



CHURCH *Life*

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Planting the "Survivor Tree"
Spring Youth Gathering 2019
pg 10

"Letting go. That is
always the unsettling
part...The life of faith
requires letting go, over
and over again."

-page 4

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The Rt. Rev. Mark Hollingsworth, Jr.

CHURCH LIFE MAGAZINE

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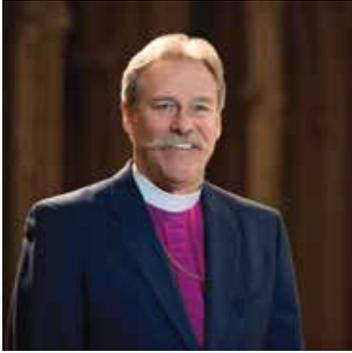
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A MESSAGE FROM THE BISHOP

Letting Go

A power boat, with either an inboard or an outboard motor, is able to be steered from a dead stop. The thrust from the propeller can push the stern of the vessel forward, backward, or to either side. Thus, when weighing anchor or leaving a mooring, the boat can be immediately and fairly easily moved in whatever direction is desired. The propeller moves whatever water is necessary for both motion and steering.

A sailboat without auxiliary power, on the other hand, needs to be moving through the water, having water flow along the keel and past the rudder, in order to be maneuvered in a specific direction. One needs to be underway in order for the rudder to draw the stern from side to side and point the bow one way or the other. As well, a sailboat at rest, when anchored or moored from the bow, will face directly into the wind. Even with the sails up, she will come head-to-wind and sit “in irons,” imprisoned by air running along both sides of the sails, rendering them unable to fill and draw the boat through the water.

Therefore, when dropping a mooring or hauling up the anchor solely under sail, there is a moment when the sailor is quite helpless. Whatever current or breeze there is may pull the boat downstream or downwind, but with no headway, the helm is useless and the sailor is at the mercy of the elements. In a busy anchorage, this transition from being secure to being underway can be uncertain. As the bow falls off the wind, however, and the sails begin to fill,

the vessel eventually starts to inch her way forward through the water, and the helm responds. Subtle at first, it is gently and progressively exhilarating as the sailor’s ability to engage with wind, water, and vessel increases.

Letting go. That is always the unsettling part. After a lifetime of sailing, I have confidence that the initial helplessness of casting off will lead to safe forward motion. I have confidence in the breath of wind that will fill the sail and bring the boat to life. I have confidence that water, wind, and vessel will conspire to find a new course. But letting go of emotional and religious securities, things that have me spiritually fixed in place, that is another story. And yet, that is precisely the trust that God asks of us.

The life of faith requires letting go, over and over again. “Let go and let God,” recovery programs teach us. “Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit,” Jesus proclaims, along with “Whoever would save his life will lose it; and whoever loses his life for my sake, he will save it.” Letting go is a prerequisite for receiving the new life in Christ.

Regardless of how disquieting and unnerving it is to let go, we cannot get on with the life of mercy and grace that constitutes our vocation to be Christian while resting in the safe anchorage of our self-made security. The way of love to which God ceaselessly calls us demands that we cast off our

Bishops' Visitations

June

- 2 Church of the Redeemer, Lorain - Hollingsworth
- 2 St. Stephen's, Steubenville - Williams
- 9 St. Andrew's, Elyria - Hollingsworth
- 16 St. Andrew, Mentor - Hollingsworth
- 23 St. Peter's, Ashtabula - Hollingsworth

September

- 8 St. Stephen's, East Liverpool - Hollingsworth
- 8 Trinity, Findlay - Williams
- 15 St. Paul's, Maumee - Persell
- 22 St. Bartholomew's, Mayfield Village - Hollingsworth
- 29 Church of Our Saviour, Salem - Persell
- 29 St. Mark's, Shelby - Williams
- 29 St. Matthew's, Brecksville - Hollingsworth

October

- 13 St. Christopher's by the River, Gates Mills - Persell
- 13 St. Paul's, Bellevue - Hollingsworth
- 13 St. Thomas, Port Clinton - Williams
- 20 St. Mark's, Canton - Hollingsworth
- 27 St. Peter's, Lakewood - Persell

lines in order to get underway. And Jesus knows just how hard that is. He knows the surrender it requires, because of his own surrender to God. He knows the sacrifice it entails, because it is his sacrifice. He knows the trust and courage it takes to let go, to chart a course toward justice and truth, and he leaves us neither comfortless nor rudderless.

In that moment of helpless surrender that happens every day, Jesus stirs up the saving winds of Pentecost, filling the sails of our souls with God's own spirit of holiness and truth, and gets us underway.

Grant us, O God, in this season after Pentecost, an increasing awareness of and trust in your Spirit, that, trimming our sails, we might navigate with humble confidence the new and courageous course you set for us. Amen.

Gratefully,



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



WHY DO WE DO THAT?

