farm in 2017.

snapshots:

stories of inspiration & ministry from the diocese



St. Timothy's, Massillon; St. Mark's, Canton; and St. Paul's, Canton came together to hold an Epiphany Lessons and Carols on January 6. The service included songs performed by the individual choirs and two songs performed by all three choirs together. Last summer, members from the music departments from the three parishes met to discuss joint worship. 114 people attended the service. There are also plans to host a Pentecost Lessons and Carols at St. Mark's, Canton. The Rev. George Baum, rector at St. Timothy's, Massillon believes that parishes frequently come together for outreach, but not many come together for joint worship within the Mission Areas. The service was very well received by attendees who expressed a sense of liturgical renewal.



St. Paul's, Cleveland Heights celebrated Epiphany with Spirituality on the Silver Screen. The program invites parishioners to host screenings of movies that have particular spiritual significance to them. While the program has existed in the past, this year St. Paul's expanded it to eight Wednesdays during Epiphany. Spirituality on the Silver Screen is free and popcorn is also provided. Some films examined were *Ida*, *Blade Runner – The Final Cut*, *Heaven Can Wait*, *Winnie the Pooh*, *The Adjustment Bureau*, *The Apostle*, *The Florida Project*, and *Coco*. After a film is shown, the presenter leads a discussion on the film and explains the spiritual significance that they find in the movie.



St. John's, Bowling Green and **St. Timothy's, Perrysburg** use their proximity to Bowling Green State University (BGSU) to offer outreach to students. The program, St. John's Bridges: Episcopal Campus Ministry at BGSU (Bridges), was designed to bring college students to one another through shared experiences and deep, meaningful conversations about faith, personal, and global challenges and questions each face. While the program was originally created with undergraduate students in mind, 90% of the student participants have been graduate students. Each Thursday during class sessions of fall and spring semesters, Bridges offers a homecooked meal, roundtable discussions, and a chanted compline service. Bridges is one of four campus ministries currently identified at BGSU.

PROFILES

Richard Pryor III
Christ Church, Kent



It surprises people when I tell them that I'm not a "cradle Episcopalian." My turn towards Christianity and belief in God comes out of the experiences I had at the various Diocesan youth events I attended for six years – and those experiences still influence my theology today. The God that I know and love seeks to transform us – heart, mind, and soul. My relationship with God is one of being transformed and seeing transformation happen around me in the communities, institutions, and people that I get to work for and alongside, which have taken me across the country and the continent serving our loving, liberating, and life-giving God. When I find myself in an Episcopal Church, I find myself rejuvenated for the week ahead and enveloped in the warmth of the love of God and of my neighbors. Through my time in our archives, I know firsthand that "Love God. Love Your Neighbor." is embedded into the DNA of this diocese - and that's made me a better Episcopalian than anything else could have.

Corky Thacker
Ascension, Lakewood



"Cradle Episcopalian," I was baptized in 1955 at Christ Episcopal Church, Springfield, Ohio. As a toddler, the visiting bishop's vestments so impressed me that I reported God came to our Sunday school. I was confirmed at Christ Church, Hudson in 1969. Prior to joining Church of the Ascension, I was an active member of the Church of St. Michael and St. George in Clayton, Missouri; Trinity Cathedral, Cleveland; and St. Paul's, Cleveland Heights. Between memberships, I always attended an Episcopal church for Christmas and Easter services – to me, they are not holidays without church! I love the beauty of our liturgy, and I feel a connection to previous generations of my family. I was elected to Ascension's Vestry and joined the Finance Committee in 2016, and I served as 2018's Sr. Warden and pledge drive chair. I really like the opportunities for all of us to get involved in the life of this vibrant, growing church!

Rhonda Paige
Christ Church, Shaker Heights



My earliest memories of Christian formation took place in The Episcopal Church. I give my mother credit for providing me the experience. She was the only one of her nine brothers and sisters to worship as an Episcopalian. I don't know how that transpired but it is a question I wish I had the foresight to ask before she passed. Regardless, I landed here and my soul is grateful. As a youth, I fondly remember overnights at Trinity Cathedral, traveling on a school bus to California to support the migrant workers strike, and to Tanzania as a youth delegate. I love my church family at Christ Church, Shaker Heights and the sense of peace and well-being I experience at Sunday service. I believe in the missions and ministries of The Episcopal Church. Over the years, I have served as Jr. Warden and Sr. Warden and in other volunteer roles. I find comfort in the acceptance of all souls in the church as exemplified in the words "God Loves you. No exceptions."® and "Love God. Love your neighbor. Change the world."® These are not just taglines. It is the way I attempt to live my life... with God's help.

Interchurch Social Services

by Cecilia Payne

All churches are called to serve the needs of their communities. Individually, however, parishes may not be able to effectively address those needs. Through Interchurch Social Services, ecumenical ministries can be pursued with the pooled resources and collaborative efforts of sponsoring parishes.