[Liturgical Colors & Seasons] by the Rev. John Drymon

In his oft-reproduced “Ten Reasons to be an Episcopalian,” the late comedian Robin Williams includes the statement “The church year is color-coded.” Ours is not the only church to use liturgical colors throughout the Christian year, and to be frank, some provide more formal guidance on their use. Note the current Lutheran calendar suggesting colors for Sundays and feasts, or the Roman Catholic “General Instruction of the Roman Missal,” which requires particular colors for each Office and Mass. Even other provinces of the Anglican Communion seem to have more to say than ours. For example, the Church of England’s Common Worship gives liturgical-color recommendations.

No doubt, various calendars published within The Episcopal Church include such recommendations. Nevertheless, there is not a properly authorized rubric for us that either suggests or requires a certain scheme. Thus it has, unfortunately, become a matter of priest-craft and sometimes of debate.

Let us begin with the four most common liturgical colors, before proceeding to those whose use is more dependent on local practice and questions of churchmanship. Violet is used during seasons of penitence and expectation: Advent and Lent. There has lately been debate regarding whether or not Advent is primarily penitential, but the season’s steady reminders of the “four last things” (death, judgment, heaven, and hell) should certainly suggest penance. And the act of supplication, whether for Christ’s return in Advent or for the forgiveness of our sins in Lent, is penitential, as it reminds us that there is a profound distinction between ourselves and God, bridged only by the death and resurrection of our Lord. Thus, violet is also appropriate for funerals (supplication for the departed), Ember Days (supplication for the Church), and Rogation Days (supplication for protection from disaster).

White symbolizes joy, purity, and truth. Thus it is used for the seasons of Christmas and Easter, as well as for Principal Feasts (except Pentecost), Major Feasts that can take precedence of a Sunday, and the other Feasts of Our Lord (except Holy Cross Day) listed on pages 15 and 16 of our Book of Common Prayer, as well as feasts for saints who are not martyrs. White is also appropriate for baptisms, marriages, and confirmations held on ferias (i.e., normal weekdays), because of their joyful nature and because those Sacraments encourage holiness of life. It has become common to use white for funerals as well, the argument being that funerals are primarily celebrations of the Resurrection from the Dead which Christ has effected and which the deceased will experience on the Last Day, and only secondarily an occasion to pray for the repose of the deceased’s soul. This is not a debate for this forum, but it is worth noting that both elements (the celebratory and the supplicatory) are present in the prayer book rite, and thus it is a matter of emphasis rather than a binary choice. White may also be used on Maundy Thursday, though again this is a question of emphasis: Is it primarily a celebration of the institution of the blessed sacrament or is its context within Christ’s Passion primary, making red more appropriate?

Red signifies at least two (not unrelated) concepts: the blood of Christ and the martyrs and the fire of the Holy Spirit. So on the day on which the Holy Spirit alighted on the apostles we use this color. Ordinations held on ferias typically use red to remind



us of the Holy Spirit's continued action from that first Pentecost, and often red is used for confirmations on ferias as well. Red's other meaning, blood, is seen in the color's use on Passion Sunday, Holy Cross Day, and the feasts of martyrs. We see the pneumatological and the sanguinary elements (the Spirit and the blood) combined on the feasts of the apostles (excepting John, who is believed to have died naturally in old age).

Finally comes green, though this most common liturgical color has a more obscure history. Some suppose it symbolizes growth, renewal, and hope. Others have suggested that green was simply a more ordinary color for fabrics and thus appropriate for the stretches of "ordinary time." These lengthy periods comprise the Sundays (except the Baptism of Our Lord, Trinity Sunday, and arguably Christ the King Sunday) and ferias following the Epiphany and Pentecost.

In addition to these four colors, we see four more: two with historically based use on rarer occasions (black and rose), and two used for entire seasons but only locally and whose appropriateness may be spurious (blue and the "lenten array"). Black was used for penitential seasons, in most cases in the West, until the thirteenth century, eventually giving way to the slightly less gloomy but still penitential violet. This leaves black currently for Good Friday, All Souls' Day, funerals, and other offices and masses for the dead. Rose vestments are used on Gaudete Sunday (Advent 3) and Laetare Sunday (Lent 4), likely because of the slightly more cheerful nature of these liturgies compared with the rest of Advent and Lent, symbolizing joy in the midst of penitence.

As for blue and the so-called lenten array (a rough or homespun fabric), there is less to go on. Some argue that these were respectively the colors of Advent and Lent in the Sarum Use, liturgies of the Diocese in Salisbury during the fourteenth century. But it is unclear whether this pattern was actually followed in Salisbury, and even if so, why such a peculiar, local practice should inform usage elsewhere.

The great Percy Dearmer wrote:

[S]ome clergy, through a laudable desire to be faithful to English tradition, have attempted to revive the local Salisbury use, and thus have considerably puzzled both themselves and the faithful...No doubt, had the word Sarum never been introduced, the loyal Anglican clergy would have used the words English Use, and the hitherto untried plan of honestly obeying the Prayer Book would have become general, to the honour of the Church and the confusion of her enemies.

Nowhere does he find evidence of blue being used for Advent. Arguments for blue based on Advent's being less penitential than Lent or on the season's putative Marian nature likewise do not seem to be borne out in the literature.

Dearmer does see some evidence for white cloth with red or blue devices being used during Lent in the sixteenth century, but contends it was a popular abuse and would merely confuse the faithful if reintroduced. The more modern white with red, gray, and black stenciling seems to be based on the recommendations of A.S. Duncan-Jones in the last century, though all Jones says about this color scheme is that "plain, but bright, [it] strengthen[s] the appeal, to concentrate devotion on the plea for the creation of a new and contrite heart." I cannot say whether or not it succeeds in connecting the signifier to the signified, though there is merit in the effect it is meant to elicit. I, for one, am not qualified to judge that sort of claim.

VIOLET

symbolizes: penitence and mourning
commonly worn: Advent and Lent

WHITE

symbolizes: joy, purity, and truth
commonly worn: Christmas and Easter

RED

symbolizes: blood and fire (of the Spirit)
commonly worn: Pentecost

GREEN

symbolizes: growth, renewal, and hope
commonly worn: "ordinary time"

BLACK

symbolizes: sorrow
commonly worn: Good Friday

ROSE

symbolizes: joy in the midst of penitence
commonly worn: Advent 3 and Lent 4

Extending Curriculums Outdoors

by Amy Melena

Bellwether Farm is working on creating educational partnerships with schools, 4-H groups, and other groups interested in experiencing what we have to offer on our 137-acre property.

We want to change the way youth think about farming and show them the way nature provides the greatest entertainment system we've ever known. We want them to leave Bellwether Farm so enchanted with the natural world that they put down their phones and wander into their local parks. We want them to look at the food they eat and understand where it comes from and what it takes to grow it. We want to teach them about options for their food scraps (eaten by the chickens and composted). We know that hands-on learning is the foundation for effective and long-term impact.

We acknowledge and admire the hard work teachers are doing to help shape our future leaders. At Bellwether Farm, we are seeking to build partnerships with educators and serve as an outdoor extension of their classrooms, enriching their curriculums through creative learning.

On any given day, a visiting school group could customize their visit to include:

- working out in the garden, planting, harvesting, and tasting our veggies
- engaging in hands-on lessons on water conservation, soil health, compost, pollinators, and more
- feeding and caring for our goats, sheep, and chickens
- participating in a cooking lesson and/or cooking competition
- visiting the beehives, learning about beekeeping, and tasting a spoonful of Blessed Bee honey
- learning to fish, canoe, and swim in our 3.5 acre pond
- taking an archery lesson
- going on a sensory hike along the forest trails

Are you an educator? Do you know any teachers, administrators, educators, or 4-H group leaders who would be interested in partnering with Bellwether Farm? I'd love to talk to them! We're currently booking field trips, overnight outings, and volunteer service opportunities for late summer and the 2019-2020 school year. Email amy@bellwetherfarm.com for inquiries.





Summer Camp at Bellwether Farm

Bellwether Farm, located at 4655 State Route 60 in Wakeman, Ohio, offers a 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. 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. You can find more information about day camp and overnight camp in the FAQ section of our website: bellwetherfarm.com.

Summer Camp

Summer Camp is for those who have completed grades 2nd through 12th during the 2018-2019 school year and will be offered:

- June 17-22
- June 24-29
- July 1-6
- July 8-13
- July 15-20

Mini-Camp

Mini Camp, a shortened version of our overnight summer camp lasting three days & two nights, is for those who have completed grades 1st through 2nd during the 2018-2019 school year and will be offered:

- June 17-19
- June 20-22

Day Camp

Day Camp is for those who have completed grades Kindergarten through 2nd during the 2018-2019 school year and will be offered:

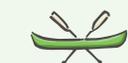
- July 1-6
- July 8-13
- July 15-20

Leadership in Training (LIT) Camp

Leadership in Training Camp is for those who have completed grades 10th through 12th during the 2018-2019 school year and will be offered:

- July 1-19

Activities Include:



CANOEING



SWIMMING



FISHING



COOKING



GARDENING



ARTS & CRAFTS



FIELD GAMES



ANIMAL CARE





Spring Youth Gathering

by the Rev. Vincent Black

The Spring Youth Gathering (SYG) was held at Bellwether Farm on April 26-28. It was a wonderful chance for youth from across the diocese to experience the beauty, opportunity, and fun that the center has to offer.

The theme was “rooted” and we explored roots by harvesting root vegetables, discussing the importance of roots and their functions as well as the significance of what surrounds the roots and determines if the plant will thrive or wither and die. Naturally, we made the connection to us and what roots us, nourishes us, and what suffocates us or makes us thrive, and the role our faith plays in our lives.