Interchurch has several locations throughout Ohio in which it operates including Danville, Fredericktown, Centerburg, and Mount Vernon. If they cannot provide help they often can redirect the person to an organization that can.

Each location serves the diverse needs of their community by operating food pantries and thrift stores that are free to impoverished residents. Interchurch aids community members in the form of financial assistance for rent payments and deposits, medical appointments, utility disconnects, and gas vouchers.

Harcourt Parish, Gambier has sustained a vital partnership with Interchurch, providing financial and volunteer support throughout the years.

Each year, Harcourt holds a rummage sale on Kenyon College's campus to raise funds for Interchurch and collects school supplies for families. Harcourt's priest, the Rev. Rachel Kessler, believes this ministry is instrumental in bridging the missions of churches throughout the area, which allows parishes to provide concrete, comprehensive aid.

Interchurch is a well-known resource, especially in the city of Mount Vernon, partnering with several organizations such as Coats for Kids which provides winter clothing and Neighbor to Neighbor which supplements their financial assistance program.

Member churches span across the city, each maintaining a seat on the board to communicate recognized needs and ministries. In cooperation with Winter Sanctuary Shelter, Family and Children First Council, Knox Health Planning Partnership, and Interchurch, Mount Vernon has become a part of a network of social service agencies committed to maximizing the assistance they provide.

A portion of the Bishop's Annual Appeal supports the work of Interchurch Social Services. In 2018, for the second year in a row, total donations to the appeal exceeded more than \$300,000 with more than 560 households participating.

You will soon receive our annual report detailing the impact of your giving and Appeal Kits will be delivered to Parishes. In addition, we are pleased to share the following link to a video highlighting the impact of your giving: dohio.org/offices/bishops-annual-appeal.

It is one of the tools available to you and your parishes to help raise awareness of the appeal. It is our hope that you will view and show this video at your parish meetings, Sunday forums, enquirers class, and anywhere else where people would like to learn more about how our diocese comes together to support God's work in the world.

For more information or to make a gift to the Bishop's Annual Appeal, please visit dohio.org/give-now or contact lhnat@dohio.org.

ECW Updates

All women of the Diocese of Ohio are invited to attend the 142nd Annual Meeting of the Episcopal Church Women at Bellwether Farm on May 3 & 4. The keynote speaker will be Lelanda Lee. Lelanda received the Bishop's Cross (Colorado) in 2012 in recognition of her many years of community and church service in ecumenical, churchwide, provincial, diocesan, deanery, and parish ministries. She served for six years on The Episcopal Church's Executive Council (during the same time period as our own Bishop Hollingsworth!) and was the Chair of the Executive Council's Joint Standing Committee on Advocacy and Networking for Mission (2012 – 2015). She was a delegate to the United Nations Commission on the Status of Women in 2015. Lelanda has written and spoken extensively on social justice issues. Raised in Detroit in a Chinese immigrant family, she now resides in Colorado. Additional information about the Annual Meeting and the registration form will be available in mid-March.

Applications are now being accepted for the Carlotta East Scholarship. This 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. Applications may be obtained from Susan Little, the Carlotta East Scholarship Committee Chair (susanlittle@neo.rr.com) or online at the Diocese of Ohio ECW webpage. 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 receipt of applications and references is March 31, 2019.



UPCOMING EVENTS

MARCH

March 2
TrebleFest
Trinity Cathedral

March 6
Ash Wednesday

March 15-17
Happening
Bellwether Farm

March 18
Standing Committee Meeting
Trinity Commons

March 21
Diocesan Council Meeting
Trinity Commons

March 30
Lay Preaching College
Bellwether Farm

APRIL

April 8-10
Becoming Beloved Community
Bellwether Farm

April 14
Palm Sunday

April 15
Clergy Renewal of Vows, West
Trinity, Toledo

April 16
Standing Committee Meeting
Trinity Commons

April 16
Clergy Renewal of Vows, East
Trinity Cathedral

April 19
Good Friday

April 21
Easter

April 26-28
Spring Youth Gathering (SYG)
Bellwether Farm

MAY

May 7-9
Clergy Conference
Geneva Lodge

May 16
Diocesan Council Meeting
Trinity Commons

May 18
Connecting Communities
Ohio CAT Conference Room

May 20
Standing Committee Meeting
Trinity Commons

MARK YOUR CALENDARS!
Spring Youth Gathering
April 26-28

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

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Bellwether
FARM
CAMP • RETREAT • EDUCATION CENTER



— JOIN US FOR —

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

For children who have completed grades 1-12

Week 2: June 24 - 29

For children who have completed grades 2-12

Week 3: July 1 - 6

For children who have completed grades K-12

Week 4: July 8 - 13

For children who have completed grades K-12

Week 5: July 15 - 20

For children who have completed grades K-12

Activities Include:



GARDENING



ANIMAL CARE



COOKING



SWIMMING



CANOEING



FIELD GAMES



FISHING



ARTS & CRAFTS

Visit bellwetherfarm.com for more information and to register.