Activities included picking carrots and using them to make centerpieces for the tables at Bellwether and using giant slingshots to launch potatoes into the pasture. Youth also participated in karaoke, tie-dye, arts and crafts with natural resources, canoeing, archery, fishing, and a cooking competition.

The youth were also able to participate in planting the cutting from the “Survivor Tree” that was received as a gift last year. The “Survivor Tree” is a

90-year-old tree that was not expected to survive after the blast from the Oklahoma City bombing. However, the tree continues to grow and gain strength and vitality each year. Our cutting will stand as a living symbol that good triumphs over evil, and hope over despair.

I believe the most significant dynamic of the weekend was the deepening of friendships and the forming of new ones among the young people. I am always in awe of our youth who boldly come to events not knowing a soul and manage through the awkward beginning. Because they do so, by the time they leave they have truly formed new bonds, many of which last a lifetime.

This SYG was of particular significance to me because it was the last Diocesan youth event I will oversee as the Canon for Christian Formation. Having served on Bishop Mark’s staff for 10 years, I will transition June 1 to full-time parochial ministry as rector at Church of the Ascension in Lakewood. Serving with the youth for the last ten years has changed me as a person and formed me as a priest.

Their authenticity, fearless questions, creativity, passion, and willingness to be real and vulnerable have shaped my vision for the Church and all it can be. I am so very grateful to the bishop, the youth, their parents, and the whole diocese for trusting me with this very important ministry.

Several people have asked if I am sad or going to miss the youth. Of course I will miss them! But also, the reality is that I am not going anywhere. I will still be actively involved in the life of the diocese and participating with the youth in my parish.

With Anna Sutterisch taking on this ministry with children, youth, and young adults, I have nothing but joy and confidence. She is a person I love and trust. I have had the opportunity to both mentor and learn from her. I have complete faith in her abilities to take on this role.

And with the opening of Bellwether Farm and the health of youth ministry in our diocese, we are poised to go from good to great as we carry on God’s mission and ministry and grow ever more into the full stature of Christ.

Global Mission

by Anna Sutterisch

In April, the Diocese of Ohio sent three representatives to the Global Episcopal Mission Network (GEMN) conference. It was an enriching experience, and not just because it was held in the Dominican Republic. The GEMN network creates a space for people to exchange ideas and best practices, offer global mission education, and provide resources to those who are exploring their call to engage in mission. The conference was three days of just that—learning, sharing, and building relationships with people from all over the denominational church.

The theme of this year's conference was "Sharing Jesus: Mutual Witness in Global Mission." About 120 people attended, and the whole conference was conducted in both English and Spanish. The Rev. Stephanie Spellers, Canon to the Presiding Bishop for Evangelism, Reconciliation, and Stewardship of Creation, urged us to examine what "Sharing Jesus" really looks like in our lives and ministries. The Presiding Bishop's office defines evangelism as seeking, naming, and celebrating Jesus' loving presence in ALL people, and inviting everyone to more. Spellers reminded us that evangelism by being in relationship isn't enough—it has to include an invitation into the family of God. We promise in our Baptismal Covenant to "proclaim in word and example the Good News of God in Christ." Sometimes words are necessary in preaching the gospel. We practiced this by exchanging stories with a partner and then pointing out where we see God in our own stories and theirs. We all seek love, freedom, forgiveness, and abundant life—practicing talking about where we see God and how our lives have been impacted by church is how we can evangelize.

Bishop Griselda Delgado del Carpio of Cuba shared about building the Church during the post-revolution years in Communist Cuba. She emphasized the Cuban Church's efforts to integrate gospel proclamation with the social and economic needs of Cubans today. Bishop Griselda shared with us how the church can provide stability, hope, and community in social instability and vulnerability. She led the church in both responding to physical needs through service, and spiritual needs through love.

Eighteen workshops addressed many different topics under Global Mission and Evangelism. Kasey Vanden Bosch, who was part of the Diocese of Ohio team that brought "Happening" to the youth in Belize, attended a workshop called "A Connected World: Digital Evangelism in a Global Context." She learned about how social media can be a part of



mission and service, particularly around story telling. Understanding our church's identity, goals, and values can then lead us into sharing our story and how we see God at work in the world and in our lives.

As one not necessarily called to global mission work, I was a little hesitant as to how useful I would find this experience. In fact, I learned a TON. I really appreciated that the community gathered was absolutely founded on mutuality—for the most part, conversations did not fall into the trap of "toxic charity" or "experts" from developed countries teaching developing countries how to do ministry. We learned a lot from each other, especially around evangelism and really hitting the streets to be the Church outside of our walls. Most of these stories, skills, and resources were not tied to global missionary work. They were things I can come back and use in my own church and neighborhood—things that people are doing in their churches and neighborhoods across all kinds of countries and contexts.

The next GEMN conference will be held in Indianapolis April 29- May 1, 2020, with the theme "Earthkeeping: Creation Care in Global Mission." This relevant and vital topic will sure to spur great conversations and inspire action as we continue to share our stories across the denominational church—I hope you will consider learning more about this great community of missionaries, ministers, and yes... evangelists!

Province V Becoming Beloved Community Gathering

by the Rev. Margaret D'Anieri

Representatives from seven dioceses gathered at Bellwether Farm in early April to learn from each other and The Episcopal Church staff as we all live into the “Becoming Beloved Community” framework that seeks to help us heal our brokenness and become more whole while living in a fractured and polarized world. Becoming Beloved Community uses the labyrinth as an icon, in which the four quadrants are: Proclaiming the Dream, Telling the Truth, Repairing the Breach, and Practicing the Way. As we walk a labyrinth, the path where we enter almost immediately pulls into a different place. As an example, we may decide we are most comfortable proclaiming our dream for a more whole and holy society, but will get pulled into telling the truth about where we have been and where we are, which may be profoundly uncomfortable. (More information and resources are at episcopalchurch.org/beloved-community.)



Our conversations were led by Heidi Kim, Staff Officer for Racial Reconciliation and keynoter at the 2018 Winter Convocation, and Chuck Wynder, Staff Officer for Social Justice and Advocacy Engagement and keynoter at the 2018 Clergy Conference. We looked at Becoming Beloved Community from several angles. Some of the provocative questions posed for our conversation were:

- How much do we focus on “looking diverse” without a willingness to change?
- How does The Episcopal Church’s narrative of inclusion blind us to the ways in which we aren’t?
- How do we live in the borderlands between seeking justice and seeking reconciliation?
- In what ways do our intentions differ from the actual effects of our actions?
- In what ways is our behavior at odds with the identity we claim for ourselves as parishes, as a diocese, and as Christians?
- Are we willing to learn and tell the history of the relationship?

Dioceses and settings ranged from Northern Michigan (the Upper Peninsula), which is focused largely on the work of reconciliation with Native Americans, to Chicago, a large, mostly urban diocese. One of the areas we identified as a possible lens for Becoming Beloved Community is the social and economic story that we share as “rust belt” dioceses. What truth do we tell about that identity and history? What is our dream? What damage needs to be repaired? (Environmental damage, for example.)

We were reminded of the terminology used by Dr. Catherine Meeks, the director of the Absalom Jones Episcopal Center for Racial Healing, who suggests that we trade “safe spaces” for “brave spaces” – the latter requiring us to be vulnerable about our fears of offending or our fears of learning that we aren’t who we think we are. At the same time, we were reminded that none of us want to be known by the worst thing we’ve ever done, and that can help us connect with others from a place of grace. As we learn with our families and friends, right relationship is more important than being right, and being brave in our relationships is what we are called to do as followers of Jesus. We were reminded that this work requires discernment, individually and in community, to identify what support we need and what gifts we have to offer one another.

We spent some time in diocesan groupings and the Diocese of Ohio talked about how we can experiment and model using this framework at the staff level and with Diocesan Council. The gathering as a whole spent time talking about how we can carry this work forward as a learning community, sharing our practices and struggles so as to stay spiritually grounded, to be accountable so that we focus on what’s truly important, and to be an example to the wider church. The work is to be practical, to be sure, but it is more aptly understood as a way of practicing Christian love, of deciding to take risks in our life as the Church and as baptized people of God.

He Was One to "Tell the Story"

by the Rev. Dr. Brian K. Wilbert

The Rev. George Franklin Smythe, the most notable diocesan historiographer, was born in Toledo, Ohio on October 21, 1852, the son of Anson and Carolina (Fitch) Smythe. He received an A.B. degree from Western Reserve University in 1874 and an M.A. degree from the same institution in 1877. He married Emma C. Hall of Hudson, Ohio in 1878. For the next several years he taught in high schools in Cleveland and at the Greylock Institute in Massachusetts. He was ordained by the Rt. Rev. Gregory T. Bedell, third bishop of Ohio, as a deacon in 1885, and as a priest in 1886. During the turbulent economy of the late 1880s he concurrently served as rector of both Christ Church, Oberlin (1885-1890) and St. Andrew, Elyria (1887-1890). In 1887 it cost \$8.00 to rent a horse and buggy to get from Oberlin to Elyria to lead worship on Sunday afternoons. In 1888 that price dropped by half as did Smythe's salary. So beloved was he in both congregations that in 1890 when he tendered a letter of resignation to become vicar at St. Paul's Mission in Toledo, the good people in Oberlin and Elyria refused to accept it. Newly minted Bishop (1889) William Andrew Leonard took a train from Cleveland to Elyria to meet with both vestries and intercede on Smythe's behalf. Smythe was made an honorary Canon of Trinity Cathedral and served as one of Bishop Leonard's chaplains for many years.

In 1890 Smythe was appointed as one of five clergy judges for the Ecclesiastical Court in the heresy trial of the Rev. Howard Macquarie. The Rev. Macquarie, rector of St. Paul's Church in Canton, had written a book in which he stated he didn't believe in the Virgin birth of Jesus nor did he believe in the bodily resurrection of Jesus. The trial was held at Trinity Church, Cleveland on January 7, 1891. Macquarie was found guilty by a vote of three to two. Smythe was one of the two votes for acquittal and this vote cost him dearly in terms of his work with colleagues in the Diocese of Ohio and his parish in Toledo. Smythe would only serve the mission in Toledo for one year. In 1892 he became the rector of St. Paul's, Mount Vernon, where he labored until he became rector of Harcourt Parish in Gambier and chaplain at Kenyon College serving from 1902 until 1915.

Smythe was awarded a Doctor of Divinity Degree from Kenyon College in 1898. From 1902 until 1920 he was on the faculty at Kenyon College and the Bexley Hall Seminary teaching Latin, homiletics, and religious education. He served as Dean of the Bexley Hall Seminary from 1918 until 1920.

In 1914 Smythe became "Historiographer of the Diocese" (a forerunner to archivist) and was part of a group of four



men and one woman ("Mrs. Cretus A. Dowell") charged by Bishop Leonard with writing a diocesan history to celebrate the centennial of the diocese in 1918. Thanks to a presentation by Mrs. Dowell, whose given name was Olive Amelia, at a meeting of diocesan parochial historiographers at Christ Church, Shaker Heights in 1963, we have some clues about the amount of work which went into looking for records and getting this project off the ground. Smythe's handwritten notes for each parish can be found in the parish records held by the Diocesan Archives. Smythe, was deterred from this work because of his election as Dean of Bexley Hall, and because he was also writing a history about Kenyon College for the college's centennial celebration in 1924. Smythe's *A History of the Diocese of Ohio Until the Year 1918* was finally published on March 31, 1931 and made available at the Diocesan Convention on May 5 for the cost of \$3.00. Smythe was a prolific writer and even composed the Kenyon song about Bishop Philander Chase (The first of Kenyon's Goodly Race) which is still sung today by incoming first year students and graduating seniors at Kenyon College. Smythe died August 25, 1934 as another financial depression was plaguing our country. For economic reasons, our diocese ceased publishing *Church Life* and issued occasional "Bishop's Newsletters" typed on mimeographed paper and published by Marjorie Daw Moreland for the Publicity Department of the Diocese. In the seventh such "news bulletin" from September 1934 Smythe's obituary is recorded by the fifth bishop of Ohio: Warren Lincoln Rogers. Bishop Rogers refers to Smythe as "the oldest active clergyman in years of service to the Diocese of Ohio" who was a "revered pastor" and "a Christian Gentleman, a sympathetic scholar (a nod to his vote in the Macquarie trial) and a beloved priest in our diocese." He is buried in Lakeview Cemetery, Cleveland next to his spouse Emma who died in 1927. His gravestone reads simply George F. Smythe, "An Episcopal Minister," and includes the first verse of Psalm 89, "My song shall always be of the loving kindness of the Lord."



Campus Ministries in the Diocese

by Beth Bergstrom

The conversation about how to engage young adults and college students is happening all around the diocese. Over the years, the results of these conversations have led to various campus ministries being formed.

Every Sunday night parishioners from Christ Church, Oberlin open their home for an international dinner for Oberlin College students. On average 40-50 students attend and enjoy a meal fellowship with one another. Christ Church also hires students from the college Conservatory to sing in their choir as part of their Choral Scholars program. "It is often during times during times of transitions that having someone to accompany you is important," said the Rev. Greg Stark, curate at Christ Church, Oberlin. "Parish based college ministry can be a way to have insights into the process of transitions that might be harder to get otherwise."

St. John's, Youngstown hires 12 music students to sing in their choir. Once a month, the musicians are taken out for pizza to encourage fellowship and relationship building. St. John's also partners with the Dana School of Music at Youngstown State University to host events that cannot fit into the campus schedule. St. John's works with the Veterans' Center to provide cooking sessions that send the participants home with five meals. This academic year St. John's was provided a grant from The Episcopal Church to host interracial dialogues that included 10 students from seven countries. Another dialogue will be held in the fall. St. John's was one out of 24 churches across the country that was asked to participate in a study on vocation. The students were craving these conversations and have even remarked that they would come even if food was not provided. "I think every parish that is near a campus could do something. But it does take time," said the Rev. Gayle Catinella, rector of St. John's, Youngstown. "I think it's more just seeing what the energy of the church is and how we

can use that to make things happen...There's a group of students on every campus that are neglected and well worth reaching out to."

St. Timothy's, Perrysburg has partnered with St. John's, Bowling Green to start an unofficial campus ministry with Bowling Green State University. The ministry, Bridges, is finishing their second academic year. One aspect of Bridges is to hand out water, cookies, and fresh fruit to cars as they wait on move-in day. Bridges also hosts a meal and is followed by a roundtable discussion and ends with compline every Thursday night during the academic year. While the program was started with undergrads in mind, of the 26 regular students, many of them are graduate students that represent nine countries. "The campus ministry team has gotten so much more blessing out of this than anything else," said the Rev. Jeff Bunke, rector of St. Timothy's, Perrysburg. "It doesn't have to be big. An hour or two a week can make a huge difference."

Christ Church, Kent works with a standalone ministry, United Christian Ministries, to minister to Kent State University students. United Christian Ministries believes that the best approach is the have the programming be student led. The ministers focus on recruiting students and building relationships with them. The ministry holds a Wednesday night fellowship meeting every week, has a women's service sorority (Kappa Phi), holds various interfaith projects, and offers an alternative spring break trip every year. The alternative spring break trip is open to all students and United Christian Ministries offers scholarships. This year's alternative spring breaks gave the opportunity for 98 students to travel to various locations that included New Orleans, New York, and the Dominican Republic. United Christian Ministries is the only Christian ministry that is gender-equal and LGBTQ inclusive ministry on campus.

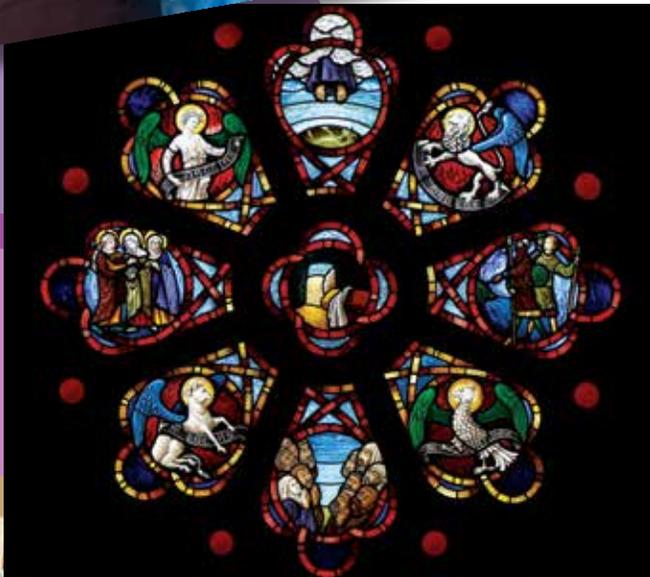
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stories of inspiration & ministry from the diocese



The Williamson Elementary School mobile food pantry at **St. John's, Youngstown** received the United Way Dedicated Service Award at the United Way Banquet in April. St. John's partners with the First Presbyterian Church of Youngstown and puts together a pantry where families from the elementary school can get good food once a month. Partnering with Giant Eagle so that fresh food can be provided, the pantry is set up like a grocery store so people can choose which food items they want and/or need. Every month there is a drawing to give away a kitchen appliance and everyone who attends is entered for a chance to win. They make sure to stock child-friendly snacks and include a child-friendly recipe for each family. At the first event of the school year, everyone in attendance who needs a can opener is provided with one.

In 1955 **Christ Church, Oberlin** members Axel and Ebbe Skjerne, in memory of Mrs. Skjerne's father, commissioned a new rose window. By 1979 the colors had begun to fade. In 2017 Jane Baker Nord and her children gifted the parish with the funds to commission a new rose window honoring the legacy of the Nord Family, especially Eric Thomas Nord. The window tells the story of the Resurrection. The center of the window is a view from inside the empty tomb looking out on the three empty crosses of calvary. The horizontal spokes to the left and right of the center show the women at the tomb from Luke's Gospel and the soldiers who had been stationed to guard it so that Jesus' disciples would not be able to steal the body from Matthew's Gospel. The panel at the bottom center shows eleven souls (including Christ's mother, Mary) looking upward. The panel at the top reveals Christ's ascension 40 days after Easter with his feet disappearing into the clouds. The perspective of this panel shows the curvature of the earth and details a farm celebrating the completion of Bellwether Farm. A dedication for the new window was held on April 28.



The **Daughters of the King (DOK)** and the **Episcopal Church Women (ECW)** hosted a joint quiet day in March. The event served as a time for introspection as this year's Lenten journey began. The DOK Diocesan chaplain, the Rev. Ann Kidder, chose the theme of the Province V DOK triennium, Strength for the Journey. The theme focuses on acceptance, security, and optimism/hope. The event started with Eucharist and then had three separate periods that tied in with each one of the triennium themes. Each period lasted about an hour and included reflection and about an hour to meditate, read, walk the labyrinth, or spend time with the Stations of the Cross. At lunchtime there were tables where participants could continue to be in silence or could be at a table for conversation. Part of the goal was to build community and to give an opportunity for the participants to get to know each other. The hope, along with the piety, was to build community.



PROFILES

Marla Jeane Maling
New Life, Uniontown



I was raised Roman Catholic but chose to lose sacramental privileges to marry a divorced person. I underestimated the emotional and spiritual toll of being denied Communion! Years later, a serious illness (and Nicotine Anonymous!) prompted my search for a new catholic-tradition church. My first visit was to New Life, where before Communion the (female! yes!) priest said “wherever you are in your journey of faith, you are welcome at this table.” I cried. The blessing of that “no exceptions” love was indescribable. I was home. After 15 years here, I value the history, tradition, progressiveness, and radical love of The Episcopal Church. I LOVE New Life, where it’s welcoming, loving, spiritual, fun, and service-minded people and some gifted clergy have guided and enriched my journey. We are a church of spiritual opportunity; to learn and mature our faith, to grow closer in relationship and likeness to Jesus, and to use our gifts to love and serve God and others. I am blessed and thankful for my Episcopal journey!

Norman Jones
Grace, Mansfield



I find it strangely comforting that one can be surrounded by people but feel very much alone. Human beings need more than mere proximity in order to feel connected. We need God. At least, that’s how it feels for me. It’s how I fell in love with The Episcopal Church. As a twenty-something in Los Angeles, I found myself surprisingly lonely in that crowded city. Then I found an Episcopal Church and started to feel connected—not only with other parishioners but also with prior generations of churchgoers whose voices echo in the Book of Common Prayer. I fell in love with the shockingly physical mystery of the Eucharist and the rich yet humble Episcopal theology that Rowan Williams calls a “ray of darkness.” Two decades later, I’m a grateful member of Grace Episcopal Church in Mansfield, where my puckish ten-year-old son serves as an acolyte, and my best-friend wife serves in the food pantry. While Grace is a fraction of the size of my parish church in Los Angeles, and Mansfield is a far tinier fraction of the size of Los Angeles, I feel a stronger sense of connection than ever before—thanks be to God.

Cameron Johnson
St. Andrew's, Elyria



My family stopped going to church when I was a baby and so I never really knew much about God. When I was a preteen my brother found out about the local church and pushed the rest of us to go. I was mad that my Sunday had been stolen from me and was never engaged. Then differing views of faith caused us to stop going. When my mom heard of St. Andrew's she was determined to give church another go. Remembering my terrible experience at church, I was less than cooperative at first. Then I got to know some of the people at the church and had motivation to give church another go. I quickly grew bonds with the youth at St. Andrew's and in the Diocese. I went from only knowing a few whispers about God to being able to comprehend ideas, not on a priestly scale but enough to have a conversation. The biggest boost in my faith and understanding of God came from attending youth events. EYE, going to Belize, and Happening all contributed to my sense of community and belief. Even though I joined the journey a little late, I’ve come to understand and believe in God and I am determined to help show His message as best as I can.

THE 2019 BISHOP'S ANNUAL APPEAL



Every day, people in our diocese help to change the world by putting into action our shared commitment to love God, to love our neighbors, and to change the world.

The Bishop's Annual Appeal supports parishes' response to people in need, clergy and lay formation opportunities, youth leadership development, outreach ministries, and many other important initiatives that further God's Mission to heal the world.

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

LOVE GOD. LOVE YOUR NEIGHBOR. CHANGE THE WORLD.®

For more information or to give online,
please visit dohio.org/bishops-annual-appeal

UPCOMING EVENTS

JUNE

June 1

Ordinations
Trinity Commons

June 17

Standing Committee Meeting
Trinity Commons

June 20

Diocesan Council
Trinity Commons

JULY

July 4

Diocesan Offices Closed

July 12-13

Big Provincial Gathering
Kalamazoo, Michigan

July 15

Standing Committee Meeting
Trinity Commons

AUGUST

August 8-10

Education for Ministry (EfM)
Mentor Training
Bellwether Farm

August 19

Standing Committee Meeting
Trinity Commons

August 31

Bishop's Bike Ride
Bellwether Farm

August 30-31

Family Camp
Bellwether Farm

SEPTEMBER

September 1

Family Camp
Bellwether Farm

September 2

Diocesan Offices Closed

September 14

Connecting Communities
Bellwether Farm

September 16

Standing Committee Meeting
Trinity Commons

September 19

Diocesan Council
Trinity Commons

OCTOBER

October 4-6

Diocesan Youth Event
Bellwether Farm

October 17

Diocesan Council
Trinity Commons

October 19

Lay Preaching College
St. John's, Youngstown

October 21

Standing Committee Meeting
Trinity Commons

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

Bishop's Bike Ride



Labor Day Weekend at Bellwether Farm

Rides will take place on Saturday, August 31.
Overnight accommodations are available all
weekend. Details to follow.

